AL-QUR'AN AND AN ALTERNATIVE-PERSUASIVE NARRATIVE FOR VIRTUAL COUNTER-NARRATIVES

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Abstract:
This paper aims to strengthen the counter-narrative strategy in cyberspace deradicalization, especially the production of persuasive alternative narrative content by making the universal values of the verses of the Koran the source. This paper also discusses universal values for online deradicalization. The slow process of world deradicalization makes propaganda narratives run rampant and cases of radicalism are rampant. This is more due to the weak content of counter-narratives and alternative narratives in online media. To explore the universal value of the verses of the Koran which will be used as the main narrative, a semantic approach to the Koran is used and validated by Schwartz's value theory. The results of this study show that peace verses have complex universal values. Theoretically, the values of peace are classified based on their fulfillment of the six value theories: beliefs, goals, specifics, standards and criteria, relative priorities, and guiding action. These values can be used as the basis for the production of persuasive alternative narratives in cyberspace by considering the dimensions of *factuality* (narratives that match reality)*, plausibility* (cognitive acceptance that matches the knowledge of the recipient of the message)*, and consistency* (narrative elements that are coherent, quality, reasonable and argumentative).

Keywords: Al-Qur'an, Alternative Narrative, Persuasion, Counter-Narrative, Virtual World

INTRODUCTIONS

The process of deradicalization and counter-narrative in cyberspace tends to run slowly amidst the proliferation of propaganda narratives of radicalism and terrorism in online media.[1] This has led to widespread acceptance of radical ideology in society. This condition is not accompanied by the availability of narrative content, either in the form of counter-narratives or alternative narratives. So far there have been efforts to produce and

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[1] Hans Hoeken and Karin M. Fikkers, "Issue-Relevant Thinking and Identification as Mechanisms of Narrative Persuasion," *Poetics* 44, no. June 2021 (2014): 84–99, https://doi.org/10.1016/j.poetic.2014.05.001.

disseminate narratives to counter radical opinions on social media. [2]Producing counter-radicalism narrative content on social media is an effective way to counter the spread of radical messages and promote messages of peace, tolerance, and inclusion. [3]Fighting the narrative of radicalism requires a comprehensive approach that involves various parties. Increasing public education and awareness about the risks of radicalism and extremism. This can be done through programs that promote inclusive values and respect for diversity. In addition, it is important to strengthen a sense of justice, empathy, tolerance, and mutual respect in society. Countering the narrative of radicalism is a complex and ongoing task.

The study of online deradicalization has developed along with the rise of the phenomenon of radicalism and terrorism in cyberspace. [4]Counter-narrative as a deradicalization strategy is seen as effective in weakening the narrative of radicalism and terrorism. [5]Until now, counter-narratives are seen as a solution to reduce the influence of radicalism and terrorism narratives in online media. Unfortunately, these efforts tend to be aggressive and lead to ideological debates.[6] The researchers are trying to find another way through alternative narrative strategies by using Islamic moderation narratives. [7]In addition, Schlegel suggests using persuasive narratives in the form of fictional stories. [8]Seeing the trend of the studies above, alternative-persuasion narratives have been used as a strategy in online deradicalization. We assume that narrative has a role in online radicalization, on the contrary, the narrative also has a role in online deradicalization. However, studies on the production of alternative-persuasive narrative content through online media have not been well mapped, especially narratives that are soothing and have a basis in Islamic values.

Creative efforts are needed to produce persuasive alternative narratives that are soothing, nuanced in peace, and capable of directing changes in beliefs, attitudes, and behavior. In addition to identifying universal values in the verses of peace in the Koran as a basis for alternative-persuasion narratives, this paper also shows the function of universal values for counter-narratives. This paper is an attempt to seek moderation of Islamic content in cyberspace by making interpretations of the Koran as the main source to complement and strengthen the production of existing alternative narrative content that can be used as a reference in counter-narrative processes in cyberspace.

This research is designed to formulate persuasive alternative narratives. The formulation is directed in the form of persuasion, namely: clauses containing advice, suggestions, suggestions, orders, solicitations, prohibitions, and the use of words of wisdom. All sources of data in this study were obtained through library research. The

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[2] Bogdana Humă, "Language and Persuasion: A Discursive Psychological Approach," *Social and Personality Psychology Compass* , 2023, e12755; Paelani Setia and Mochamad Ziaul Haq, "Countering Radicalism in Social Media by Campaigning for Religious Moderation," *Focus* 4, no. 1 (2023): 13–24.

[3] Athik Hidayatul Ummah, "Digital Media and Counter-Narrativeof Radicalism," Jurnal Theologia 31, no. 2 (2020): 233–56.

[4] Philip J. Mazzocco and Melanie C. Green, "Narrative Persuasion in Legal Settings: What's the Story?" *The Jury EXPERT* 23, no. 3 (2011): 27–38, http://www.unc.edu/~mcgreen/.

[5] Robin L. Nabi and Melanie C. Green, "The Role of a Narrative's Emotional Flow in Promoting Persuasive Outcomes," *Media Psychology* 18, no. 2 (2015): 137–62, https://doi.org/10.1080/15213269.2014.912585.

[6] Alexandra Homolar and Pablo A. Rodríguez-Merino, "Making Sense of Terrorism: A Narrative Approach to the Study of Violent Events," *Critical Studies on Terrorism* 12, no. 4 (2019): 561–81, https://doi.org/10.1080/17539153.2019.1585150.

[7] Homolar and A. Rodríguez-Merino; Ridwan Rustandi and Khoiruddin Muchtar, "Analisis Framing Kontra Narasi Terorisme Dan Radikalisme Di Media Sosial (Studi Kasus Pada Akun @dutadamaijabar)," Jurnal Komunikatif 9, no. 2 (2020): 134–53, https://doi.org/10.33508/jk.v9i2.2698; Setia and Haq, "Countering Radicalism in Social Media by Campaigning for Religious Moderation."

[8] Linda Schlegel, "Storytelling against Extremism: How Fiction Could Increase the Persuasive Impact of Counter-and Alternative Narratives in P/CVE," *Journal for Deradicalization*, no. 27 (2021): 193–237.

verses of the Koran related to peace are studied semantically al-Qur'an n version of T a shik o I z uts u.[9] This is done to find a universal value as a main narrative that can be developed into an alternative-persuasive narrative, as part of the procedure for determining the semantic field of meaning and analysis. *w weltanschauung* or world *view* for these two keywords. To determine the formulation of universal values contained in these two terms. Through a systematic analysis of the two terms *al- shalâh, a method for making persuasive narratives* will be formulated which is part of counter-narrative efforts in cyberspace.

RESULTS AND DISCUSSION

1. Persuasive Narratives as an Alternative to Counter-Narratives

Narration is an effective tool in social interaction to provide information. Narrative by its nature is defined as a coherent story with a beginning, middle, and end that provides information about something, such as ideas, ideas, events, characters, or answers to questions. A narrative is a representation of a character or event that has a structure, is limited by space and time, and contains an implicit message about the topic being discussed. [10]The essence of a good narrative is a narrative that conveys a positive message to the audience. Theoretically, narrative has a strategic function, not only in conveying messages, but also in influencing beliefs, attitudes, and behavior. [11]The existence of this influence is very dependent on ideas, thoughts, and messages. Persuasive narrative messages that are argumentative are also influential.[12]

Two aspects that are not separate, narrative and persuasion, allow together to have a powerful effect in influencing beliefs, attitudes, and behavior. Persuasive narrative works to bring the reader into the world of narrative so that persuasive effects can be easily accepted. [13]The use of narrative for certain persuasion is known to affect changing attitudes. Religious narratives that are friendly and in line with the Islamic paradigm *rahman lil al-'alamin* are presented in such a way that they are assumed to have the power in directing one's beliefs, attitudes, and behavior.[14] For this reason, it is important to look at the narratives of justice and peace further, considering that they are universal values that are always present in human life.

The counter-narrative strategy in deradicalization is intended as a social and psychological process to reduce the commitment and risk of individual involvement in violent activities. Counter-narrative in cyberspace is an effort to produce and disseminate content through peaceful narratives to influence readers and or counter the influence of radical content in cyberspace so as not to affect readers. Alternative [15]narratives function as a means of moderating propaganda that appears on online media pages. With the existence

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[9] Toshihiko Izutsu, *God and Man In The Qur'an: Semantics of The Qur'anic Weltanschauung*, Second rep (Malaysia: Islamic Book Trust, 2008).

[10] Matthew W. Kreuter et al., "Narrative Communication in Cancer Prevention and Control: A Framework to Guide Research and Application," *Annals of Behavioral Medicine* 33, no. 3 (2007): 221–35, https://doi.org/10.1007/BF02879904.

[11] Daniel Koehler, *Understanding Deradicalization: Methods, Tools, and Programs for Countering Violent Extremism* (Oxon: Routledge, 2016), https://doi.org/10.4324/9781315649566.

[12] Tarleton Gillespie, *Custodians of the Internet: Platforms, Content Moderation, and the Hidden Decisions That Shape Social Media* (London: Yale University Press, 2018).

[13] K Braddock, "The Talking Cure? Communication and Psychological Impact In Prison De-Radicalization Programs," in *Prison, Terrorism And Extremism: Critical Issues In Management, Radicalization, And Reform.* , ed. Andrew Silke (London: Routledge, 2014).

[14] Kreuter et al., "Narrative Communication in Cancer Prevention and Control: A Framework to Guide Research and Application."

[15] Agus Surya Bakti, Deradikalisasi Dunia Maya: Mencegah Simbiosis Terorisme Dan Media (Jakarta: Daulat Press, 2016).

of an alternative narrative with persuasive nuances, it will become an option to then indirectly work to influence the beliefs, attitudes, and behavior of the reader.

Narrative aims to change one's views and attitudes in a persuasive and positive [16]way. Alternative narratives have several important functions in the context of countering radicalism and extremism narratives. Alternative narratives serve as a counter-response to radical narratives. [17]Presenting a peace perspective offers a different perspective and confronts extreme narratives that can affect vulnerable individuals. In addition, alternative narratives play a role in increasing public awareness and understanding of issues related to radicalism and extremism. [18]Alternative narratives also encourage people to respect diversity, have good dialogue, and create a harmonious environment. Alternative narratives can help build a positive identity in individuals and groups who are vulnerable to radical influences. [19]By emphasizing a strong identity based on inclusive and peaceful values, alternative narratives can have a positive influence on self-perception and social acceptance.

Persuasive alternative narratives not only criticize radical narratives but also offer constructive solutions. Persuasive alternative narratives provide concrete and inspiring guidance to address the root causes that lead to radicalism. [20]In addition, persuasive alternative narratives encourage positive participation and action in society. By raising awareness and providing concrete examples, alternative narratives invite people to engage in activities that promote peace. For this reason, it is necessary to identify universal values that are mutually recognized as the basis for strengthening and developing persuasive alternative narratives.

2. **The Universal Value of Peace in the Qur'an as an Alternative Narrative-Persuasion Basis**

The universal value of peace is a concept that can be used as a basis for an alternative-persuasive narrative. These values aim to promote peace, tolerance, understanding, and cooperation between individuals and groups. As the basis for an alternative-persuasive narrative, universal values of peace can be used to replace narratives of conflict and violence that often dominate global issues. In this context, alternative narrative persuasion refers to attempts to change people's thoughts and views by introducing new perspectives focused on peace.

Universal values are norms or moral teachings that are known by society as a normative basis for acting and behaving. Honesty, for example, is a universal value that is recognized by society as a virtue. Universal values can come from the wisdom of tradition, religion, and history. In general, universal values that become references in religion originate from the holy book. In the sub-discussion, I will explain the universal values contained in semantic peace verses. Peace is a message that contains universal values. In the Koran, peace appears in the form of the term *inshallah*. In language, *Ishlah* comes from

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[16] David E Clementson, "Narrative Persuasion, Identification, Attitudes, and Trustworthiness in Crisis Communication," *Public Relations Review* 46, no. 2 (2020): 101889.

[17] Talene Bilazarian, "Countering Violent Extremist Narratives Online: Lessons from Offline Countering Violent Extremism," *Policy & Internet* 12, no. 1 (2020): 46–65; Sarah L. Carthy et al., "Counternarratives for the Prevention of Violent Radicalization A Systematic.Pdf," *Campbell Systematic Reviews* 16, no. e1106 (2020).

[18] Agata de Latour et al., *We Can!: Taking Action against Hate Speech through Counter and Alternative Narratives (Revised Edition)* (Council of Europe, 2017).

[19] Jan-Jaap Van Eerten et al., "Developing a Social Media Response to Radicalization: The Role of Counter-Narratives in Prevention of Radicalization and de-Radicalization," 2017.

[20] Rami Ali, Özgür Özvatan, and Linda Walter, "The Narrative Foundations of Radical and Deradicalizing Online Discursive Spaces: A Comparison of the Cases of Generation Islam and Jamal Al-Khatib in Germany," Religions 14, *no* . 2 (2023): 167.

the root word *shala* which means good. It is an antonym of *fasâd* (damaged) and Isaiah (bad). [21]Simply put, *Shalâh* is something that is considered good, functioning and has valuable benefits. [22]To peace, the context of the word *inshallah* is interpreted as repairing a damaged relationship, maintaining a good relationship, and/or creating a good and harmonious bad relationship.

The term *al- shalâh and* its various forms of derivation are repeated 179 times in 170 verses in 54 letters. [23]Al-Qur'an discussion about *al- shalâ h* related to many things. Generally speaking about the positive relationship between humans and God such as faith, piety, obedience, repentance, sincerity, prayer, and khusyu '; relations between human beings, such as repairing broken relationships through peace *(ishlâh)*; and building a harmonious family; the relationship between humans and the natural environment, such as not destroying and efforts to preserve the natural environment, and relationships with oneself, related to positive emotions, such as not worrying and not being sad, prompt in goodness, good deeds and always evaluating and improving practices, and an open attitude. (Among them: Qs. Al-Baqarah/2: 160, al- Anbiyâ /21:90, al- Syûrâ /42: 40) All of these relationships have a positive connotation.

The term *al- shâli hât is* repeated 62 times in 61 verses in 36 letters. It is often juxtaposed with faith and *'charity',* indicating its connection with positive human activities involving faith. The explanation of good deeds through this term also contains an explanation of the rewards promised by Allah, such as heaven, forgiveness *(akhirah),* sustenance, positive emotions (such as: not worrying and not being sad), a good life, elevation, and so on. Good deeds are generally disclosed in various verses without explaining the forms of charity in question, as explained in Qs. al-Baqarah/2: 82: " *Those who believe and do good deeds, they are the inhabitants of heaven; they live in it".* According to Rasyid Ridha, [24]such editorials show that forms of good deeds are generally known to humans. In detail, these forms of good deeds are expressed in many verses in the Qur'an. Everything is related to the four relations mentioned earlier.

Paradigmatically, the term *al- shalâh has a meaning relationship with several terms in the language of* the Koran, namely *al-khair, al-Hashanah, al- t hayyibah, al-ma'ruf,* and *al- sha lâh.* each of these terms is different in substance but has a meaning correlation with *al- shalâh.* First, **Al-Khair** in language means *al- 'the* (trend) and al-nail (inclined). The tendency or inclination towards something makes people make their choices. In *al-khair* some virtues make humans tend to choose them. The term *elk hair* in the Qur'an is repeated 179 times in various letters. Generally, the term *khair* in the Qur'an functions as a superlative (*ism tail),* to compare something, such as the pleasures of this world and the hereafter; faith and disbelief; obedience and disbelief, gratitude and disbelief; and others. It also functions as a choice between two forms of kindness. Apart from containing these two functions, the term *al-Khair* is also used to refer to good deeds, such as faith, piety, obedience (to Allah, the apostles, and all amri), spending wealth, amar ma'ruf and nahi munkar, jihad with wealth and soul, good words, forgiveness, peace (husband and wife), honesty (perfecting measures and scales), justice, competing in goodness, patience, politeness and manners, and others.

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[21] Raghib Al-Isfahani, *Al-Mufradat Fi Garib Al-Qur'an* (Bairut: Darul Qalam, 1998).

[22] M. Quraish Shihab, Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Quran (Jakarta: Lentera Hati, 2002).

[23] Muhammad Fuad Abdul Baqi, *Al-Mujam Al-Mufahras Li Alfâzh Al-Quran Al-Karîm* (Bairut: Dar al-Fikr, 1981).

[24] Ridha Rasyid Ridha, *Tafsir Al-Manar* (Cairo: Dar al-Manar, nd).

Second, **al - hasanah** means good. The basic meaning of this word according to Ibn Fâriz is the antonym of bad or *al- shari'ah.* According to al- Isfahani , [25]this word means something pleasant. It is a picture of everything joyful and pleasing because of the acquisition of favors concerning self, body, and spiritual condition. One of the derivations *of Hasan* that often appears in the Qur'an *am I hisân.* K ata *ihsân* used for two things, namely giving favors to others and doing good. In addition, the nature *of al-Muhsin* for humans, according to Quraish Shihab, is the pinnacle of goodness. The peak of goodness occurs when the man feels the presence of God within himself so that he only sees God. [26]Because of that, human *kindness* towards others means that he prioritizes the interests of others. On the side is the search for true meaning, that there are forces outside of human beings that give effect to the welfare obtained through virtues.

The term *al-Hashanah* in the same form is repeated 28 times in 27 verses in 15 chapters. In general *terms, al-Hashanah* in the Qur'an refers to several related meanings, including goodness and virtue, favors, good intercession (intermediary for others to do good), material pleasures, safety, good place/environment, good teaching *(al- mau'izhah),* and good role models (Rasulullah and Prophet Abraham and his people). In addition, the Qur'an also reveals forms of goodness through superlative terms*, including good* respect (*taqiyya), good* religion*,* good deeds, good stories, good debates, good words, harmonious households, including the perfection of human creation.

Third, **al- t tayyib** means good, good, or delicious. This word contains the original meaning of *authentic* (good), the antonym is *habits* (bad). In terms of he is something pleasing to the senses and soul. In the Qur'an, the term *al-thayyibah* and its derivations are repeated 46 times. Judging from the verses that contain this word, there are several aspects of goodness discussed in the Qur'an, including a good life, good food, a good country, good words, a good natural environment, and a good life partner. , good charity or work, good social relations, good choices, and good offspring. Of the 46 repetitions of the term *al- thayyibah* verses that are deemed relevant to universal values of peace will be selected.

Fifth, **al-ma'rûf** is a form *of ism maf'ûl* (object) from the word *'Arafa* which is composed of the letters *'ain, ra ',* and *fa '.* According to Ibn Faris,[27] this word has the meaning of successive or continuous and serenity. The term *al-ma'rûf* according to al-Asfahâniy means all actions that are considered good by reason and syara'. The antonym is *al-munkar,* which is everything that is denied by reason and syara'. M. Quraish Shihab said that what is meant by *al-ma'rûf* is everything that society considers good and in line with divine values.[28] The term *al- ma'ruf* in the Qur'an is repeated 39 times in 36 verses and 15 letters. The theme of the Al-Qur'an talk about *ma'ruf* covers various aspects, including forgiveness or forgiveness in a good way, making wills in a good and fair way, how to resolve household conflicts properly, good words *(qaul ma'ruf),* invitation to goodness *(amar ma'ruf),* and others. All of these themes relate to human attitudes and behavior in getting along with others and social support that is carried out through *amr ma'rûf* and *nâhi Munkar.*

Many universal values emerge as part of the semantic meaning field of peace, such as social responsibility, kindness, compassion, expediency, patience, politeness, and others. In essence, the meaning field of peace is positive traits that are manifested in relationships and care _ towards others for good purposes. Following Shalom H. Schwartz's value

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[25] Raghib Al-Isfahani, *Mufradât Alfâz Al-Qur'ân* (Dimasyq: Dar al-Ilmi, 2002).

[26] Shihab, Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Quran.

[27] Ibn Zakariya Ibn Fāris, Abū al-Ḥusain Ahmad, *Maqāyīs Al-Lughah* (Bairut: Dar al-Fikr, 1979).

[28] Shihab, Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Quran.

theory[29] there are six conceptions of value as general indicators for determining a value that is considered universal, namely: (1) values are beliefs *that* influence feelings; (2) values refer to goals *that* motivate action; (3) values transcend specific actions and *situations* ; (4) values function as standards and criteria *(standards or criteria)*; (5) value has relative priority *(relative importance)* for each individual; and (6) values guide actions *(guides action)*. To determine the semantic meaning *of al- shalâh* included as a universal value will be identified based on the six indicators above:

Table 1: Universal Peace Value Indicators

Indicator	The Universal Value of Peace
Beliefs	Faith, piety, obedience, repentance, prayer, *humility,* forgiveness, pleasure, sincerity, gratitude
Goals	Harmony, benefits, sustainability, happiness, good life, elevation, glory, hopes and aspirations, optimism, prosperity, enjoyment, the best people, harmonious family, *ummah whydah* (union), joy, pleasure, safety, perfection, good life, good land,
Specific actions and situations	Silatururrahim, sincerity, self-improvement, wisdom, knowledge, love, unity, willingness, affection, prioritizing the interests of others, willingness to sacrifice, empathy, humanity, good words, jihad with wealth and soul, politeness and manners rama, generosity (social/emotional intelligence), role model, argue in a good way, keep promises, remember (*tadzakkarûn*), good social relations, good ancestry, love of learning, curiosity
Standards and criteria	Politeness, generosity, wisdom, productivity, honesty (integrity), *'ulû al-albâb* (intelligence), good teaching *(al- mau'izhah,* good stories, good words, good life partner, good choice, beauty, strength, simplicity
Importance is relative	Openness, patience, self-regulation, protection, care, teaching, nurturing, community membership, competition in goodness, respect *(Utah niyyah),* conflict resolution (peace *)*
Guide action	Kindness, prudence, courage, caring, generosity, love to give, generosity, *amar ma'ruf and nahi munkar*, self-control, creativity, social responsibility,

3. Analysis of the Implementation of Persuasion Alternative Narratives for Peace

Value is important for someone in living life. Each individual has values that he believes in relatively. Certain values may be important for some individuals, but for others, they are considered normal. Universal values are general values that are recognized by the wider community. Spiritual values such as faith are human acknowledgments of the reality of meaning outside of human beings which have an impact on feelings. Value as a belief *(belief)* of gratitude, for example, is not just a statement of gratitude for the help of others but is an effort to appreciate a better life because behind gratitude there is happiness, harmonious relationships, and continuity of relationships.[30]

Al-Qur'an's explanation regarding the maintenance and care of relationships is expressed in the form of a relationship between two people or two groups involved in the

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[29] Shalom H. Schwartz, "An Overview of the Schwartz Theory of Basic Values," *Online Readings in Psychology and Culture* 2, no. 1 (2012): 1–20, https://doi.org/10.9707/2307-0919.1116.

[30] Sara B. Algoe and Ruixue Zhaoyang, "Positive Psychology in Context: Effects of Expressing Gratitude in Ongoing Relationships Depend on Perceptions of Enactor Responsiveness," *J Posit Psychol* 11, no. 4 (2016): 399–415, https://doi.org/10.1080/17439760.2015.1117131.Positive.

conflict (Qs. al- Hujurât /49:9). This is according to the theory of value, that the maintenance and care of social relations is a universal value that guides individuals to do something. *Ishlâ ḥ* is also interpreted as doing good to people who have done evil and related to forgiveness (Qs. al- Shurâ / 42: 40). Although the punishment for a crime must be commensurate with the crime or defending oneself from being persecuted is justified, the cooperative attitude of forgiving the perpetrator of the crime is the wisest in caring for and maintaining relationships with others. In another context, *ishlâh is* also understood as adding to the benefits and functions of something (Qs. al-Baqarah/2: 11) . That is, *ishlâh* does not only repair damaged relationships but also maintains good relations so that they are maintained and increase their quality and quantity. In essence, *ishlâ ḥ* also suppresses productivity in assembling good relationships.

Another example is the universal value of social intelligence directly related to the ability to establish harmonious social relations. The basis is wisdom, belief, and community membership. Qs. al- Hujurât /49:13 describes the basic principle of humanity, that humans are created from the same origin, from sperm cells and ova. [31]The similarity of origin is what then makes human degrees the same. There is no difference in social strata between one another, humans are only judged from the side of their piety. Differences in ethnicity, ethnicity, race, religion, and belief are not reasons for someone who is socially intelligent to harbor hatred for anyone. Through social intelligence, a person can address differences wisely and promote tolerance. Apart from that, this verse also talks about the purpose of the creation of humans in differences, namely to get to know each other *(ta'ârafû)*. Knowing each other is not just knowing a known identity, but understanding well the character of the person you know. This will make the person have the desire to continue the relationship. Collaboration, for example, can be carried out if both parties already know each other and collaboration will continue if both parties understand each other and provide mutual benefits.

Social intelligence requires two other bits of intelligence, namely emotional and personal intelligence. Emotional intelligence uses the ability to use emotions in establishing relationships and understanding emotional meaning in oneself and others. As illustrated in Qs. al-Baqarah/2: 263. This shows that the value that exists in social intelligence is a person's motive for behaving toward others. [32]People who have emotional intelligence will be able to bring peace to themselves and others and be able to ensure that the narrative they convey does not have implications for damaging social relations. While personal intelligence is the ability to assess oneself accurately in Qs. al-Baqarah/2:44 stated " *Why do you order others to (do) good deeds, while you forget yourself, even though you read the Book (Torah)? Don't you understand?* This verse implies personal intelligence, which is the opposite of *tansaunâ anfusakum* (forgetting oneself) which is understood as the ability to understand and assess oneself accurately. The inability of natural individuals to understand and assess themselves accurately will give birth to inconsistencies in thinking, acting, and behaving. Incongruous speech and actions cause a loss of motivation and internal awareness in behavior.

Persuasive alternative narratives require a value base as the main framework that functions as a keyword and at the same time an analogy tool. The universal values that have been discussed previously are used extensively and deeply in conveying messages of peace. There are four methods of conveying messages persuasively, namely: the method of

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[31] Muhammad Ibn Jarir Al-Tabari, *Jâmi'u Al-Bayan Fî Ta`wili Al-Qur`ân* (Bairut: Dar al-Kutub al-Ilmiyah, 1992).

[32] MD Hude and F Faizin, "Fondasi Psikologi Positif Qur'Ani: Character Strengths Dan Virtue Dalam Tinjauan Psikologi Positif Dan Al-Qur'an," Al-Qalb: Jurnal Psikologi Islam 11, no. 2 (2020): 67–83, https://ejournal.uinib.ac.id/jurnal/index.php/alqalb/article/view/1270.

association, integration, pay-*off,* and *icing. First,* the association method is the delivery of messages contextually by connecting the message narrative with actual events or something that interests them. Persuasive positive narratives produced from the lexicon of virtue verses can be associated with certain events that are of public concern. *For* example *"Don't waste your time debating differences, because debates will only breed disputes."* In certain contexts and situations, this narrative can be presented in response to certain events, for example when there is a conflict between religious communities. The persuasive narrative above serves as a moderation for the conflict.

Second, the method of integration, namely the delivery of narratives that are adapted to the audience, where the narratives and audiences seem to unite in certain ways, such as positive narratives that show similarities, togetherness, or a shared destiny and shared responsibility. For example: " *to say good is a commendable culture and a divine order."* The similarity in beliefs and cultural values becomes the dominant mediator for evoking the dimension of self-similarity. *Third, the pay-off* method is, constructing joyful narratives, giving coolness, pleasing feelings, and giving hope. The verses about virtue, as discussed earlier, generally give their psychological touch. For example, *"hope of goodness always rests on compassion* (Qs. Al- A'raf verse 6). Compassion becomes the center of the soul's consciousness which gives birth to its coolness.

Fourth, the icing method namely the construction of the narrative as beautifully as possible so that it attracts attention and evokes feelings for anyone who receives it. Another term for this method is sweetening the narrative or compromising a persuasive narrative by involving *emotion*al *appeals.* For example, *One apology creates a thousand positive emotional stimuli* (aside from Qs. Hud/11: 11). undermine the substance of the verse. The verse talks about the problem of patience, which in essence is related to positive emotions. This narrative is supported by other verses, such as Qs. Al-Nisa'/4: 25, al-Anfal/8: 46, Hud/11: 115, and others.

Persuasive presentation of alternative narratives allows acceptance as long as the narratives presented are factual, reasonable, and consistent. [33]At least these three categories are presented in the Qur'an's universal values of peace. First, factual *(factuality)* refers to a narrative description that is following reality. This of course depends on the characteristics of the message. Important messages can help reception. The message of saying kind words, being polite, respecting each other, forgiving each other, manners, etc. is an important and real message in social ethics and always lives in the traditions of society. [34]The closeness of the narrative in one's life will easily influence cognition and emotions which in turn affect beliefs, attitudes, and behavior.

Second, plausibility *refers* to cognitive acceptance that is under the knowledge of the recipient of the message. A reasonable message also includes an adequate component of evidence and is presented clearly and with a minimum of presumption.[35] Coherence or appropriateness of knowledge is a measure of whether a narrative makes sense or not. In general, universal values based on goals *(goals)* such as happiness, good life, elevation, glory,

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[33] Hyunyi Cho, Lijiang Shen, and Kari Wilson, "Perceived Realism: Dimensions and Roles in Narrative Persuasion," *Communication Research* 41, no. 6 (2013): 828–51, https://doi.org/10.1177/0093650212450585; Anne Hamby, David Brinberg, and James Jaccard, "A Conceptual Framework of Narrative Persuasion," *Journal of Media Psychology* 30, no. 3 (2018): 113–24, https://doi.org/10.1027/1864-1105/a000187.

[34] Magnus Bergquist and Jan Ljungberg, "The Power of Gifts: Organizing Social Relationships in Open Source Communities," *Information Systems Journal* 11, no. 4 (2001): 305–20, https://doi.org/10.1046/j.1365-2575.2001.00111.x.

[35] Louise Connell and Mark T. Keane, "A Model of Plausibility," *Cognitive Science* 30, no. 1 (2006): 95–120, https://doi.org/10.1207/s15516709cog0000_53.

hopes and aspirations, optimism, prosperity, and safety, are vocabulary that has been known before. When the alternative narrative is formulated persuasively by making the vocabulary the main narrative. Theoretically, the more plausible a narrative is, the more likely it is to be accepted. To present relevant evidence in narratives, alternative content production can use the life stories of certain characters [36]who has achieved universal values goals? For example, the story of the togetherness of the Ansar and Muhajirin is proof of the dimensions of the goal of welfare, building affection, sincerity, and togetherness (Qs. al- Hasyr / 59: 9).

Third, narrative *consistency* refers to coherent narrative elements. The consistency of a narrative is a description of the quality of the narrative. It is a general criterion for the reader to judge whether the narrative has good reasons to be accepted and followed. However, I think that the narration of messages that make sense is closely related to the attitude of openness and clear thinking of the recipient, especially for the good purposes of himself and others and thinking clearly. According to McAdams, coherent narratives fulfill the criteria of providing causal and convincing explanations, reflecting life experiences, and describing actions of social value. [37]The content and meaning of a narrative will determine the consistency that will produce a persuasive dimension. [38]By considering the three elements of the alternative narrative model - persuasion in the counter-narrative of universal values of peace can be used. Alternative narrative campaigns in deradicalization do not focus on violence as the main issue. Alternative narratives that promote peace and have a persuasive effect on the areas of cognition and emotion are urgently needed. Persuasive narratives emphasize persuasion, seduction, and solicitation without involving aspects of aggression that lead to threats or coercion (coercion). This allows conscious and voluntary acceptance of messages so that the process of preventing involvement in radicalism can run well.

Frischlich et al. [39]proves that the higher the narrative, the more interesting and persuasive a narrative. To make a narrative that has persuasion value, in addition to creativity, quality, and authoritative sources are also needed. Al-Qur'an as *scripture,* [40]has a relationship with human behavior. That the text has played a role in constructing beliefs and behavior patterns. That is, the text of the Koran has the authority to change human beliefs and behavior. According to Amin Abdullah, the text of the holy book [41]can enter the human psychological dimension because of its sacred position, which makes humans very sensitive. This results in *being over-sensitive*, and emotional, and does not even rule out turning into violence. [42]This is where critical reasoning is needed so that the texts of the scriptures guide human positive attitudes and behavior. On the other hand, if a text is

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[36] Linda Schlegel, "Storytelling against Extremism : How Fiction Could Increase the Persuasive Impact of Counter-and Alternative Narratives in P/CVE, " *Journal for Deradicalization*, no. 27 (2021).

[37] Dan P. McAdams, "The Problem of Narrative Coherence," *Journal of Constructivist Psychology* 19, no. 2 (2006): 109–25, https://doi.org/10.1080/10720530500508720.

[38] Cho, Shen, and Wilson, "Perceived Realism: Dimensions and Roles in Narrative Persuasion."

[39] Lena Frischlich et al., "The Power of a Good Story: Narrative Persuasion in Extremist Propaganda and Videos against Violent Extremism," *International Journal of Conflict and Violence* 12 (2018): 1–16, https://doi.org/10.4119 /UNIBI/IJCV.644.

[40] Jane Dammen McAuliffe, "Reading the Qur'ān with Fidelity and Freedom," *Journal of the American Academy of Religion* 73, no. 3 (2005): 615–35, https://doi.org/10.1093/jaarel/lfi072; Jane Dammen McAuliffe, *Texts and Studies on the Qurʾān* (Leiden: Brill, 2013).

[41] AM Rusydi and Mhd Idris, "Interpretation Of Al-Qur'an In The Disruption Era: Reversing Roles Of Ulum Al-Qur'an," Jurnal Ulunnuha 9, no. 1 (2020): 93–102.

[42] S. Dinar Annisa Abdullah and Samudera Alfatra, "Narration of Islamic Moderation: Counter over Negative Content on Social Media," *Millati: Journal of Islamic Studies and Humanities* 4, no. 2 (2019): 153–65, https://doi.org/10.18326/mlt.v4i2.153-165.

presented to raise one's imaginative awareness, it may affect emotions and give birth to positive behavior, of course, very much depends on the narrative presented.

One of the goals of cyber deradicalization policies is the reading public who are vulnerable to being exposed to radical ideas. [43]The provision of persuasive alternative narratives directed rationally and critically to expose ideas for peace is urgently needed. The combination, compatibility, and interaction between the dimensions of peace are packaged in an attractive and comprehensive form. It is very important to provide narratives that are relevant to readers, especially those who are vulnerable. Provision of alternative narratives directed at peace literacy, tolerance, ethics, and others. The message content must also be interesting and validated and offer alternative ways through non-violent strategies.

CONCLUSION

The use of flat-form online media by displaying narratives of peace based on universal religious values is seen as being able to convince a reading audience. This finding shows that the universal values of peace verses display key lexicons that have factual, reasonable, and consistent characteristics. This characteristic has an offense with the values needed in a peace campaign, especially through persuasive alternative narrative mechanisms. Persuasive alternative narratives are used to reduce and weaken the appeal of radicalism narratives to provide another perspective. This is done by promoting positive narratives about universal values, such as tolerance, openness, peace, and others. This is necessary to give color to the propaganda of radicalism which tends to be black and white. I think it is important to develop alternative narratives through various sources and forms to silence radicalism narratives. Al-Quran as a holy book that contains universal values can be used as an alternative narrative source to be developed from various relevant perspectives.

Much has been done about Islamic moderation content as an alternative narrative in online deradicalization, but it is felt that it still requires evaluation, strengthening, and production of more massive content. The formulation of Islamic moderation narrative content with crucial themes, such as nationality, humanity, peace, justice, pluralism, tolerance, and local community values, needs to be properly mapped. The aspects that exist in these themes need to be formulated and revealed in detail in the form of messages of peace. The theme of peace is an important subject of discussion in online deradicalization, however, the formulation of the narrative needs to take into account the characteristics of netizens to be effective and efficient.

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