

## **TEXT MINING TECHNIQUES FOR ANALYZING RELIGIOUS MODERATION DISCOURSE: INSIGHTS FROM INDONESIAN DIGITAL SPACE**

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### **ABSTRACT**

The socialization of religious moderation discourse in the digital space requires an effective strategy to engage the Indonesian populace. This study aims to understand the patterns and forms of religious moderation discourse in the Indonesian digital space from 2020 to 2023 and to assess the effectiveness of text mining techniques in this context. A mixed-method approach, combining digital humanities with quantitative text mining and qualitative discourse analysis, was employed to analyze the discourse on religious moderation. The findings indicate that the discourse is dominated by the term "Indonesia," highlighting the intertwining of religious moderation with nationalism. The prominence of "Indonesia" as a keyword suggests that the promotion of religious moderation values aligns closely with nationalistic sentiments. Additionally, the discourse is significantly influenced by political activities, with politicians' pragmatic values serving as a means to reach various segments of society, albeit not as a long-term strategy. To enhance the socialization of religious moderation, it is crucial to evaluate and refine current strategies. Analyzing the patterns and forms of this discourse can provide insights for more effective dissemination in the digital space. This evaluation will help in better promoting the values of religious moderation, ensuring they resonate with broader societal values and reach a wider audience.

**Keywords:** Religious Moderation, Text Mining, Digital Space

**ABSTRAK**

*Sosialisasi wacana moderasi beragama di ruang digital membutuhkan strategi yang efektif untuk menyentuh masyarakat Indonesia. Penelitian ini bertujuan untuk memahami berbagai pola dan bentuk wacana moderasi beragama yang berkembang di ruang digital Indonesia dari tahun 2020-2023. Selain itu, penelitian ini juga bertujuan untuk menilai sejauh mana teknik text mining dapat memberikan wawasan dalam memahami sosialisasi wacana moderasi beragama di ruang digital Indonesia. Metode penelitian yang digunakan adalah metode campuran dengan pendekatan humaniora digital. Pada metode kuantitatif digunakan text mining dan pada metode kualitatif digunakan teori analisis wacana. Keduanya digunakan untuk menganalisis dan menginterpretasi korpus data/wacana yang berbicara tentang moderasi beragama. Hasil penelitian ini menunjukkan bahwa sosialisasi wacana moderasi beragama di ruang digital didominasi oleh kata "Indonesia". Kata "Indonesia" adalah kata yang memiliki bobot tinggi sebagai kata kunci dalam merepresentasikan teks tentang moderasi agama di ruang digital, dan kata yang paling berhubungan dengan kata lain. Hal ini dapat diartikan bahwa penyebaran pesan nilai-nilai moderasi beragama berjalan seiring dengan nilai-nilai nasionalisme. Selain itu, wacana ini juga erat kaitannya dengan aktivitas para politisi. Nilai-nilai pragmatisme politisi (untuk kepentingan politik praktis) dapat dijadikan modal untuk dapat menyentuh berbagai kalangan masyarakat Indonesia meskipun tidak bisa menjadi program jangka panjang. Oleh karena itu, perlu dilakukan evaluasi strategi yang telah dilakukan. Evaluasi berdasarkan pola dan bentuk wacana moderasi beragama akan membantu mensosialisasikan wacana moderasi beragama di ruang digital dengan lebih baik.*

**Kata kunci:** Moderasi Beragama, Text Mining, Dunia Digital

## INTRODUCTION

At the end of 2019, the Ministry of Religious Affairs of the Republic of Indonesia launched a religious moderation movement. The movement was marked by the establishment of the year as the Year of Religious Moderation and the launch of a book entitled Religious Moderation. In that book, there are four indicators to show that individuals or groups belong to moderate groups: national commitment, tolerance, anti-violence or anti-

radicalism, and accommodating to local culture<sup>1</sup>. These indicators then received reinforcement from Islamic values in society, such as the concept of *Wasatiyyah*<sup>2</sup> or values derived from learning in *Pesantren*<sup>3</sup>

National commitment in these indicators is defined as a person's attitude, perspective, and religious practices related to their loyalty to the basic national consensus. One example is the acceptance of the principles of the nation contained in the 1945 Constitution of the Republic of Indonesia and the regulations under it. Including the acceptance of Pancasila as a state ideology<sup>4</sup>. Tolerance is defined as a person's attitude to give space and not interfere with the rights of others to believe, express their beliefs, and express opinions. This tolerance is also related to anti-radicalism indicators. Anti-radicalism or anti-violence is defined as an attitude of not having an ideology, understanding, and deeds to make changes to the social and political system by using violent means in the name of religion, either verbal, physical, or mental. This tolerance and anti-radicalism will foster a willingness to accept religious behavior that is accommodating to the local culture. A behavior that accepts religious practices that accommodate local culture and tradition<sup>5</sup>.

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<sup>1</sup> Kemenag RI, *Moderasi Beragama* (Jakarta: Balitbang dan Diklat Kementerian Agama Republik Indonesia, 2019).

<sup>2</sup> Muhammad Ilyas Marwal and Muhammad Fadhlirobby Ilyas, "Analysis of Wasatiyyah Thoughts of Muhammad Mahfudh Tarmadzi's OnTakfirism in HisIs'af Al Mathali'," *Jurnal Ushuluddin* 32, no. 2 (2024): 152–66, <https://doi.org/https://dx.doi.org/10.24014/jush.v32i2.31899>.

<sup>3</sup> Muhammad Rikza Muqtada, "The Teaching Of Religious Moderation In The Arba'in Hadith Of Mahfuzh Al-Tarmasi And The Arba'in Hadith Of Hasyim Ash'ari," *Jurnal Ushuluddin* 27, no. 2 (2019): 121–31, <https://doi.org/DOI: 10.24014/jush.v27i2.6728>; Muhammad Zakki, "Moderasi Beragama Dalam Kitab Tasawuf Al-Muntakhabāt Karya Kh. Ahmad Asrori Al-Ishaqi," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 269–306, <https://doi.org/DOI: 10.31291/jlk.v19i1.928>; Kurnia Muhajarah and Moh. Erfan Soebahar, "Fiqh of Tolerance and Religious Moderation: A Study towards Indonesia, Malaysia, and Thailand," *Cogent Arts & Humanities* 11, no. 1 (2024): 1–11, <https://doi.org/https://doi.org/10.1080/23311983.2024.2303817>.

<sup>4</sup> Kemenag RI, *Moderasi Beragama*.

<sup>5</sup> Kemenag RI.

The four definitions of religious moderation indicators above are at the core of the discourses on religious moderation that should develop in Indonesia. In the process, along with Islamic values, the four indicators then run in harmony with the values of locality in Indonesia, such as Sundanese wisdom that appears in Sundanese manuscripts by Tubagus Ahmad Bakri<sup>6</sup>, religious moderation character education that appears in Niti Raja Sasana Geguritan<sup>7</sup>, the practice of religious moderation in Serat Carub Kandha<sup>8</sup>, the language wisdom (*bobahasa*) of the Bolaang Mongondow tribe people who tend to respect, take care of and listen to each other<sup>9</sup> or moderation attitudes that manifest from the cultural encounter between Aceh and Persia<sup>10</sup>. This dialogue according to Fuadi et. al.<sup>11</sup> can run well because there is already a close relationship between religion and culture in Indonesia. The integration of Islamic values and locality has made the religious moderation movement echo throughout Indonesia. Several steps can be taken to assess local aspects of religious moderation discourse are; 1) understanding the local context,

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<sup>6</sup> Muhamad Jaeni et al., “From Manuscripts to Moderation: Sundanese Wisdom in Countering Religious Radicalism,” *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 7, no. 1 (2023): 65–76, <https://doi.org/http://doi.org/10.15575/rjsalb.v7i1.21446>.

<sup>7</sup> I Wayan Agus Gunada et al., “Character Education In Geguritan Niti Raja Sasana As A Reinforcement Of Religious Moderation,” *Jurnal Lektur Keagamaan* 22, no. 1 (2024): 159–86, <https://doi.org/https://doi.org/10.31291/jlka.v22.i1.1209>.

<sup>8</sup> Agus Iswanto, Nurhata, and Asep Saefullah, “Narasi Moderasi Beragama Dalam Naskah Serat Carub Kandha,” *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 37–68, <https://doi.org/DOI:10.31291/jlk.v19i1.910>.

<sup>9</sup> Abdul Karim et al., “Moderasi Beragama Dalam Praktik Bobahasa Mongondow (Teks Dan Makna Kearifan Lokal Berbagai Sikap Kebahasaan Dan Lirik Lagu),” *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 103–40, <https://doi.org/DOI:10.31291/jlk.v19i1.905>.

<sup>10</sup> Abdul Rani Usman et al., “Religious Moderation Through Persia-Aceh Intercultural Communication,” *Jurnal Ilmiah Islam Futura* 24, no. 2 (2024): 471–87, <https://doi.org/10.22373/jiif.v24i2.17443>.

<sup>11</sup> Moh. Ashif Fuadi et al., “Religious Moderation in the Context of Integration Between Religion and Local Culture in Indonesia,” *Journal of Al-Tamaddun* 19, no. 1 (2024): 47–59, <https://doi.org/https://doi.org/10.22452/JAT.vol19no1.4>.

such as geographic location or cultural norms, 2) gathering and analyzing local data, 3) identifying local indicators of religious moderation, such as social cohesion, community resilience, and respect for religious diversity.

Since 2019, the discourse of religious moderation has continued to be echoed. This discourse then lives and develops through various channels, from social media or online mass media to videos on digital platforms. The discourse also then approached various circles, starting from rural communities to urban middle Muslims, from the elderly to Generation Z. Some religious moderation movements that utilize social media or digital platforms include Bincangsyariah.com websites that provide information related to religious issues that are anti-SARA<sup>12</sup>, Instagram @toleransi.id who initiated a religious moderation movement with a non-violent campaign<sup>13</sup>, or through digital spaces at universities<sup>14</sup>.

The discourse on religious moderation then encountered its biggest challenge in the living environment of the urban middle Muslim community, especially in Generation Z and the generation after it. This is related to their ability to keep up with the development of information and communication technology. This ability has a great risk of being exposed to radicalism and intolerant values. This is following the results of research from PPIM (Center for Islamic and Community Studies) State Islamic University Syarif Hidayatullah Jakarta, the main factor contributing to radicalism and intolerance is the development of information and communication technology, one of which mani-

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<sup>12</sup> Ria Candra Widayaningsih and Muhammad Irfan Helmy, "The Fiqh Al-Hadith of Digital Media: The Method of Hadith Understanding of The Website Bincangsyariah.Com and Its Contribution to The Moderate Islam Discourse," *Jurnal Ushuluddin* 29, no. 2 (2021): 163–75, <https://doi.org/DOI:10.24014/Jush.v29i2.13954>.

<sup>13</sup> Martinus Danang Pamungkas, Zulfikri Suleman, and Anang Dwi Santoso, "On Digital Ethnography: Nonviolent Campaign Movement Of The Instagram Community @Toleransi.Id In Realizing Religious Moderation," *Al-Qalam Jurnal Penelitian Agama Dan Sosial Budaya* 30, no. 1 (2024): 126–40.

<sup>14</sup> Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22.

festivals in the internet. In its research, PPIM found that of the 84.94% of students who are active Internet users, there are 59.5% use the Internet as a source of religious information and knowledge by consuming content from Ustadz-Ustadz that falls into the radical or intolerant category<sup>15</sup>. This research is in line with Nadri Taja's research which found that there are around 50-53.3% of students of the Islamic University of Bandung and 30-43.3% of students of the Indonesian University of Education who are in the *puritan* category<sup>16</sup> or with Aditoni and Rohmah's research which found that millennial students choose popular *ustadhs* on YouTube as their role models<sup>17</sup>.

This urban middle-class Muslim community, according to some research, such as Jati<sup>18</sup> and Absor<sup>19</sup>, then gets caught up in discourses that need attention to find solutions, namely Religious Narcissism, Religious Blasphemy, and Expressions of Religious Hatred. These three discourses will develop to the stage of dominance in the digital public space. The three discourses that are predicted to dominate the digital public space require alternative discourses. Not only to challenge these discourses but also to gradually replace them.

The potential exposure of the urban middle-class Muslim Community to acts of radicalism and intolerance from the digital

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<sup>15</sup> Endi Aulia Garadian, "Api Dalam Sekam: Keberagaman Generasi Z" (Jakarta, 2018).

<sup>16</sup> Nadri Taja et al., "Puritan, Moderate, and Liberal Youth Muslim: Islamic Identity Typology Among Generation Z Students in Indonesian Universities," *Jurnal AFKARUNA* 20, no. 1 (2024): 16–40, <https://doi.org/https://doi.org/10.18196/afkaruna.v20i1.20529>.

<sup>17</sup> Agus Aditoni and Zuliati Rohmah, "Campus-Based Millennials' Learning Preferences Toward Da'wah In Urban City Of Surabaya," *Journal of Indonesian Islam* 16, no. 1 (2022): 27–48, <https://doi.org/10.15642/JIIS.2022.16.1.27-48>.

<sup>18</sup> Wasisto Raharjo Jati, "The Religious Moderation for Indonesia Muslim Middle Class: Challenges and Solutions," *Penamas: Journal of Religion and Society* 36, no. 1 (2023): 19–36, <https://doi.org/10.31330/penamas.v36i1.647>.

<sup>19</sup> Muh Ulil Absor et al., "Harmony And Diversity In Yogyakarta Urban Areas: Measuring The Religious Moderation Index In Baleharjo And Sinduadi Subdistricts," *Al-Qalam Jurnal Penelitian Agama Dan Sosial Budaya* 28, no. 2 (2022): 252–65.

world and the fact that it has dominated the discourse of religious narcissism, religious blasphemy, and expressions of religious hatred among them requires a strategy in socializing the discourse of effective religious moderation, especially in the digital world. To answer this, knowledge of the discourse of religious moderation that has emerged in the digital world is needed. Therefore the research question is how the pattern and form of religious moderation discourse that developed in Indonesian digital space from 2020 to 2023 (2020 is taken as a starting point based on the beginning of the time of the launch of the religious moderation movement initiated by the Ministry of Religious Affairs of the Republic of Indonesia, namely at the end of 2019), and how the use of text mining can help understand the changes and developments of religious moderation discourse in Indonesian digital space.

The research objectives are to understand the various patterns and forms of religious moderation discourse that developed in Indonesian digital space from 2020-2023. In addition, this study aims to assess the extent to which text mining techniques can provide insight into understanding the development of religious moderation discourse in Indonesian digital space.

Research on religious moderation in Indonesia has been widely conducted. One indicator is that there are around 59,100 articles enclosing the keywords of religious moderation and Indonesia in the Google Scholar database. Some of these studies include religious contestation in urban Muslim societies where the actors involved in it are moderate, revivalist, and subcultural groups<sup>20</sup>. This research contributes to research in providing information about the existence of dynamic and dialectical relationships among urban Muslims. A Muslim community that is closely related to the digital world.

Another research is about the contribution of communities in echoing the values of religious moderation, such as the value of religious moderation in the recitation activity of MUSLIMAT

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<sup>20</sup> Sapriillah et al., “Kontestasi Keagamaan Dalam Masyarakat Muslim Urban,” *Al-Qalam Jurnal Penelitian Agama Dan Sosial Budaya* 26, no. 1 (2020): 39–56.

NU<sup>21</sup>. This research provides knowledge about the importance of community involvement in the spread of religious moderation values.

Those numbers narrow to 82 articles enclosing the keyword of religious moderation and Indonesia in the Scopus database. Of the 82 articles, few articles talk about religious moderation discourse in digital spaces (online mass/social media) with a text mining approach. One article that talks about religious moderation in digital spaces with a text mining approach is an article by Zainal Arifin entitled, *The Effectiveness of the Socialization of Tafsir Inspiri in Social Media*. In the article, Zainal Arifin uses three stages of analysis, media analysis, conversation analysis, and network analysis, to determine the effectiveness of socialization through Tafsir Inspiration in social media<sup>22</sup>. The article gives the author an example of how to analyze the network of an idea or discourse in online mass media or social media.

The second article is an article by Suci Ramadhanti Febriani and Apri Wardana Ritonga entitled, *The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era*. In the article Febriani and Ritonga<sup>23</sup> found that according to the millennial generation, the values of religious moderation can be internalized in various ways, one of which is through social media. In addition, the internalization of religious moderation values can also be improved by relating them to current issues. The results of this study provide the

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<sup>21</sup> Yuyun Rohmawati and Ahmad Barizi, "Religious Moderation In The Recitation Activity Of Muslimat Nu: An Effort to Prevent Religious Extremism," *ULUL ALBAB Jurnal Studi Islam* 22, no. 2 (2021): 360–76, <https://doi.org/https://doi.org/10.18860/ua.v22i2.14092>.

<sup>22</sup> Zainal Arifin, "The Effectiveness of the Socialization of Tafsir Inspirasi in Social Media," *Pertanika Journal of Social Sciences and Humanities* 27, no. 2 (2019): 1219–29.

<sup>23</sup> Suci Ramadhanti Febriani and Apri Wardana Ritonga, "The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era," *Millah: Journal of Religious Studies* 21, no. 2 (2022).



author with an overview of an effective method for internalizing the values of religious moderation for the millennial generation.

Departing from the review of the literature above, it can be said that the analysis of the pattern and form of religious moderation discourse in the digital world with a text-mining approach has not been done much. This research will provide an overview of the patterns and forms of religious moderation discourse that develops in the digital world and the results will be used as evaluation materials for making socialization strategies for religious moderation discourse in the future.

## METHOD

The approach used in this study is digital humanities (DH), which integrates humanities and computational sciences to address complex problems that traditional humanities research may find challenging<sup>24</sup>. A key feature of this approach is the use of mixed methods, combining quantitative and qualitative techniques<sup>25</sup>. Quantitative methods, facilitated by the Google Collab application, are employed to process and analyze corpus data using text mining. Text mining is particularly effective for managing and analyzing large volumes of text.

The data for this study comprises a corpus of texts discussing religious moderation, sourced from detiknews.com (DN) between January 2020 and July 2023. DN was selected due to its status as the most widely read online news site in Indonesia<sup>26</sup>. The corpus consists of 525 texts, totaling 183,310 words. Detailed data on the number of texts and words per year are presented in the following table.

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<sup>24</sup> A Zottola, “Corpus Linguistics and Digital Humanities. Intersecting Paths. A Case Study from Twitter,” *América Crítica* 4, no. 2 (2020): 131–41.

<sup>25</sup> L. M. Purwaramdhona, A. B. Hidayatullah, M. I. Rahayu, “Rekonstruksi Sejarah Dalam Kumpulan Puisi Dari Batavia Sampai Jakarta Melalui Pembacaan Jauh Berbasis Korpus,” *Paradigma: Kajian Budaya* 13, no. 2 (2023), <https://doi.org/10.17510/paradigma.v13i2.1384>.

<sup>26</sup> Nic Newman et al., “Digital News Report 2022,” 2022, <https://doi.org/DOI: 10.60625/risj-x1gn-m549>.

**Table 1. Number of Texts and Words from the Year 2020 to July 2023**

No	Year	Text Count	Word Count
1	2020	71	22.951
2	2021	178	41.382
3	2022	183	79.734
4	January - July 2023	93	39.243
Total		525	183.310

The steps in the text mining analysis in this study are as follows: *First* is word frequency analysis. This analysis is performed annually from 2020-2023. The next step is text comparison analysis. The text comparison is carried out annually and also as a whole from 2020-2023. This analysis aims to determine the extent of similarities or differences between these texts from year to year.

The approach chosen for text comparison analysis is topic modeling, specifically using Latent Dirichlet Allocation (LDA). This method identifies multiple topics within documents, defining them as distributions of a fixed vocabulary (Jelodar et al., 2018). The process involves testing the LDA model with the topic of religious moderation and displaying the most representative words. The LDA model identifies words that best represent the topic of religious moderation.

Additionally, network graphs are used to analyze relationships within the discourse. A network graph visually represents entities and their connections within a complex network<sup>27</sup>. In this study, nodes represent individuals (e.g., politicians, the Minister of Religious Affairs) and concepts related to religious moderation, such as national commitment, tolerance, anti-radicalism, and accommodation to local culture. Edges, or connections between nodes, illustrate interactions and relationships, such as communication, influence, and collaboration.

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<sup>27</sup> D. Knoke and S. Yang, *Social Networks Analysis. Third Analysis* (United State of America: SAGE Publications, 2019).

For the qualitative method, discourse analysis theory is applied to interpret the corpus of religious moderation discourse. According to Brown and Yule, discourse analysis examines language in use, while Stubb focuses on analyzing language units in context<sup>28</sup>. This study considers the structure, meaning, and action within the discourse, using lexical analysis to identify key terms and concepts, and critical discourse analysis to explore power relations and ideology.

## FINDING AND DISCUSSION

### Finding

#### 1. Text Comparison

##### A. Analysis Frequency

Frequency analysis is used to identify word rankings. This frequency analysis will also be used to show the words that often appear in the title or the body of the text each year and from the entire text that is the object of study. The words that often appear in the theme of religious moderation in detiknews.com (DN) are as follows.

**Table 2. Word frequency in 2020**

No	In title text		In the body of the text	
	Word	Amount	Word	Amount
1	Agama	37	Agama	121
2	MUI	17	beragama	120
3	Kemenag	17	moderasi	111
4	Beragama	16	Indonesia	95
5	Program	15	Program	82
6	Kehidupan	15	Islam	70
7	Fachrul	14	masyarakat	65
8	Menag	13	Kemenag	63
9	Moderasi	13	Negara	61
10	Penceramah	11	Penceramah	58

From the data above, it can be seen that the discourse on religious moderation in online mass media in 2020 was filled

<sup>28</sup> Nurul Lailatul Khusniyah, *Analisis Wacana* (Mataram: Sanabil, 2021).

with texts that talk about religious moderation programs carried out by the Ministry of Religious Affairs Republic of Indonesia and its Minister of Religious Affairs, Fachrul Rozi. This is related to the launch of the religious moderation movement by the Ministry of Religious Affairs.

The rise of the socialization of religious moderation programs is also due to the inclusion of this program in the 2020-2024 National Medium-Term Development Plan (RPJMN). One of the programs that then emerged was the establishment of the Moderation House at the State Islamic Religious College. The activities carried out by the moderation house include organizing seminars and workshops that talk about religious moderation, training lecturers and students to become agents of religious moderation, collaborating with FKUB, and forming religious moderation villages to spread religious moderation to the community. In addition to moderation houses in several universities, moderation houses are also implemented in Islamic boarding schools and villages<sup>29</sup>.

From these activities, it can be seen that the target is still not focused on the digital world or the urban Muslim middle class. This lack of focus has an impact on the group's lack of contact with the discourse of religious moderation. This can also be seen from the text analysis above. From the analysis of the text above, there are not many words related to urban Muslim groups or the social media/digital world.

**Table 3. Word frequency in 2021**

No	In title text		In the body of the text	
	Word	Amount	Word	Amount
1	Agama	55	Agama	227

<sup>29</sup> Ida Zahara Adibah et al., “Revitalisasi Pendidikan Islam Pondok Pesantren Sebagai Rumah Moderasi Beragama Di Indonesia,” *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 1 (2023): 283–98, <https://doi.org/DOI:10.30868/ei.v12i01.2954>; I Wayan Wirata, “Rekonstruksi Toleransi Moderasi Beragama Melalui Penguatan Kearifan Lokal Di Desa Kuripan Utara Kecamatan Kuripan,” *Jurnal Penelitian Agama Hindu*, no. Special Issue Budaya dan Pendidikan (2022): 65–77, <https://jayapanguspress.penerbit.org/index.php/JPAH>.

2	KPK	35	Moderasi	157
3	Islam	24	Indonesia	129
4	Umat	24	Yaqut	122
5	Yaqut	20	Beragama	111
6	Menag	19	Islam	109
7	TWK	19	Masyarakat	76
8	Beragama	18	Menteri	67
9	Menteri	17	Ketua	65
10	Baha'i	17	Orang	65

Similar to the previous year, from the table above, it can be seen that the religious moderation discourse that filled many online mass media in 2021 only revolved around his minister of religion, Yaqut Cholil Qoumas. There has yet to be a massive socialization of the four indicators of religious moderation. One indicator of religious moderation that had emerged was the accommodating attitude of the minister of religious affairs to the Baha'i community. The minister of religious affairs at one time pronounced the feast day Naw-Ruz 178 EB to this community. The election of Bahai can be seen in the context of inclusivity and recognition of religious diversity in Indonesia. In addition, the speech reflects Yaqut Cholil Qoumas's commitment to pluralism, peace, and acceptance of diversity in Indonesian society. Values that are closely embedded in the religious moderation movement that is being echoed by the Ministry of Religious Affairs. Bahai was also chosen as an example of the implementation of the principle of fairness and balance. According to Zainut Tauhid Sa'adi, deputy minister of religion, what the Minister of Religion does is part of the inherent constitutional obligation as a state official that requires providing services to all citizens, without exception<sup>30</sup>. However, instead of getting a good response, the news about the remarks was discussed more about the controversial side than the positive side. This then makes the potential to socialize the values of religious moderation disappear on its own.

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<sup>30</sup> Hermansah, "Kemenag Jelaskan Ucapan Selamat Kepada Penganut Bahai," *Www.Alinea.Id*, August 2021, <https://www.alinea.id/nasional/kemenag-jelaskan-ucapan-selamat-kepada-penganut-bahai-b2c7C95zl>.

**Table 4. Word frequency in 2022**

No	In title text		In the body of the text	
	Word	Amount	Word	Amount
1	Ganjar	29	Indonesia	378
2	Gelar	15	Ganjar	378
3	Indonesia	13	Islam	270
4	Agama	12	Moderasi	262
5	Masjid	12	Beragama	233
6	Guru	12	Agama	202
7	Santri	12	Masyarakat	202
8	Doa	12	Umat	179
9	Beragama	10	Satu	165
10	Moderasi	10	Kegiatan	162

Similar to previous years, from the table above, the religious moderation discourse that fills many online mass media in 2022 revolves around not far from news about religious moderation in general. The four indicators of religious moderation that have been formulated have yet to gain a place in online mass media coverage. Even in 2022, religious moderation discourse has a lot to say about Ganjar Pranowo, an Indonesian Democratic Party of Struggle (PDIP) politician who is also a presidential candidate for the 2024 general election. This news about Ganjar dominates the discourse of religious moderation in 2022. Some of the aspects attached to Ganjar Pranowo related to the issue of religious moderation include; 1) tolerant. In several news in 2022, the figure of Ganjar Pranowo is described as a tolerant figure who will embrace all interfaith circles, 2) a promoter of religious moderation programs. In some news, Ganjar Pranowo is seen to be active in promoting religious moderation programs or movements, especially those carried out by his volunteers.

**Table 5. Word frequency in 2023 (Until July)**

No	In title text		In the body of the text	
	Word	Amount	Word	Amount
1	Beragama	12	Indonesia	163
2	Moderasi	11	Islam	152
3	Agama	10	Agama	144
4	Mahasiswa	9	Beragama	138

5	Islam	8	Moderasi	117
6	RI	8	Ketua	82
7	Guru	7	Masyarakat	82
8	Universitas	6	Umat	78
9	Ganjar	6	Mereka	77
10	Toleransi	6	Kemeterian	70

The year 2023 (until July) is the same as previous years. From the table above, the religious moderation discourse that fills many online mass media in 2023 revolves around not far from news about religious moderation in general and the Ministry of Religious Affairs. Discussion of the four indicators of religious moderation has yet to emerge much in 2023. Also, this year, the text on religious moderation is still related to the news about Ganjar Pranowo.

The conditions shown in 2022 and 2023 show that the socialization of religious moderation has not been directed and focused on socializing the four indicators that are the backbone of the religious moderation program initiated by the Ministry of Religion of the Republic of Indonesia, namely national commitment, tolerance, anti-radicalism and accommodating to local traditions. In addition, the involvement of political figures further adds to the ambiguity of the objects targeted by this program. One of the causes of the difficulty in socializing the four religious moderation indicators is the idea of religious moderation continuously shifting and developing. It has not become a well-planned program<sup>31</sup>.

#### **b. Topic Modeling**

The technique used in the modeling topic of this study is the Latent Dirichlet Allocation (LDA) technique. This technique was used to classify every text related to the topic of religious moderation from 2020 to July 2023. This is done to find information about the frequency of words used by each of these texts.

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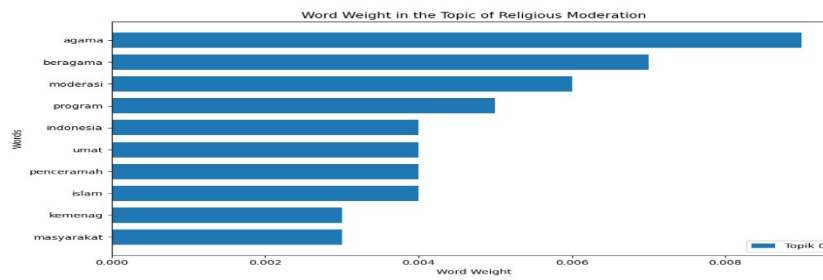
<sup>31</sup> Zainal Abidin Bagir and Jimmy M.I. Sormin, eds., *Politik Moderasi Dan Kebebasan Beragama: Suatu Tinjauan Kritis* (Jakarta: PT Elex Media Komputindo, 2022).

The results of testing the LDA model on the topic of religious moderation every year from 2020 to July 2023 obtained from detiknews.com (DN) can be seen in the following table.

**Table 6. The Probability of Word Distribution on The Topic of Religious Moderation in 2020**

ID	Probability Distribution	Label/Topic
0	(0, '0.009*"agama" + 0.007*"beragama" + 0.006*"moderasi" + 0.005*"program" + 0.004*"indonesia" + 0.004*"umat" + 0.004*"penceramah" + 0.004*"islam" + 0.003*"kemenag" + 0.003*"masyarakat"')	Religious Moderation

The visualization of the data above can be seen in the following figure.



**Figure 1. (The Topic of Religious Moderation LDA Visualization in 2020)**

From the data above can be described as follows:

1. The word "religion" has a weight of 0,009 or 0.9% occurrence in the topic of religious moderation in 2020.
2. The word "religious" has a weight of 0,007 or 0.7% occurrence in the topic of religious moderation in 2020.
3. The word "moderation" has a weight of 0,006 or 0.5% occurrence in the topic of religious moderation in 2020.
4. The word "program" has a weight of 0,005 or 0.5% occurrence in the topic of religious moderation in 2020.
5. The word "Indonesia" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2020.

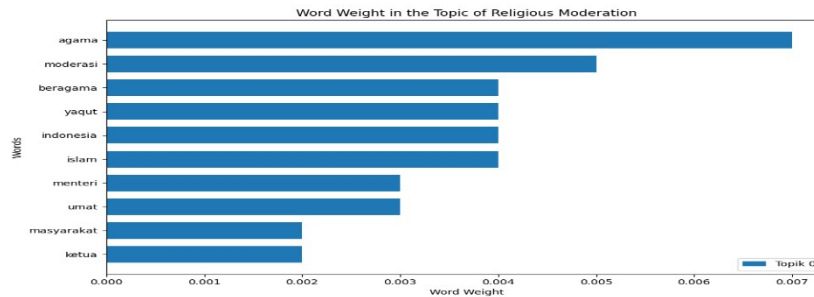


6. The word "umamah" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2020.
7. The word "preacher" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2020.
8. The word "Islam" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2020.
9. The word "Ministry of Religion Affairs" has a weight of 0,003 or 0.3% occurrence in the topic of religious moderation in 2020.
10. The word "society" has a weight of 0,003 or 0.3% occurrence in the topic of religious moderation in 2020.

**Table 7. The Probability of Word Distribution on The Topic of Religious Moderation in 2021**

ID	Probability Distribution	Label/Topic
0	(0, '0.007*"agama" + 0.005*"moderasi" + 0.004*"beragama" + 0.004*"yaqut" + 0.004*"indonesia" + 0.004*"islam" + 0.003*"menteri" + 0.003*"umat" + 0.002*"masyarakat" + 0.002*"ketua")	Religious Moderation

The visualization of the data above can be seen in the following figure.



**Figure 2. The Topic of Religious Moderation LDA Visualization in 2021**

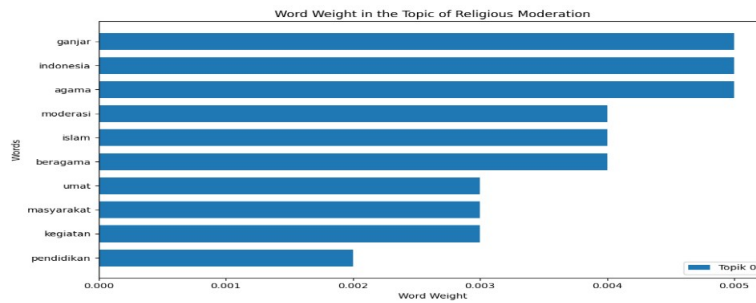
From the data above can be described as follows:

1. The word "religion" has a weight of 0,007 or 0.7% occurrence in the topic of religious moderation in 2021.
2. The word "moderation" has a weight of 0,005 or 0.5% occurrence in the topic of religious moderation in 2021.
3. The word "religious" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2021.
4. The word "yaqut" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2021.
5. The word "Indonesia" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2021.
6. The word "Islam" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2021.
7. The word "Minister" has a weight of 0,003 or 0.3% occurrence in the topic of religious moderation in 2021.
8. The word "Ummah" has a weight of 0,003 or 0.3% occurrence in the topic of religious moderation in 2021.
9. The word "Society" has a weight of 0,002 or 0.2% occurrence in the topic of religious moderation in 2021.
10. The word "Chairman" has a weight of 0,002 or 0.2% occurrence in the topic of religious moderation in 2021.

**Table 8. The Probability of Word Distribution on The Topic of Religious Moderation in 2022**

ID	Probability Distribution	Label/Topic
0	(0, '0.005*"ganjar" + 0.005*"indonesia" + 0.005*"agama" + 0.004*"moderasi" + 0.004*"islam" + 0.004*"beragama" + 0.003*"umat" + 0.003*"masyarakat" + 0.003*"kegiatan" + 0.002*"pendidikan")	Religious Moderation

The visualization of the data above can be seen in the following figure.



**Figure 3. The Topic of Religious Moderation LDA Visualization in 2022**

From the data above can be described as follows:

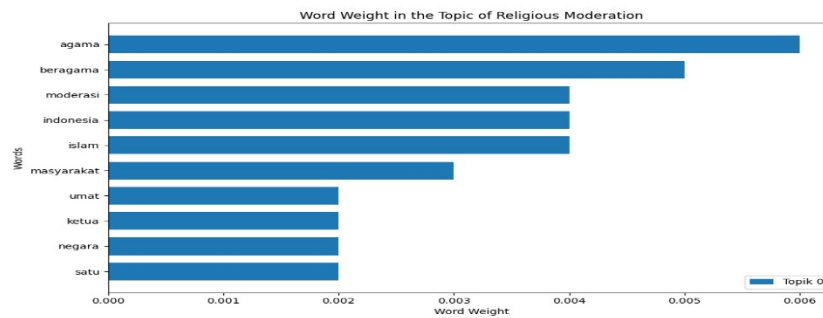
1. The word "ganjar/Ganjar Pranowo" has a weight of 0,005 or 0.5% occurrence in the topic of religious moderation in 2022.
2. The word "Indonesia" has a weight of 0,005 or 0.5% occurrence in the topic of religious moderation in 2022.
3. The word "Religion" has a weight of 0,005 or 0.5% occurrence in the topic of religious moderation in 2022.
4. The word "Moderation" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2022.
5. The word "Islam" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2022.
6. The word "Religious" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2022.
7. The word "Ummat" has a weight of 0,003 or 0.3% occurrence in the topic of religious moderation in 2022.
8. The word "Society" has a weight of 0,003 or 0.3% occurrence in the topic of religious moderation in 2022.
9. The word "Activity" has a weight of 0,003 or 0.3% occurrence in the topic of religious moderation in 2022.
10. The word "Education" has a weight of 0,002 or 0.2% occurrence in the topic of religious moderation in 2022.

**Table 9. (The Probability of Word Distribution on The Topic of Religious Moderation in 2023 (Until July))**

The Probability of Word Distribution on The Topic of Religious Moderation in 2023 (Until July)

ID	Probability Distribution	Label/Topic
0	(0, '0.006*"agama" + 0.005*"beragama" + 0.004*"moderasi" + 0.004*"indonesia" + 0.004*"islam" + 0.003*"masyarakat" + 0.002*"umat" + 0.002*"ketua" + 0.002*"negara" + 0.002*"satu")	Religious Moderation

The visualization of the data above can be seen in the following figure.



**Figure 4. (The Topic of Religious Moderation LDA Visualization in 2023 (Until July))**

The Topic of Religious Moderation LDA Visualization in 2023 (Until July)

From the data above can be described as follows:

1. The word "religion" has a weight of 0,006 or 0.6% occurrence in the topic of religious moderation in 2023 (Until July).
2. The word "religious" has a weight of 0,005 or 0.5% occurrence in the topic of religious moderation in 2023 (Until July).

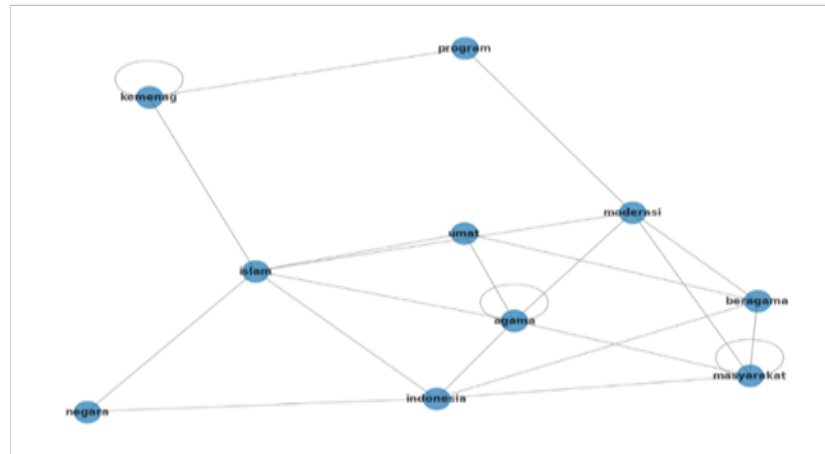
3. The word "moderation" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2023 (Until July).
4. The word "Indonesia" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2023 (Until July).
5. The word "Islam" has a weight of 0,004 or 0.4% occurrence in the topic of religious moderation in 2023 (Until July).
6. The word "Society" has a weight of 0,003 or 0.3% occurrence in the topic of religious moderation in 2023 (Until July).
7. The word "Ummat" has a weight of 0,002 or 0.2% occurrence in the topic of religious moderation in 2023 (Until July).
8. The word "Chairman" has a weight of 0,002 or 0.2% occurrence in the topic of religious moderation in 2023 (Until July).
9. The word "State" has a weight of 0,002 or 0.2% occurrence in the topic of religious moderation in 2023 (Until July).
10. The word "One" has a weight of 0,002 or 0.2% occurrence in the topic of religious moderation in 2023 (Until July).

## **2. Network Graph Analysis**

Network graphing analysis is used in this research to describe the interaction among words that often appear in the topic or discourse of religious moderation. In graph theory, there are two important things: nodes and edges. Nodes are a collection of vertices, and edges are links that are pairs of vertices. Edges reflect the links or interactions between various things, whereas vertices represent the entities themselves, such as individuals, computers, or cities. Based on their properties, graphs can be

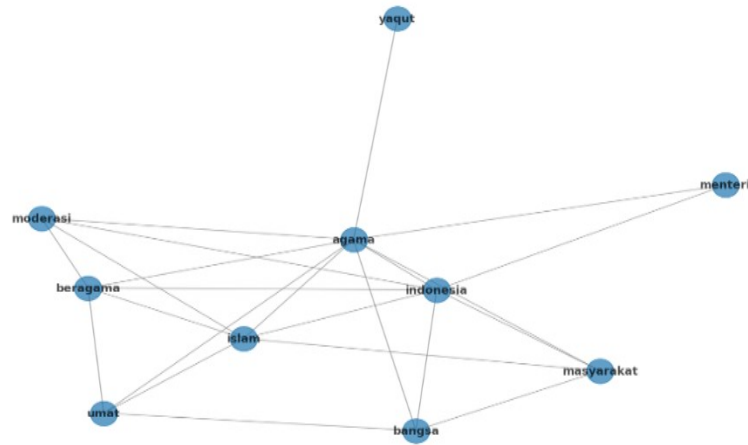
categorized as directed or undirected, weighted or unweighted, and cyclic or acyclic<sup>32</sup>.

In this study there are two main aspects analyzed: 1) nodes will represent; 1) individuals, such as the politician and the minister of religious affairs. 2) words and ideas that exist in the discourse of religious moderation, especially the ideas or concepts that talk about the four indicators of religious moderation, namely, national commitment, tolerance, anti-radicalism or anti-violence, and accommodating to local culture. 2) Edges that show the interactions and relationships between nodes (individuals, words, and ideas) in the discourse of religious moderation, such as communication, influence, collaboration, or social ties. The visualization of network graph analysis in the discourse of religious moderation from 2020 to July 2023 can be seen in the following figure.

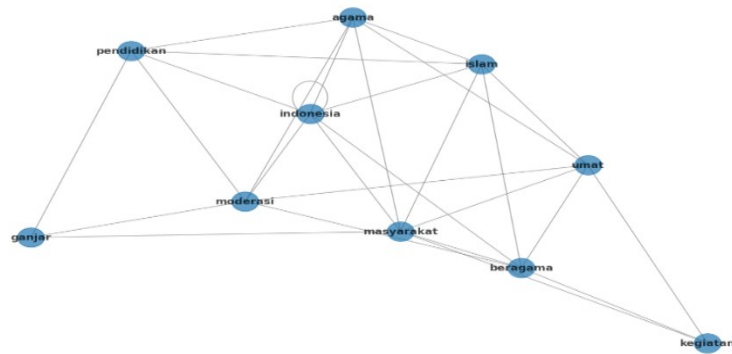


**Figure 5. (Network Graph of Top Ten Most Frequently Appearing Words on The Topic Of Religious Moderation in 2020)**

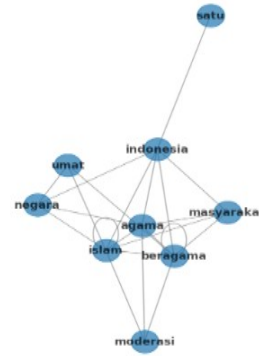
<sup>32</sup> Sharmila Mary Arul et al., “Graph Theory and Algorithms for Network Analysis,” in *E3S Web of Conferences 399. ICONNECT-2023*, 2023.



**Figure 6. Network Graph of Top Ten Most Frequently Appearing Words on The Topic Of Religious Moderation in 2021**



**Figure 7. Network Graph of Top Ten Most Frequently Appearing Words on The Topic of Religious Moderation in 2022**



ketua

**Figure 8. (Network Graph of Top Ten Most Frequently Appearing Words on The Topic of Religious Moderation in 2023 (Until July))**

### Discussion

From the analysis frequency, it can be seen that in 2020 and 2021, texts on religious moderation in the digital space talked about religious moderation programs carried out by the Ministry of Religious Affairs of the Republic of Indonesia and its Minister of Religious Affairs, Fachrul Rozi in 2020 and Yaqut Cholil Qoumas in 2021. This is related to the launching of a religious moderation movement by the Ministry of Religious Affairs in 2019.

Many religious moderation programs were initiated after the year of their launch. However, these programs still do not touch many millennials or Generation Z. This can be seen from the few words that represent this generation, such as the internet or the digital world. This is because the programs carried out are still in the traditional framework. In fact, according to Amalee<sup>33</sup> one of the key approaches to internalizing the values of religious

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<sup>33</sup> Ayi Yunus Rusyana et al., “Concepts and Strategies for Internalizing Religious Moderation Values among the Millennial Generation in Indonesia,” *Religious Inquiries* 12, no. 2 (2023).



moderation for millennials or Generation Z is creating diverse mediums, one of which is the digital world. The importance of the digital world in spreading ideas or messages can be seen in several studies, such as the successful dissemination of the Uang Panai' fatwa by the MUI of South Sulawesi due to the use of digital media<sup>34</sup> or the major impact of digital transformation in the field of Philanthropy<sup>35</sup>.

One significant effort in the dissemination of moderation values in 2021 is the promotion of accommodative values shown by the minister of religion to the Baha'i community. In that year the minister of religious affairs at one time pronounced the feast day Naw-Ruz 178 EB to this community. An accommodating attitude towards all groups is an important value in the socialization of religious moderation values. However, these values will be better promoted more intensely through various channels, one of which is the digital world. The importance of digital channels to promote a value can be seen in several studies, such as the study of Maryani, et al. who spoke of the efforts of anti-feminist groups to challenge the feminist movement through the @Indonesiatanpafeminis.id<sup>36</sup> or Prima Ayu Rizqi Mahanani and Khairul Syafuddin's research which analyzed the success of the integration of Bugis and Islamic cultural values through YouTube media<sup>37</sup>.

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<sup>34</sup> Ibnu Azka et al., "Fatwa In The Digital Era: Communication Strategy Of The Mui In Disseminating The Uang Panai' Fatwa In South Sulawesi," *Al-Qalam Jurnal Penelitian Agama Dan Sosial Budaya* 30, no. 1 (2024): 1–12.

<sup>35</sup> Mukhamad Yazid Afandi, "Analyzing the Impact of Digital Transformation in Islamic Philanthropy Using UTAUT Model," *Jurnal AFKARUNA* 19, no. 2 (2023): 317–37, <https://doi.org/https://doi.org/10.18196/afkaruna.v19i2.16086>.

<sup>36</sup> Eni Maryani, Preciosa Alnashava Janitra, and Reksa Anggia Ratmita, "@Indonesiatanpafeminis.Id as a Challenge of Feminist Movement in Virtual Space," *Frontiers in Sociology* 6 (2021), <https://doi.org/https://doi.org/10.3389/fsoc.2021.668840>.

<sup>37</sup> Prima Ayu Rizqi Mahanani and Khairul Syafuddin, "The Integration of Bugis Cultural Values and Islamic Teachings in Digital Media," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 8, no. 1 (2024): 71–82, <https://doi.org/http://doi.org/10.15575/rjsalb.v8i1.33664>.

The traditional approach is still visible from the patterns and forms that emerge from the discourses on religious moderation in 2022 and 2023. In those years, the religious moderation discourse that fills the digital space revolves close to the news about religious moderation in general. In addition, in this period, there was the word 'Ganjar', which was the name of a politician, Ganjar Pranowo, which was included in the discourse of religious moderation. Ganjar Pranowo is an Indonesian Democratic Party of Struggle (PDIP) politician who is also a presidential candidate for the 2024 general election. In this issue, Ganjar Pranowo is often shown as a tolerant figure and as a vanguard figure who promotes religious moderation programs or movements, especially among students.

The existence of politicians in religious moderation discourse is actually different from efforts to strengthen religious moderation of the Ministry of Religious Affairs, which is highly dependent on the involvement of civil society<sup>38</sup>. Civil society itself is defined as collective forms that are not bound by class categories and free associations that are not entangled in business interests and political interests that want to rule or rule<sup>39</sup>. Therefore, civil society manifests in community leaders, traditional leaders, religious leaders, culturalists, faith-based organizations, managers of houses of worship, civil organizations, families, women, and young people.

This is also in line with the research of Muhlisin and Rini<sup>40</sup> who said that efforts to promote religious moderation will be successful if it is used as a common agenda. The promotion of religious moderation must have passed through ethnic and religious barriers. This is a big homework for the Ministry of

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<sup>38</sup> Kelompok Kerja Moderasi Beragama Kemenag RI, *Modul Pelatihan Penguatan Moderasi Beragama* (Jakarta: Kemenag RI, 2021).

<sup>39</sup> Martin Lukito Sinaga, "Moderasi Beragama : Sikap Dan Ekspresi Publik Mutakhir Agama-Agama Di Indonesia," *Jurnal Masyarakat Dan Budaya* 24, no. 3 (2022): 333–44, <https://doi.org/10.55981/jmb.1821>.

<sup>40</sup> Nur Kholis Muhlisin and Juwita Rini, "Navigating The Nexus: Government Policies In Cultivating Religious Moderation Within State Islamic Higher Education," *Qudus International Journal of Islamic Studies* 11, no. 1 (2023).

Religion of the Republic of Indonesia. In addition, religious moderation has also not been used as a value that has an important role in determining the long-term survival of a country.

The words that often appear from 2020 to July 2023 also do not represent the four indicators that have been made by the Ministry of Religious Affairs of Indonesia, namely: national commitment, tolerance, anti-violence or radicalism, and accommodation or derivatives of these four indicators. This is one of the causes of the religious moderation movement initiated by the Ministry of Religious Affairs of Indonesia has yet to be fully understood by the wider community.

From the Topic Modeling analysis, it can be concluded that in 2020 and 2021, one of the highest weights to represent a text about religious moderation in digital space is the word “Indonesia”. This shows that the discourse of religious moderation always intersects with nationalism. Nationalism is easy to intersect, especially with Islamic values because this value is considered the faith of Muslims in Indonesia<sup>41</sup>. The ease with which nationalist values permeate the soul of the Indonesian people can be seen from the ease with which these values permeate various circles, such as the youth group in *Hijrah Fest*<sup>42</sup>, or at Islamic Higher Education Institutions<sup>43</sup>. This proves that the

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<sup>41</sup> Muhammad Akil et al., “The Jurisprudence of Religious Moderation: Strengthening Al-Wathanniyah Values at the Intersection of Islam and Nationality,” *Jurnal IUS Kajian Hukum Dan Keadilan* 12, no. 2 (2024): 300–314, <https://doi.org/http://dx.doi.org/10.29303/v12i2.1410>.

<sup>42</sup> Elly Yuliawati, “Youth Participation In Religious Activities And Nation Character Development In Indonesia,” *Jurnal Komunikasi: Malaysian Journal Of Communication* 39, no. 3 (2023): 544–59, <https://doi.org/https://doi.org/10.17576/jkmjc-2023-3903-30>.

<sup>43</sup> ZA. Tabrani et al., “Pancasila as the Core Value for Character Building in Islamic Higher Education Institutions,” *Jurnal Ilmiah Peuradeun* 12, no. 2 (2024): 565–92, <https://doi.org/https://doi.org/%2010.26811/peuradeun.v12i2.1212>; Achmad Solechan, Muhammad Luthfi Zuhdi, and Muhammad Syauqillah, “The Influence of Islamic Religious Education Based on Religious Moderation and National Defence on the Nationalism of Students,” *Journal of Ecohumanism* 3, no. 6 (2024): 628–36, <https://doi.org/https://doi.org/10.62754/joe.v3i6.4031>.

inclusion of nationalist values in the religious moderation movement in Indonesia is a good strategy.

The word “Islam” is also a word that is widely discussed when talking about religious moderation. This shows that the discourse of religious moderation in Indonesia is still struggling in the Islamic world. In fact, religious moderation practices can be implemented in various religions, one of which is the existence of a sense of togetherness and brotherhood between the Hindu and Islamic communities in Kuripan Village<sup>44</sup>. The importance of reporting on the values of religious moderation from various religions will make this discourse acceptable to various circles.

In 2022 and 2023, especially in 2022, one of the words that have the highest weight in representing a text on religious moderation is the word *ganjar* or Ganjar Pranowo, an Indonesian Democratic Party of Struggle (PDIP) politician who is also a presidential candidate for the 2024 general election. The involvement of politicians in the spread of religious moderation discourse can be seen in the pragmatism of Muslim politicians in Indonesia. This is because the image of Ganjar Pranowo who is tolerant and a driving figure in religious moderation programs or movements, especially among *santri*, only emerged when the figure became a presidential candidate. This can be interpreted that the discourse of religious moderation is considered a discourse that can attract sympathy from the public to vote for the politician. This pragmatism, according to Ali Munhanif and A. Bakir Ihsan, was caused by the actions of political institutions, especially during the New Order period<sup>45</sup> and Domestic political configuration<sup>46</sup>.

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<sup>44</sup> Wirata, “Rekonstruksi Toleransi Moderasi Beragama Melalui Penguatan Kearifan Lokal Di Desa Kuripan Utara Kecamatan Kuripan.”

<sup>45</sup> Ali Munhanif and A. Bakir Ihsan, “Ideas, Politics, and The Making of Muslim Democracy: An Historical Trajectory in Indonesia,” *Studia Islamika* 30, no. 3 (2023): 525–59, <https://doi.org/DOI:10.36712/sdi.v30i3.38203>.

<sup>46</sup> Rizky Alif Alvian and Irfan Ardhani, “The Politics Of Moderate Islam In Indonesia: Between International Pressure and Domestic

From the Network Graph analysis, it can be seen that this year was marked by the massive socialization of religious moderation programs implemented by the Ministry of Religious Affairs of the Republic of Indonesia. This can be seen from the relationship between the words ‘ministry’, ‘program’, and ‘moderation’.

In 2021, it can be seen that the word “Islam” is central to the discourse of religious moderation. In addition, this discourse is also widely related to the Minister of Religious Affairs, Yaqut Cholil Qoumas. This can be seen from the connection between the word "Yaqut" as Minister of Religious Affairs and the words "moderation" and "religion". In 2022, the word "ganjar" which refers to Ganjar Pranowo, a politician and 2024 presidential candidate from the PDIP party was related to the words "moderation", "education", and "society". This can be interpreted that the discourse of religious moderation in Indonesia's digital space is closely related to the activities of politicians, especially for practical political interests

In 2023, the word "religion" is the word that is most related to other words and has an affinity with the words "Islam" and "religious". This means that after almost four years since the launch of the religious moderation movement, this discourse or movement still needs to improve with internal Islamic problems. There needs to be more talk about religious moderation between religions.

From these analyses, it is shown that the word "Indonesia" is the word that is most related to other words that most often appear on the topic of religious moderation in digital space from 2020 to July 2023. In addition, this word is the center of other words, especially in 2022. This shows that love for the country is still the strongest value concerning the character of Indonesia's people. This is in line with Munawir et.al’s research which states that in addition to religious character, love for the homeland is

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Contestations,” *Al-Jāmi‘ah: Journal of Islamic Studies* 61, no. 1 (2023): 19–57, <https://doi.org/doi: 10.14421/ajis.2023.611.19-57>.

the strongest and dominant value in strengthening student character in the Character Building Training (CBT) program<sup>47</sup>.

## CONCLUSION

The patterns and forms of religious moderation discourse in the digital world reveal that nationalism is a significant asset for promoting this discourse. However, the concept of religious moderation is still evolving among Muslims, leading to ongoing debates. The promotion of religious moderation values across various religions could facilitate broader acceptance. The study indicates that the discourse is heavily influenced by the term "Ganjar," referring to an Indonesian politician. This political involvement contrasts with efforts to strengthen religious moderation through civil society engagement. Nonetheless, politicians can play a crucial role in reaching diverse segments of Indonesian society, even if their involvement is not part of a long-term strategy. To effectively socialize the discourse of religious moderation, it is essential to evaluate its patterns and forms in the digital space. Additionally, fostering nationalism, standardizing definitions and concepts of religious moderation, and involving various societal groups, particularly all religious communities in Indonesia, are necessary to disseminate the values of religious moderation. These values, as outlined by the Ministry of Religious Affairs, include national commitment, tolerance, non-violence/anti-radicalism, and accommodation.

The study demonstrates the utility of text mining techniques in processing and analyzing large volumes of text. These techniques are time-efficient for analyzing discourse through word frequency, text comparison (topic modeling), and network graphs. They provide valuable insights into the patterns and forms of religious moderation discourse in the Indonesian digital space. Furthermore, the application of these techniques contributes to the development of corpus-based digital humanities approaches in Indonesia.

This study has several limitations. Firstly, it relies on a single online mass media source, DetikNews.com. Future rese-

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<sup>47</sup> (Munawir et al. 2023)

arch should consider multiple online mass media sources. Secondly, the study covers a limited period from 2020 to July 2023. Extending the research period could yield more comprehensive data on the patterns and forms of religious moderation discourse in Indonesia's digital space. Additionally, incorporating other humanities theories, such as communication theory, could offer different perspectives and insights.

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