

CHAPTER I

INTRODUCTION

A. Background of the Problem

The current era of technology and communication has brought changes in all lines of human life. Because of its enthusiasm, globalization has succeeded in cutting the globe to have an impact on the rate of information and communication systems that are difficult to filter.¹ In recent years, it has been reported that the use of social media ranging from Facebook, Twitter, Instagram, Telegram, Youtube, to the Website has increased drastically around the world. Behind the significant benefits such as easy access to communication, finding news, sharing information, strengthening social connections, and increasing awareness of current issues.² The fact is that social media is also at risk of conflicts of moral decadence, consumerism, permissiveness, the spread of radicalism, intolerance, and social polarization that threaten social security and stability.³

Kominfo Indonesia released that currently social media is starting to become a new source of truth for the community, especially generation Z. Ironically, this is not accompanied by adequate digital literacy skills. As a result, social media has become a source of disaster characterized by hate speech, identity sentiment, and hoaxes. One of them happened in the 2019

¹ Rohmatul Faizah, "Penguatan Wawasan Kebangsaan dan Moderasi Islam untuk Generasi Milenial," *Jurnal PROGRESS: Wahana Kreativitas dan Intelektualitas* 8, no. 1 (30 Juni 2020), <https://doi.org/10.31942/pgrs.v8i1.3442>.

² Theguh Saumantri, "Aktualisasi Moderasi Beragama dalam Media Sosial," *Moderatio: Jurnal Moderasi Beragama* 3, no. 1 (3 Agustus 2023): 64, <https://doi.org/10.32332/moderatio.v3i1.6534>.

³ Saumantri.

presidential election and the 2017 Jakarta governor election, which set aside the elite polarization between two large camps (pro-Pancasila and pro-Islam) to this day. This conflict began with a war on social media that fabricated opinions by cornering each other and justifying their groups.⁴ In addition, it is supported by the factor of Indonesia's diversity which is expressed in an extreme, exclusive, explosive and intolerant manner by a group of people. Generally, they also take the name of religion, both in the real world and the virtual world.⁵

Therefore, it is very important for Indonesians to understand religious moderation in the context of social media so as not to be trapped in social spaces. In 2019 the Minister of Religious Affairs, Lukman Hakim Saifuddin, established the Year of Religious Moderation in conjunction with the establishment of the International Year of Moderation.⁶ The goal is that religious moderation becomes the main character of the diversity of Indonesian society whose culture is plural.

Religious moderation itself is the attitude and practice of practicing religion in a way that is balanced, tolerant, and respectful of differences. More precisely, it interprets religion in a middle way, avoids extremism and radicalism, and encourages dialogue and cooperation between religious groups. Meanwhile, religious moderation in the context of social media means

⁴ Ahmad Munjin Nasih, Achmad Sultoni, dan Lilik Nur Kholidah, "Kajian Konten Media Sosial untuk Penguatan Literasi Dakwah Islam Moderat Guru dan Santri di Pesantren" 3, no. 3 (2020).

⁵ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (27 Desember 2019): 323–48, <https://doi.org/10.37302/jbi.v12i2.113>.

⁶ Sutrisno.

using the platform to spread messages of peace, tolerance, mutual understanding, and avoiding the spread of content that triggers conflict.⁷

Understanding religious moderation is useful for minimizing the negative impact of social media on society. Religious moderation can start from simple things such as maintaining attitudes when faced with controversial content on religious issues, filtering and clarifying negative netizen comments, and rejecting violence and religious extremism. Departing from some of these breakthroughs, the community is expected to be able to wisely assess the content circulating on social media and avoid the trap of a circle of hatred and radicalism.

Filtering the use of social media is expected to lead people to promote positive, peaceful and inclusive messages. This not only helps people create a healthy digital environment, but also contributes to strengthening social cohesion in the real world. When individuals realize the importance of religious moderation, they will be more critical of any trending content and can build tolerance in various groups of society.

This is where social media becomes an effective tool to combat radicalism and intolerance through moderation in responding to various content on digital websites.⁸ Of course, there are many misunderstandings of religious moderation that lead users to spread hatred and extremism.

⁷ Saumantri, "Aktualisasi Moderasi Beragama dalam Media Sosial."

⁸ Ahmad Bustomi dan Zuhairi Zuhairi, "Aktualisasi Nilai-Nilai Moderasi dalam Pandangan Islam," *Tapis: Jurnal Penelitian Ilmiah* 5, no. 2 (30 Desember 2021): 158, <https://doi.org/10.32332/tapis.v5i2.4052>.

Especially for those who lack an understanding of religious moderation, causing them to be trapped in divisive and inciting narratives.

The number of conflicts and the needs of the community show that people really need the teachings of the Qur'an that are *ṣaliḥ lī kulli zamān wa makān*. The study of Qur'ānic interpretation, which initially utilized the digitization of books in the form of *e-book* or *pdf*, such as *Tafsīr Kasyf wa al-Bayān* and *Tafsir al-Ṭabariy*, then took the form of mobile and PC applications such as *al-Maktabah al-Syamilah* and *al-Mausu'ah*. Followed by social networks that publish visual interpretations such as Instagram, Whatsapp, Telegram, Youtube, and Facebook. Finally followed by the website as an online media that does not want to lose the competition in presenting the study of tafsir.

One of the websites and Instagram sites that revive moderate values is @tafsiralquran.id. On Instagram media, this account has 15,2 thousand followers with 396 uploads that discuss thematic studies and interpretations of figures.⁹ Meanwhile, the website uses the style of ahkam interpretation, ecological interpretation, isyari interpretation, tarbawi interpretation, and thematic interpretation of the Qur'an with 356 contributors who generally have an educational background in tafsir studies.¹⁰

The website also carries several article titles relevant to the topic of religious moderation such as "Spirit Moderasi dalam Surah al-Isra Ayat 29 dan

⁹ "Instagram," diakses 11 Desember 2024, <https://www.instagram.com/tafsiralquran.id/>.

¹⁰ "Home," Tafsir Al Quran | Referensi Tafsir di Indonesia, 8 Desember 2024, <https://tafsiralquran.id/>.

110”,¹¹ “Tafsir Tarbawi: Nilai-Nilai Moderasi Beragama dalam Pendidikan Islam”,¹² “Kitab al-Tafsir al-Maqashidi Karya Abdul Mustaqim: Hifz Al-Din dalam Kehidupan Keberagamaan yang Multikultural”,¹³ “Merawat Nilai-nilai Kebangsaan dalam Tafsir Lisan M. Quraish Shihab”,¹⁴ “Menjadi Muslim Moderat menurut Habib Ja’far,”¹⁵ and so on written by the editorial team and other authors.

One of them is the content of the article entitled “Menjadi Muslim Moderat menurut Habib Ja’far” which was published on March 11, 2024 and included in the national interpretation rubric. The article by Lidya Karmalia is motivated by the attitude of Muslims who think that the Qur’an must be understood comprehensively and contextually. So that people do not merely interpret the Qur’an statically and stick to one interpretation.

Lidya Karmalia presents her views on how to become a moderate Muslim in the style of Habib Ja’far. Where he is a preacher who attracts a lot of attention to the community, especially for generation Z. Especially in preaching, he always packs with current issues with easy and simple

¹¹ Muhammad Zainul Mujahid, “Spirit Moderasi dalam Surah al-Isra Ayat 29 dan 110,” *Tafsir Al Quran | Referensi Tafsir di Indonesia* (blog), 7 Juli 2023, <https://tafsiralquran.id/spirit-moderasi-dalam-surah-al-isra-ayat-29-dan-110/>.

¹² Senata Adi Prasetya, “Tafsir Tarbawi: Nilai-Nilai Moderasi Beragama dalam Pendidikan Islam,” *Tafsir Al Quran | Referensi Tafsir di Indonesia* (blog), 9 Agustus 2020, <https://tafsiralquran.id/nilai-nilai-moderasi-beragama-dalam-pendidikan-islam/>.

¹³ Alif Jabal Kurdi, “Kitab al-Tafsir al-Maqashidi Karya Abdul Mustaqim: Hifz Al-Din dalam ...,” *Tafsir Al Quran | Referensi Tafsir di Indonesia* (blog), 1 April 2021, <https://tafsiralquran.id/kitab-al-tafsir-al-maqashidi-karya-abdul-mustaqim-hifz-al-din-dalam-kehidupan-keberagamaan-yang-multikultural/>.

¹⁴ Muhammad Alwi HS, “Merawat Nilai-nilai Kebangsaan dalam Tafsir Lisan M. Quraish Shihab,” *Tafsir Al Quran | Referensi Tafsir di Indonesia* (blog), 1 April 2021, <https://tafsiralquran.id/merawat-nilai-nilai-kebangsaan-dalam-tafsir-lisan-m-quraish-shihab/>.

¹⁵ Lidya Karmalia, “Menjadi Muslim Moderat menurut Habib Ja’far,” *Tafsir Al Quran | Referensi Tafsir di Indonesia* (blog), 11 Maret 2024, <https://tafsiralquran.id/menjadi-muslim-moderat-menurut-habib-jafar/>.

explanations, one of which is the issue of religious moderation in the Jeda Nulis Youtube account.

The website, which is managed by *Center for Research and Islamic Studies (CRIS) Foundation* collaboration with el-Bukhari Institute, has the slogan “Sampaikan walau satu ayat”, aiming to meet the community’s intake of understanding the Qur’an and *Ulūmul Qur’ān*. This website strives to exist so that the study of Qur’anic interpretation can touch all aspects of society both related to morals, education, law, science, and others in order to build a human civilization that is full of benefits. Where based on the maqolah of Ali bin Abi Talib RA. that indeed the Qur’an does not speak, but we as Muslims must invite it to speak.

However, from the existence of several advantages and advantages of the account. It turns out that the interpretation of the Qur’an, which was previously only touched by competent people, has become inclusive, and is easily interpreted by the wider community in the digital world. This has changed the format of interpretation from scholarly to simple, not in-depth, and not comprehensive. In fact, this has also resulted in the neglect of *syurūt al-mufassir* and made it just a contestation of interpretive content on the internet.¹⁶

In addition, the interpretations presented in the articles of *tafsiralquran.id* cannot be separated from the language construction that shapes certain meanings of the concept of moderation. Therefore, this study

¹⁶ Noah Alfathan Ahmad Putra, “Pesan Agama di Website Signifikansi Penafsiran *tafsiralquran.id*” (Skripsi, Jakarta, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2024).

attempts to identify effective communication strategies in conveying the values of religious moderation through digital media. The urgency is to help the community in reducing intolerance and religious polarization that often occurs on social media.

Furthermore, Teun A. Van Dijk's critical discourse analysis model is a relevant approach. It aims to find information behind a text, social cognition, and social context. Thus, this paper tries to examine the background and ideology that contributors present, the structuring of the writing structure, and the use of language used. Thus, this research is expected to contribute to the understanding of the role of digital media in identifying bias, prejudice, or potential conflicts that may arise in religious narratives.

B. Problem Formulation

Based on the background explanation, the formulation of this study will discuss several problem points, as follows:

1. How is the presentation of religious moderation interpretations in the articles of the *tafsiralquran.id* website?
2. How is the discourse of religious moderation in the articles of *tafsiralquran.id* viewed from the dimensions of text, social cognition, and social context?

C. Research Objectives

Based on the points of the problem formulation, the objectives of this research are as follows:

1. To describe the presentation of religious moderation in the article of *tafsiralquran.id* website.
2. To analyze the discourse of religious moderation in *tafsiralquran.id* website articles in terms of text dimensions, social cognition, and social context.

D. Research Benefits

1. Theoretical Benefits

This research is expected to contribute in expanding the scientific treasure, especially in the department of Qur'anic and Tafsir Studies. In particular, these findings are expected to be useful for academic department of Qur'anic and Tafsir Studies at the Kediri State Islamic Institute.

2. Pratical Benefits

This research is expected to provide benefits for Indonesian society, especially Generation Z. The focus is on reviving the concept of *wasathiyah*,¹⁷ toleran, *tasamuh*,¹⁸ and *ta'awun*¹⁹ social media and the real

¹⁷ *Wasathiyah* berasal dari akar kata "*wasatha*". Menurut Muhammad bin Mukrim bin Mandhur al-Afriqy al-Mashry, secara etimologis, *wasathiyah* berarti:

وَسَطَ الشَّيْءَ مَا بَيْنَ طَرَفَيْهِ

Maknanya: "sesuatu yang berada di posisi tengah antara dua ujung." Dikutip dari Tim Penulis Kamisi Dakwah dan Pengembangan Masyarakat MUI Pusat, 2019, "Apa yang Dimaksud Islam Wasathiyah?," *Majelis Ulama Indonesia* (blog), 3 Juli 2020, <https://mirror.mui.or.id/bimbingan-syariah/paradigma-islam/28522/apa-yang-dimaksud-islam-wasathiyah-2/>.

¹⁸ Menurut kamus al-Muhit dan Oxford Study Dictionary English-Arabic (2008:1120), istilah *tasamuh* berarti *tasahul* (kemudahan). Ini mengindikasikan bahwa Islam mempermudah setiap individu untuk mengamalkan keyakinannya sesuai ajaran masing-masing, tanpa paksaan dan tanpa mengganggu ketauhidan. Lihat selengkapnya di STID AL-HIKMAH JAKARTA, "Perbedaan Toleransi dan Tasamuh dalam Islam," 2 November 2012, <https://alhikmah.ac.id/perbedaan-toleransi-dam-tasamuh-dalam-islam/>.

¹⁹ Jika ditelusuri, istilah *tawazun* berasal dari kata *mizan* yang berarti timbangan. Namun, dalam konteks moderasi, *mizan* tidak diartikan sebagai alat atau benda yang digunakan untuk menimbang, melainkan sebagai keadilan dalam semua aspek kehidupan, baik yang berkaitan

world. In addition, it is the author's hope that social media content and website writing can become an intermediary for interpretive media studies that make it easier for people to understand the content of the Qur'anic verses.

E. Literature Review

A research will always require a literature review that is used to find novelty that is relevant to previous research. There are several literature reviews that based on the search results have similar themes with this research, including the following:

First, an article entitled "Moderasi Beragama dalam Situs *tafsiralquran.id*" by Muhammad Miftahuddin, Fatikhatul Faizah, and Arif Kurniawan, Students of UIN Sunan Kalijaga Yogyakarta. The article, published in the journal *Islamika Inside "Jurnal Keislaman dan Humaniora"* in December 2020 Vol. 6 No. 2, focuses on exploring the dissemination of religious moderation reasoning on the *tafsiralquran.id* site using a qualitative approach. This article seeks to analyze thematic interpretation content that has nuances of interfaith diversity. The results show that the conception of religious moderation in the website *tafsirquran.id* is described by seven dimensions and indicators that are relevant to Indonesian society including,

dengan dunia maupun kehidupan yang kekal di akhirat. Mustaqim Hasan, "Prinsip Moderasi Beragama dalam Kehidupan Berbangsa," *Jurnal Mubtadiin* 7, no. 2 (2021): 110–23, <https://journal.an-nur.ac.id/index.php/mubtadii>.

aspects of theology, worship, muamalah, law, human creation, and the universe and government and culinary.²⁰

Second, a thesis written by Noah Alfathan Ahmad Putra, a student in Al-Qur'an Science and Tafsir, Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University Jakarta in 2024, which raised the title "Pesan Agama di Website Signifikansi Penafsiran *tafsiralquran.id*". In this research, the author focuses on highlighting the phenomenon of inclusiveness of interpretation on the *tafsiralquran.id* site. In addition, this research aims to build an understanding and open way of thinking towards the interpretation paradigm presented. With Richard Rorty's pragmatism approach, this thesis tries to trace the reasoning of interpretation in the rubric of nationality that produces new shifting aspects of meaning in understanding meaning.²¹

Third, a thesis entitled "Moderasi Beragama dalam Media Sosial: Analisis Wacana Model Van Dijk pada Channel Youtube Najwa Shihab" by Laila Fitria Anggraini, a student in Islamic communication and broadcasting, Faculty of Da'wah, IAIN Purwokerto in 2021. In this thesis, researchers used descriptive qualitative methods. The focal point of this research is to dissect the text of religious moderation on Najwa Shihab's Youtube channel in the 2020 Ramadan edition of Shihab & Shihab using Van's model discourse analysis through the stages of macro structure, superstructure, and micro

²⁰ Muhammad Miftahuddin, Fatikhatul Faizah, dan Arif Kurniawan, "Moderasi Beragama dalam Situs *tafsiralquran.id*," *Islamika Inside: Jurnal Keislaman dan Humaniora* 6, no. 2 (10 Maret 2021): 54–78, <https://doi.org/10.35719/islamikainside.v6i2.106>.

²¹ Putra, "Pesan Agama di Website Signifikansi Penafsiran *tafsiralquran.id*."

structure. Researchers are trying to reveal the discourse on understanding religious moderation faced by Muslims during the Covid pandemic.²²

Fourth, a thesis written by Anindya Septiana Arfiani, a student of the Department of Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, UIN Sunan Kalijaga Yogyakarta in 2022, entitled “Nilai-nilai Komunikasi Profetik di Era Cyber Religion: Studi Etnografi Virtual pada #jalurlangit di TikTok”. This thesis focuses on explaining how prophetic communication values in #jalurlangit content and its influence on humans are viewed from a Post-Humanist perspective. With the humanization, liberation, and transcendence approach, the research shows that the content of the invitation on #jalurlangit essentially and ethically still requires the accuracy of data information and valid reference sources. The goal is to avoid confusing contradictions in its implementation.²³

Fifth, an article entitled “Pengaruhutamaan Islam Moderat Melalui Penafsiran Al-Qur'an di Media Sosial Indonesia” by Ulya Fikriyati, a student of the Institute of Islamic Sciences Annuqayah (INSTIKA) Guluk Guluk in 2022. Research published in Nun: Journal of Al-Qur'an and Tafsir Studies in the Archipelago Vol. 8 No. 2 focuses on analyzing two Indonesian social media accounts that consistently present their writings with the interpretation of Al-Qur'anic verses by mainstreaming moderate Islam. The results of the research show that there are five communication techniques built by

²² Laila Fitria Anggraini, “Moderasi Beragama dalam Media Sosial (Analisis Wacana Model Van Dijk pada Channel Youtube Najwa Shihab)” (Skripsi, Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto, 2021).

²³ Anindya Septiana Arfiani, “Nilai-nilai Komunikasi Profetik di Era Cyber Religion (Studi Etnografi Virtual Pada #Jalurlangit di Tiktok)” (Tesis, Yogyakarta, Universitas Islam Negeri Sunan Kalijaga, 2022).

quranreview and *tafsiralquran.id* accounts, namely informative communication techniques, persuasive communication techniques, pervasive techniques, instructive techniques, and human relations techniques.²⁴

Sixth, an article entitled “Tafsir Kebangsaan Bertajuk Toleransi di Media Sosial: Analisis Wacana Kritis Van Dijk pada *tafsiralquran.id*” by Zaenal Muttaqin and Arifatul Khiyaroh, students of UIN Raden Mas Said Surakarta. This article was successfully published in the Academic Journal of Islamic Principles and Philosophy in edition 4 number 2 in 2023. The research focus of this article is to examine the discourse of Qur’anic science with the theme of tolerance which is packaged in the national interpretation presentation model on the *tafsirquran.id* website. The results of this study indicate that the *tafsirquran.id* website carries a moderate and nationalist interpretation ideology, as in line with the government’s vision and mission in realizing religious moderation.²⁵

Seventh, a thesis written by Qurrotun Ayun Wulandari, a student of the Faculty of Ushuluddin and Humanities, UIN Walisongo Semarang in 2022, entitled “Kajian Tafsir Youtube: Analisis Media Siber dalam Etnografi Virtual pada Channel Youtube Quraisy Shihab”. Through a descriptive qualitative method with a virtual ethnography approach carried by Rusli Nasrullah, this study succeeded in producing a conclusion on the levels of cyber analysis in the interpretation delivered by Quraisy Shihab on his Youtube channel as

²⁴ Ulya Fikriyati, “Pengaruhutamaan Islam Moderat Melalui Penafsiran Al-Qur’an di Media Sosial Indonesia,” *Nun: Jurnal Studi Al-Qur’an dan Tafsir di Nusantara* 8, no. 2 (2022): 179–200, <https://doi.org/10.32495/nun.v8i2.330>.

²⁵ Zaenal Muttaqin dan Arifatul Khiyaroh, “Tafsir Kebangsaan Bertajuk Toleransi di Media Sosial: Analisis Wacana Kritis Van Dijk pada *tafsiralquran.id*,” *Academic Journal of Islamic Principles and Philosophy* 4, no. 2 (30 Desember 2023): 227–52, <https://doi.org/10.22515/ajipp.v4i2.7167>.

described by Rusli Nasrullah. In addition, the author also found differences between the methods of Tafsir Al-Misbah and the interpretation on his Youtube channel.²⁶

Based on some of the literature reviews that researchers mentioned, it intends to complement the studies that intersect with the theme of interpretation studies on social media, especially the theme of religious moderation. Specifically, some of these studies have similarities and similarities with this research, including the selection of subjects, objects, theories, or analytical tools used. However, there is no research that specifically and systematically examines the theme of religious moderation with a critical discourse analysis approach in the dimensions of text, social cognition, and social context at once. This research is also the result of integration between tafsir science and linguistic critical discourse analysis. Where tafsir is seen not only as a religious study, but as an arena of discourse and ideology that affects society.

F. Theoretical Study

1. Critical Discourse Analysis of Teun A. Van Dijk

Discourse is one of the linguistic studies that has a broader position of clauses and sentences. Because it includes concepts or ideas in a text. In English, discourse is called '*discourse*' which means an expression in interaction. While in Latin, discourse comes from the word '*discurrere*'

²⁶ Qurrotun Ayun Wulandari, "Kajian Tafsir Youtube (Analisis Media Siber dalam Etnografi Virtual pada Channel Youtube Quraish Shihab)" (Skripsi, Semarang, Universitas Islam Negeri Walisongo Semarang, 2022).

which means ‘to run here and there’.²⁷ Initially, Critical Discourse Analysis was initiated by M.A.K. Halliday who focused on the use of language as a tool for social phenomena in conveying the ideational of its users.

However, this was also responded to by Teun A. Van Dijk who revealed that the critical discourse analysis model can be used to analyze several discourses such as race, gender, religion, hegemony, politics, social class, and others. This is intended to answer the question of whether discourse production is influenced by cognition and a certain environment, and how it impacts the reading public.²⁸ More precisely, by parsing and explaining a text (social dimension) becomes a search point in finding the tendency of the goal in accordance with what is desired, so that there is a context that is aware of its urgency.

Critical Discourse Analysis is seen as an object of study that has dimensions in several aspects such as action, context, history, ideology, and power. Therefore, this AWK model seeks to describe, analyze, and criticize a phenomenon contained in the form of text or writing. This is intended to provide a complete picture of the phenomena circulating in the community. In addition, through the technique of analyzing and criticizing a phenomenon can assess from any point of view between whether or not a text is appropriate for the social conditions of society.

²⁷ I Nyoman Yasa, *Teori Analisis Wacana Kritis Relevansi Sastra dan Pembelajarannya*, 1 ed. (Universitas Pendidikan Ganesha Singaraja: Pustaka Larasan, 2021), 5.

²⁸ Dewi Ratnaningsih, *Analisis Wacana Kritis: Sebuah Teori dan Implementasi*, 1 ed. (Lampung Utara: Universitas Muhammadiyah Kotabumi, t.t.), 2.

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This is in line with what Teun A. Van Dijk revealed that critical discourse analysis views discourse as an object with three main dimensions: text, social cognition, and context. The text dimension involves analyzing the structure of the text itself, including its linguistic aspects. Social cognition relates to the way the text is produced or created by the author. Context connects the text to the social structures and knowledge that exist in society. These three elements are interrelated and must be analyzed together to gain a thorough understanding of the discourse.³⁰

²⁹ Syamsuddin Rohana, *Analisis Wacana*, 1 ed. (CV. Samudra Alif-Mim, 2022), 18.

³⁰ Rohana, 3.

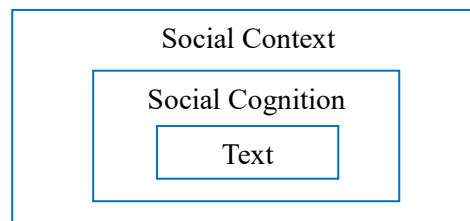


Table 1. 1 Teun A. Van Dijk's Critical Discourse Analysis Model

In analyzing text structure, Teun Van A. Dijk divides three main levels. *First*, struktur makro, that can be recognized through the main topic or theme highlighted in a news story. *Second*, the superstructure, which refers to the framework or general structure of the text, i.e. how the parts of the text are designed and organized into a complete news story. *Third*, the microstructure, which refers to the meanings that emerge from small elements in the text, such as word choice, sentences, propositions, clauses, paraphrases, and visuals or images.³¹ The three structures have thematic, schematic, semantic, syntactic, stylistic, and rhetorical elements. The following is a description of the text structure of Van Dijk's model:

<p>Macro Structure</p> <p>The general meaning of a text that is recognized through the topic or theme contained in a news story.</p>
<p>Superstructure</p> <p>The framework or general structure of the text, including the introduction, body, conclusion, and conclusion.</p>
<p>Microstructure</p> <p>The local meaning that emerges from the small elements in the text, such as word choice, sentences, propositions, clauses, paraphrases, and images</p>

Table 1. 2 Van Dijk's Text Structure Model

³¹ Eriyanto, *Analisis Wacana (Pengantar Analisis Teks)* (Yogyakarta: LkiS Yogyakarta, 2001), 227.

In addition, Van Dijk emphasizes that discourse analysis is not only limited to aspects of text structure, because discourse structure also contains various meanings, views, and ideologies. To reveal these dimensions, an analysis of cognitive aspects and social context is needed. The cognitive approach rests on the assumption that the text is not something that is automatically meaningful, but the meaning arises from the user. Therefore, Van Dijk conceptualizes into 4 schemes, including person schemes, self schemes, role schemes, and event schemes.³² The following is an overview of the four schema structures of Van Dijk's model:

Person Schemas Refers to the way a person describes and views other people.
Self Schemas Relating to the way one's own self is viewed, understood and described by a person.
Role Schemas How a person views and describes the role of the position occupied by others in society.
Event Schemas The scheme that most people use to see, hear events that pass by.

Table 1. 3 Overview of the Van Dijk Model Schema Structure

Meanwhile, the social context dimension includes all situations and external factors that influence the use of language in a text. Context plays an important role in determining the meaning and purpose of communication. It aims to reveal how collective meanings are formed, as well as how social power is built and legitimized through discursive

³² Eriyanto, 262.

practices. Van Dijk emphasizes that there are two main aspects that need to be considered: namely power and access.³³

Each dimension in critical discourse analysis addresses specific themes such as education, politics, and government policies. Theme is an essential element in discourse. Without themes, discourse will lose direction, cohesion between components, and connections between structures. Themes in discourse can emerge consciously or unconsciously. Themes that emerge consciously are chosen based on certain thoughts, goal formulation, or study results. Conversely, themes that emerge unconsciously are triggered by certain stimuli.³⁴ Thus, consciously or unconsciously the emergence of a theme can be addressed with two views between a support (pro) or rejection (con).

G. Research Methods

1. Type of Library Research

This research is a type of media text research. This means that the data and study materials used come from several articles with the theme of religious moderation on the website tafsir tafsirquran.id. This research is also included in empirical research that uses Teun A. Van Dijk's Critical Discourse Analysis (AWK) approach. Because the realm aims to describe events systematically, factually, and accurately from certain objects. Meanwhile, the method used is descriptive-analytical.

2. Data and Data Sources

³³ Eriyanto, 266.

³⁴ Rohana, *Analisis Wacana*.

The source of data in a study is termed a description of the origin of the data subject obtained. As explained earlier, this research aims to make articles with the theme of religious moderation on the website *tafsiralquran.id* as the object of research. In addition, it also includes primary and secondary data sources.

The primary data source used in this research comes from the virtual field in the website *tafsiralquran.id*. The research object used is articles with the theme of religious moderation uploaded from 2020 to 2024. The data obtained through observation and library research focuses on several articles on religious moderation including, “Spirit Moderasi dalam Surah al-Isra Ayat 29 dan 110”,³⁵ “Tafsir Tarbawi: Nilai-Nilai Moderasi Beragama dalam Pendidikan Islam”,³⁶ “Kitab al-Tafsir al-Maqashidi Karya Abdul Mustaqim: Hifz Al-Din dalam Kehidupan Keberagaman yang Multikultural”,³⁷ “Merawat Nilai-nilai Kebangsaan dalam Tafsir Lisan M. Quraish Shihab”,³⁸ and “Menjadi Muslim Moderat menurut Habib Ja’far”.³⁹

Meanwhile, secondary data sources are the results of personal interviews with the management team, contributors, and permanent and freelance writers on the website. Researchers also combine the author’s digital data such as video studies, books, books of tafsir, and similar Islamic social media accounts. In addition, it is also guided by books or

³⁵ Mujahid, “Spirit Moderasi dalam Surah al-Isra Ayat 29 dan 110.”

³⁶ Prasetia, “Tafsir Tarbawi.”

³⁷ Kurdi, “Kitab al-Tafsir al-Maqashidi Karya Abdul Mustaqim.”

³⁸ HS, “Merawat Nilai-nilai Kebangsaan dalam Tafsir Lisan M. Quraish Shihab.”

³⁹ Karmalia, “Menjadi Muslim Moderat menurut Habib Ja’far.”

articles related to the theme of religious moderation, such as: *Tafsir Tematik Moderasi Beragama* and *Boof of Moderasi Beragama* by Kemenag RI. In addition, the author also cites several books of interpretation such as: *Itqan fi Ulūmil Qur'ān*,⁴⁰ and *Mabahis fi Ulūmil Qur'ān*.⁴¹

3. Data Collection Method

- a) Library research, a method used to review previous research relevant to the theme of religious moderation and the website *tafsiralquran.id*.
- b) Observation, as a method used to observe the *tafsiralquran.id* website.
- c) Interview, using the Purposive Sampling method⁴² by selecting three sources of sources, namely the manager,⁴³ contributors,⁴⁴ and permanent and freelance writers.

4. Data Analysis

⁴⁰ Kitab *Al-Itqan fi Ulumil Qur'an* dikembangkan berdasarkan buku-buku acuan yang ditulis oleh ulama terkemuka melalui metode periwayatan sanad dan matan hadits secara ketat dan teliti. Kitab ini terdiri dari 80 bab yang memuat lebih dari 300 topik seputar studi ilmu Al-Qur'an. Isinya mencakup berbagai aspek, seperti definisi surah Makiyah dan Madaniyah, makna dan kandungan ayat-ayat Al-Qur'an yang jarang diketahui, serta cara baca Al-Qur'an dengan metode yang jarang digunakan oleh para ulama. Lihat selengkapnya dalam *Al-Itqan fi Ulumil Qur'an: Samudra Ilmu-Ilmu Al-Qur'an* (DIVA PRESS, 2021).

⁴¹ Kitab "Mabahits fi Ulumil Qur'an" adalah sebuah karya yang berfokus pada ilmu-ilmu yang terkait dengan Al-Qur'an. Karya ini ditulis oleh Syekh Manna' al-Qathan dan diterbitkan oleh Muassasatil Risalah pada tahun 1994. Lihat selengkapnya dalam "Mabahits fi Ulumil Qur'an: Kitab Praktis Ilmu-Ilmu Al-Qur'an," NU Online, diakses 27 Juni 2024, <https://islam.nu.or.id/tafsir/mabahits-fi-ulumil-qur-an-kitab-praktis-ilmu-ilmu-al-qur-an-uSvlz>.

⁴² Purposive sampling merupakan metode pengambilan sampel yang digunakan dalam penelitian, di mana peneliti memilih sampel berdasarkan pengetahuan penelitian tentang sampel yang akan dipilih. Lihat selengkapnya dalam Anwar Hidayat, "Penjelasan Teknik Purposive Sampling secara Detail," *Uji Statistik* (blog), 1 Juni 2017, <https://www.statistikian.com/2017/06/penjelasan-teknik-purposive-sampling.html>.

⁴³ Limmatus Saudah sebagai salah satu pimpinan redaktur website *tafsiralquran.id*

⁴⁴ Mayoritas kontributor website *tafsiralquran.id* merupakan mahasiswa Universitas Islam Negeri Sunan Ampel Surabaya dan STAI Al-Fitrah Surabaya yang berlatarbelakang sebagai peminat kajian Ilmu Al-Qur'an dan Tafsir

Data analysis seeks to find and arrange systematically the data obtained from the results of literature studies, interviews, and documentation in order to produce interesting findings and easily understood by the general public. The method that researchers use; *First*, describe the background of the research. *Second*, harmonizing the concept of religious moderation. *Third*, presenting and collecting several articles on religious moderation on the website *tafsiralquran.id*. *Fourth*, analyzing the discourse of religious moderation from the articles of *tafsiralquran.id* website using the critical discourse analysis approach of Teun A. Van Dijk model from the point of view of the dimensions of social cognition and social context.

H. Systematization of Discussion

In order for the reader to understand easily and systematically, the researcher divides the discussions of this research into five chapters consisting of one introductory chapter, three discussion chapters, and one closing chapter. The description of each chapter is as follows:

The first chapter presents the introduction, which provides an overview of the topic under study by including the background and the reason the author chose the title “Tafsir Moderation of Religion in Articles Website *tafsiralquran.id* (Critical Discourse Analysis)”. Furthermore, the author emphasizes the formulation of the problem which is strengthened by the contribution of the research and explained in the research objectives. To prove that this research is free from plagiarism, the author sharpens it with several literature reviews. Then, the theory and approach are also presented as a tool for analyzing the content of religious moderation on the *tafsiralquran.id*

website. Finally, it is closed with a systematic discussion that explains the research framework.

The second chapter contains the theoretical foundations and concepts used in this research. In this chapter, the author elaborates more deeply on the concept of religious moderation in the current context. In addition, it will also discuss the phenomenon of the transformation of interpretations from visual forms into website-based digital platforms. To complete the theoretical framework, this chapter will also.

The third chapter introduces and examines the website *tafsiralquran.id* as the main object of study that represents contemporary digital interpretation. Furthermore, it collects and presents several articles on the interpretation of religious moderation.

The fourth chapter further analyzes the discourse of religious moderation in *tafsiralquran.id* website from the text dimension, social cognition dimension, and social context dimension.

The fifth chapter is the final chapter as a closing that contains conclusions and suggestions recommended for readers and further researchers.