

NU Online SuperApp and Strengthening Religious Moderation of Nahdlatul Ulama Based on Literacy in the New Media Era 4.0

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Abstract

One of the points of strengthening religious moderation is media literacy. In the era of disruption, the development of religious literacy that contains moderate teachings is urgently needed to balance social media-based conservatism. The need for moderate religious narratives is not only a personal or institutional need, but in general for citizens of the world, especially in the midst of the development of information technology in the face of global capitalism and accelerated politics called the digital era. Currently in Indonesia, there are many online media application features that are aggressively campaigning for the idea of religious moderation, one of which is the NU Online Super App. This article discusses how the transformation and transmission of religious moderation is channeled in the digital realm as a contestation space to seize moderate and tolerant religious narratives through the features of the NU Online Super App. The data collection method used is library research with note taking techniques. The technical analysis of the data used is descriptive analytic. This article aims to examine the role of the NU Online Super App in efforts to strengthen literacy-based Nahdlatul Ulama religious moderation in the new media era 4.0. The results of the study concluded that the NU Online Super App, which is the development of the mobile version of NU Online, is one of the online media that is committed to presenting moderate content and narratives that emphasize the importance of ummah integration, soothing messages, and bringing the message of Islam rahmatan lil 'alamin through the khutbah feature, article feature and more.

Keywords: *nahdlatul ulama, nu online super app, religious moderation, the new media era 4.0*

Abstrak

Salah satu dari poin penguatan moderasi beragama adalah literasi media. Di era disrupsi, pengembangan literasi keagamaan yang mengandung muatan ajaran moderat sangat mendesak dilakukan untuk mengimbangi konservatisme berbasis media sosial. Kebutuhan terhadap narasi keagamaan yang moderat tidak hanya menjadi kebutuhan personal atau kelembagaan, melainkan secara umum bagi warga dunia, terutama di tengah perkembangan teknologi informasi dalam menghadapi kapitalisme global dan politik percepatan yang disebut dengan era

digital. Saat ini di Indonesia banyak dijumpai fitur aplikasi media online yang gencar mengkampanyekan gagasan moderasi beragama, salah satunya ialah NU Online Super App. Artikel ini membahas bagaimana transformasi dan transmisi moderasi beragama disalurkan dalam ranah digital sebagai ruang kontestasi merebut narasi keagamaan yang moderat dan toleran melalui fitur-fitur dalam aplikasi NU Online Super App. Metode pengumpulan data yang digunakan adalah library research (studi kepustakaan) dengan teknik note taking. Adapun teknis analisis data yang digunakan adalah deskriptif analitik. Artikel ini bertujuan untuk mengkaji peran NU Online Super App dalam upaya penguatan moderasi beragama Nahdlatul Ulama berbasis literasi di era media baru 4.0. Hasil penelitian disimpulkan bahwa NU Online Super App yang merupakan pengembangan NU Online versi mobile, merupakan salah satu dari media online yang komitmen menyuguhkan konten dan narasi moderat yang menekankan pentingnya integrasi umat, pesan yang menyejukkan, dan membawa pesan Islam rahmatan lil 'alamin melalui fitur khutbah, artikel, dan lainnya.

Kata kunci: *era media baru 4.0, moderasi beragama, nahdlatul ulama, nu online super app*

INTRODUCTION

The Ministry of Religion of the Republic of Indonesia has designated 2019 as the “Year of Religious Moderation”. Religious moderation is used as jargon and breath in every program and policy made by the Ministry of Religion. In every activity carried out, this institution strives to position itself as a moderating institution in the midst of diversity and pressure from disruption flows that have an impact on aspects of religious and national life. The need for moderate religious narratives is not only a personal or institutional need, but in general for citizens of the world, especially in the midst of the development of information technology in the face of global capitalism and accelerated politics called the digital era. In a digital space that is controlled by electronic speed, human existence undergoes a fundamental change from a body shape that moves in space, to a body that is still in place and can only absorb any information that passes through electronic simulation. Digital spaces are used by certain groups to foster conflict and revive identity politics. The digital space is now more inclined to be dominated by religious values that lead to exclusivity. Not only that, religious teachings are opposed to state policies. This condition is very worrying because it can shift religious authority and foster the rejuvenation of Ulama. How not, religious authority is no longer held by authoritative and credible Ulama (Hefni, 2020).

In addition, the factors that can contribute to the growth of narrow religious understanding are increasingly complex, not only arising from the family

environment, friendships, or lessons at school, but also from the information available on the internet. Efforts are needed to develop a communication strategy for the millennial generation so that they avoid stuttering in the era of disruption and build a cultural movement to strengthen collective common sense. The Ministry of Religion sees the need for an inclusive and tolerant religious way to be able to seize the digital space stage by strengthening religious moderation in society.

Responding to radical websites requires two forms of intelligence, namely intelligence on media consumers and intelligence on media producers. Media consumers must be intelligent individuals, so that social media is constructive for the formation of their personalities. On the other hand, social media will be destructive for its users when social media consumers are not smart in media literacy. Because social media not only presents moderate but also radical content. In addition to intelligent literacy as personal capital in responding to the content and narration presented by online media, smart sites are also needed that are committed to presenting healthy content and narratives for their consumers. The Center for Cultural Studies and Social Change (PSBPS) Universitas Muhammadiyah Surakarta (UMS) together with the Center for the Study of Islam and Society (PPIM) UIN Jakarta found online media sites that remain committed to presenting moderate content and narratives that emphasize the importance of community integration, soothing messages, and bring the Islamic message of mercy to all. Among the sites belonging to mainstream Islamic organizations committed to religious moderation are NU Online and Suara Muhammadiyah (Sefriyono, 2020).

Based on the points above, this article seeks to examine the role of the NU Online Super App in strengthening literacy-based religious moderation of Nahdlatul Ulama in the new media era 4.0. The purpose of writing this article is to provide concrete information regarding NU's efforts to strengthen religious moderation in Indonesia through media literacy.

METHODS

According to etymology, the method comes from the Greek, namely meta (along), hodos (way). According to the term method is a way or steps taken in a particular discipline to achieve a goal. Method also means a way of conveying something to others. When method is combined with the word logos the meaning changes. Logos means "study of: or "theory of". So methodology is the science of the right ways or steps to analyze an explanation and apply the method

of something (Mudzhar, 2007). According to Sugiyono (2013), the research method is basically a scientific way to obtain data with certain goals and uses.

This type of research is descriptive qualitative research. According to Hidayat Syah, descriptive research is a research method used to find the broadest knowledge of the object of research at a certain time. Meanwhile, according to Punaji Setyosari, descriptive research is research that aims to explain or describe a situation, event, object, whether person, or everything related to variables that can be explained either by numbers or by words. The same thing was also stated by Best that descriptive research is a research method that seeks to describe and interpret objects according to the reality (Samsu, 2017).

This study seeks to examine how the transformation and transmission of religious moderation is channeled in the digital realm as a contestation space to seize moderate and tolerant religious narratives through the features in the NU Online Super App. The data collection method used is library research with note taking techniques. The technical analysis of the data used is descriptive analytic.

DISCUSSION

The New Media Era 4.0: Challenges and Hopes

Lately, it is predicted that we will enter the Industrial Revolution Era 4.0 which is considered the Era of Disruption because the entire human role will be replaced by machines and robots. Not long ago, the discussion about the Industrial Revolution Era 4.0 has rolled out as an answer to public anxiety about the Industrial Revolution Era 4.0 which overrides the role of humans, namely the idea of Era Society 5.0 by Japan which is considered more focused on humans.

Advances in information and communication technology have opened wide access to data and information throughout the world so that there is an abundance of information on the internet. This is like the god Janus, one side provides positive benefits, and one side has a negative impact. We as the current generation with all the advances in information and communication technology, apart from using it wisely, it is also important to improve digital literacy. Because wide-open access is often misused, starting from the spread of negative content such as pornography, even the spread of fake news or hoaxes, SARA issues by irresponsible individuals for personal or group interests, even for the sake of dividing the nation (Syahputra, 2020).

Facing the Industrial Revolution 4.0 or the era of disruption, new literacy is needed in addition to the old literacy. Old literacy that exists today is used as capital to take part in people's lives. Old literacy includes the competence to read, write, and count (calistung). New literacy includes data literacy, technology

literacy, and human literacy. Data literacy is related to the ability to read, analyze, make thinking conclusions based on data and information (big data). Technological literacy is related to the ability to understand how machines work, technology applications and work based on technology products to get maximum results. Human literacy is related to communication, collaboration, critical thinking, creative and innovative skills (Alfin, 2018).

The term Industry 4.0 was first coined by the German government in 2011 at the Hannover Fair. They call this the beginning of the fourth industrial revolution. The debate about industry 4.0 is quite lively in Germany, even they have brought up this concept in the realm of government, report and research. In general, industry 4.0 is often associated with the emergence of the internet which allows tools to be connected to each other and users can also interact with each other. Industry 4.0 is also said to optimize elements of operationalization, communication and information technology to make the automation process in manufacturing maximized. Fuchs explained that the extreme thing from industry 4.0 is "an item is fully produced, shipped, used, repaired and recycled automatically without human intervention, through a network of various technologies via the internet" (Mizanie dan Irwansyah, 2019). Mass media is defined as a tool used in delivering messages from sources to audiences using mechanical communication tools. In Era 4.0, mass media is used as the most powerful tool in disseminating and seeking information. All things can be accessed easily by using gadgets and other digital tools.

The increasing need of the Indonesian people for information is a matter that is welcomed by the mass media. This then makes many media agencies appear. Media agencies try to present the facts and realities of life that is happening around the community. Presenting actual information in accordance with audience segmentation is a competition event by mass media agencies in Indonesia. However, along with the emergence of mass media agencies, complex problems also arise around the presentation of news or writing in the form of newspapers. Because each agency clearly has a different vision and mission. The presentation of the news in short is influenced by several factors. One of them is the ideology of the media agency (Nur, 2019).

Religious Moderation Based on Literacy

The term "moderation" is a noun from the word "moderation" in English, which is then absorbed into Indonesian into "moderation". In Indonesian, the term "moderation" means a position that is neither too soft nor too rough, not too

right and not too left. Moderation means taking a middle path that is rationally acceptable. Religious moderation is our perspective on moderate religion, namely understanding and practicing religious teachings without being extreme, both extreme right and extreme left. Lukman Hakim Saifudin said that religious moderation is the middle way in religious diversity in Indonesia. It is the cultural heritage of the archipelago that goes hand in hand, and does not negate each other between religion and local wisdom. This essence is what religious moderation wants because moderate religion has become a characteristic of religious people in Indonesia and is more suitable for the conditions of our pluralistic society. Moderate religion is a religious model that has been practiced for a long time and is still needed in this era (Riyadi & Syafaat, 2019).

In the book *Moderasi Beragama* written by the Indonesian Ministry of Religion's Balitbang Team (2019), it is explained that moderation is not only taught by Islam, but also other religions. In principle, a fair and balanced attitude attached to the principle of religious moderation can shape a person to have three main characters, namely wisdom, sincerity, and courage. In other words, a moderate attitude in religion, always choosing the middle way, will be easier to realize if someone has an adequate breadth of religious knowledge so that he can be wise, resist temptation so that he can be sincere without being burdened, and is not selfish with his own interpretation of the truth so that he dares to admit it interpretation of the truth of others. Furthermore, broadly speaking, there are four indicators of religious moderation to measure a person's moderation, namely 1) national commitment, 2) tolerance, 3) anti-violence, and 4) accommodating to local culture. These four indicators can be used to measure how strong an Indonesian person's religious moderation is and how vulnerable he is.

In an effort to strengthen religious moderation, there are six important points that need to be done by religious people, especially Muslims. The six points are *the first* to tackle extremism movements through cellphones and softphones, which are currently the main media for planting extremism. *Second*, strengthening education based on religion. This education aims to form a good behavior in the younger generation of Muslims, based on the values and norms of *tauhid* and Islamic creed and provide an understanding of religious tolerance. *The third* is to strengthen media literacy in tackling hoaxes that have sprung up with SARA issues and are very easy to spread in the community. *Fourth*, strengthen the Cyber Team in ministries/agencies and socio-religious organizations. *Fifth* is to maximize the network between ministries/agencies and socio-religious organizations equally. *Sixth* is the need to strengthen early detection of the

emergence of ideas that are not in line with the values of moderation in the community (mui.or.id, 2020).

One of the points of strengthening religious moderation is media literacy. In this era, the development of religious literacy that contains moderate teachings is urgently needed to balance social media-based conservatism. Currently, the factors that can contribute to the growth of narrow religious understanding are increasingly complex, not only arising from the family environment, friendships, or lessons at school, but also from the information available on the internet. Efforts are needed to develop a communication strategy for the millennial generation so that they avoid stuttering in the era of disruption and build a cultural movement to strengthen collective common sense.

In addition, steps are needed to translate the material or fundamental content from religious figures, cultural figures, and academics, into content and presentations that are easier to understand by the millennial young generation without losing the weight of the content. It is also necessary to take concrete steps to lead the religious literacy movement among millennials so that they are religiously literate, all of which are aimed at strengthening moderate religiosity. Religion needs to be returned to its role as a guide to spirituality and morals, not just the ritual and formal aspects, which are easily accessible to all. If there is no response, the era of disruption will cause a domino effect to destroy the order of religious life (Badan Litbang dan Diklat Kementerian Agama RI, 2019).

NU and the Vision of Moderate Islam

Nahdlatul Ulama, as desired by its founder, Hadratussyaikh Hasyim Asy'ari, together with a number of scholars who formed the birth of NU as an Islamic organization that has inspired most Muslims in the country to carry out the mission of Islam as a religion that promotes tolerance and moderation in understanding religious. The mission was popularized with the face of Islam that is *rahmatan lil 'alamin*, namely Islam which is built on the foundation of love for all humans throughout nature and also other creatures on earth. This step is important for the younger generation of Muslims to always have a solid foundation of thought on the one hand, but what is no less important than that is translating their views into a relatively diverse social life. A religious understanding that should be able to protect and accept pluralism as a blessing and sunnah of God (Misrawi, 2010).

Since the beginning, NU has contributed to moderate religious insight and has contributed to the formation of national ideas. In the religious sphere, NU succeeded in formulating the basic ideas of *tawassuth* (moderate), *tasamuh*

(tolerance), *tawazun* (balance), and *i'tidal* (justice). This is the basic attitude of NU in responding to religious issues in the country. With this basic idea, NU has succeeded in giving birth to a generation of people who prioritize living in a tolerant and moderate atmosphere, not by violence (Zada & Sjadzili, 2010).

The attitude of *at-Tawassuth* (including *al-I'tidal* and *at-Tawazun*) that exists in NU does not mean that it is completely compromising by mixing all elements (syncretism). Nor does it exclude oneself from refusing to meet with any elements. The character of *at-Tawassuth* for Islam is indeed from the beginning Allah Swt. has put in Islam all goodness, and all goodness must be between the ends of *tatharruf*, extremism (Shiddiq, 2005).

Moderate character (*tawassuth*) is the most prominent characteristic of Ahlus Sunnah wal Jama'ah, in addition to *i'tidal* (being fair), *tawazun* (being balanced), and *tasamuh* (being tolerant) so that he rejects all forms of extreme actions and thoughts (*tatharruf*), which can give birth to deviations and deviations from Islamic teachings. In religious thought, a balance (middle way) is also developed between the use of revelation (*naqliyah*) and ratio (*'aqliyah*) so that it is possible to be accommodating to changes in society as long as it does not go against dogmatic doctrines, even though the balance cannot really stand on the ground. middle between revelation and reason, but more inclined to revelation than reason (*taqdim al-naql 'ala al-'aql*). As a consequence of their moderate attitude, Ahlussunnah wal Jama'ah also has attitudes that are more tolerant of tradition than the understanding of other Islamic groups (Qomar, 2002).

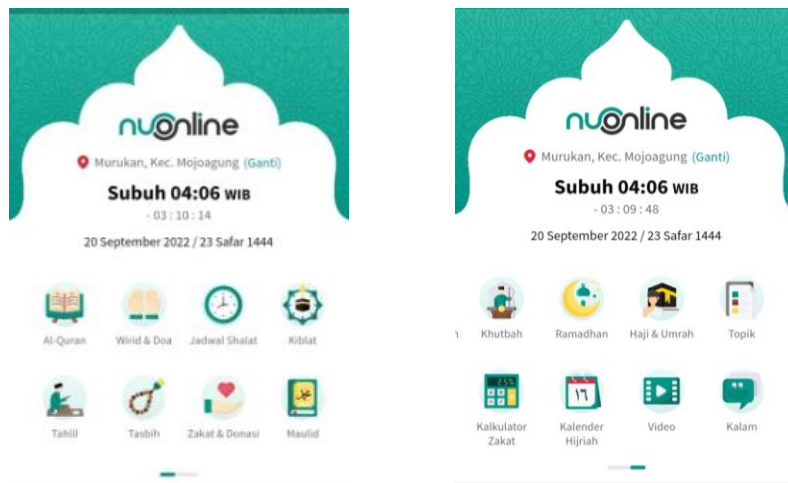
Religious Moderation in the NU Online Super App

In Indonesia, the online community, the internet community, or the digital community as part of digitalization always increase from year to year. In 2015, the online community (online media users) amounted to 93.4 million of the 270 million population of Indonesia. This year there are about 35% of online media users from the total population of Indonesia. This figure increased from the previous two years, namely 72.7 in 2013 and 83.6 million in 2014. Based on these figures, there is about 20% growth of online media users in Indonesia every year. In 2015, APPJI predicts that with a total population of Indonesia of 300 million 2019, there will be 150 million internet users. This prediction is proven through research conducted by "Wearesocial Hootsuite" which was released in 2019 that there are around 150 social media users in Indonesia or around 56%. This is an increase of 20% from the previous year, which was 130 million or 48% of the total population of Indonesia.

The presence of online media as a cultural product plays a role in facilitating human life. For culinary lovers, for example, it is easy to access various culinary sites with all their variants, both traditional and modern, complete with manufacturing techniques. For science hunters, by touching smartphone features, they will find scientific variants according to their interests. Religious understanding with all variants, ranging from moderate to radical can also be easily found through this magical object. In the context of value institutionalization, online media is one of the socialization media. Online media can shape a person's mindset and feelings so that it gives birth to social attitudes. Online media can also give birth to the identity of the fans. Therefore, online media can shape the personality of its users (Sefriyono, 2020).

The NU Online Super App which is the development of the mobile version of NU Online, according to research results from the Center for Cultural Studies and Social Change (PSBPS) Universitas Muhammadiyah Surakarta (UMS) together with the Center for Islamic and Community Studies (PPIM) UIN Jakarta is one of the online media that is committed to presenting moderate content and narrative emphasizing the importance of ummah integration, a soothing message, and bringing the Islamic message of mercy to all. The moderate and tolerant voice of NU Online cannot be separated from its umbrella which is indeed very committed to moderate religious patterns and anti-radicalism, both in the context of religion and state. The presence of NU on January 31, 1926 was not without reason. The presence of NU carries a mission of religious moderation, both in the context of religion and as a nation and state.

NU Online with the website address www.nu.or.id has been around since 2002 and is one of the online media belonging to the largest mainstream Islamic organization in Indonesia, namely Nahdlatul Ulama (NU). This media is a tool for institutionalizing NU's Islamic culture, especially the moderation culture of Islam in relation to national and religious life. NU Online which was born in 2002 was initiated by KH. Ahmad Hasyim Muzadi, Masduki Baidlawi, Taufik R Abdullah, Saiful Bahri Anshori and Mu'im DZ. Meanwhile, the Chief Editor is Mun'im DZ. In 2005 this site received an award as the best Indonesian site from the Active Computer Magazine in the Social and Community Category. Since 2006, NU Online has published articles in three languages: Indonesian, Arabic, and English. This site is the most effective means of disseminating information regarding news of NU developments throughout the world (Sefriyono, 2020).



Picture 1. Screenshoot of NU Online SuperApp Features

The NU Online Super App was officially launched on Saturday, February 27, 2021 by the Nahdlatul Ulama Executive Board (PBNU) during the peak of NU's 98th Harlah commemoration at the Istiqlal Mosque in Jakarta. The launch of this application is motivated by the fact that application-based digital services have become a community need in accessing various information, including in matters of daily Muslim worship.

The Chief Editor of NU Online, Achmad Mukafi Niam, said that the NU Online Super App contains various features of worship practices that have been the hallmark of Indonesian Muslims, especially Nahdliyin. NU Online Super App is different from the previous NU Online application. The previous NU Online only contained content on the website. Meanwhile, the NU Online Super App, apart from loading website content, is also equipped with worship features that can be easily accessed by Indonesian Muslims (republika.co.id, 2021). NU Online SuperApp is the official application of Nahdlatul Ulama which focuses on information and religious services. This application was born as a response to the needs of Muslims in Indonesia for worship facilities and learning Islam from trusted sources. There are several features in the NU Online SuperApp application, namely the Qur'an, Yasin and Tahlil, Prayer Schedules, Prayers and Wirid, Qibla Compass, Hijri Calendar, Wirid, Pilgrimage, Digital Tasbeih, Zakat Calculator, Maulid, Tafsir and Translation, and other. The explanation of each feature is as follows (Khoiron, 2022):

- a. Qur'an
Facilitating Al-Qur'an lovers to be able to read in a format per page or per verse, equipped with translations, Latin transliterations, and interpretations.
- b. Prayer and Wirid
Provides hundreds of daily prayers, health, travel, health, and others; also shalawat, ratib, hizib, istighotsah, and other wirid-wirid from authoritative sources.
- c. Prayer Schedule
Reminds the prayer times of Muslims around the world, including the time of imsak, dhuha, and sunrise. There are various notification options: the sound of a drum, the sound of a drum, or the strains of Habib Syech bin Abdul Qadir Assegaf's call to prayer. In addition to having passed the PBNU Falakiyah Institute, this feature also provides at least 13 choices of calculation standards from abroad.
- d. Hijri Calendar
Besides containing the Gregorian calendar, this calendar is also equipped with markers for Javanese market days (Legi, Pahing, Pon, Wage, Kliwon), Islamic holidays, national holidays, and important NU moments.
- e. Qibla Compass
Qibla direction indicator is equipped with angle degree information, as well as an option to find Qibla direction via camera (qibla finder).
- f. Worship Tutorial
Provides complete worship guidance, from purification, prayer, fasting, to pilgrimages and death. In addition to articles, tutorials are also provided in the form of videos.
- g. Khutbah
Contains a collection of Friday sermon material that is always growing with the latest content. In addition, material for Eid al-Fitr and Eid al-Adha sermons are also available, which are prepared in full so as not to violate the pillars of the sermon.
- h. Yasin and Tahlil
Contains Yasin and Tahlil readings that are commonly read by Muslims in Indonesia, ranging from fatihah gifts, text compositions, to closing prayers.

- i. Digital Tasbih
Is a digital counting machine as a substitute for beads of prayer beads for worldly activities or the like. This facility is equipped with vibrating and sound mode options, as well as number setting and reset buttons.
- j. Ramadan
Provides a variety of content about Ramadan ranging from fasting intentions to reading bilal and tarawih/witir prayers. This feature also presents a collection of Ramadan cults, Friday Ramadan sermons, and other content about zakat fitrah and Eid al-Fitr.
- k. NUpedia
It is an NU digital encyclopedia that contains hundreds of entries of information about biographies of figures, history, institutions, communities, traditions, and the treasures of Islamic boarding schools.
- l. Maulid
Contains at least six Maulid books and their translations: Maulid ad-Diba'i, Maulid al-Barzanji, Maulid al-Azab, Simthud Durar, Qasidah Burdah, and adl-Dliyaul Lami'.
- m. Zakat Calculator
Make it easy for users to calculate the components of wealth to reap zakat obligations, ranging from the agricultural sector, gold-silver jewelry, livestock, ponds, companies, to professions.
- n. Videos
An integrated channel with the NU Online YouTube channel that broadcasts a variety of content: worship tutorials, exclusive interviews, prayers, short films, yellow book studies, and others.
- o. Pilgrimage
Facilitate Muslims in finding the location of graves that are important for pilgrimage. This feature is also equipped with address info, Google Map, and character biographies.
- p. Kalam
Displays a variety of graphic content that is divided into at least three categories: Infographics, Pearls of Words, and Prayers and Dhikr.
- q. Article
This feature is connected to the NU Online website which contains more than 100 thousand articles containing various kinds of Islamic information from mu'tabar sources for various problem topics.

As an online media affiliated with NU, the NU Online Super App is inseparable from the vision, mission, understanding, teachings, and movements of the NU organization, including the efforts to moderate religion which is one of the characteristics of NU's teachings. Moderation (*tawasut*) is one of NU's basic attitudes in responding to religious issues in the country. With this basic idea, NU has succeeded in giving birth to a generation of people who prioritize living in a tolerant and moderate atmosphere.

Just as the birth of NU Online SuperApp cannot be separated from the history of NU Online, the vision and mission of NU Online SuperApp cannot be separated from the vision and mission of NU Online. Since the beginning, NU has built an information technology network in the form of the NU Online website to carry out a series of organizational tasks. First, to broadcast and confirm the teachings of Ahlusunnah Wal Jamaah to the public. Second, to disseminate and socialize various programs and policies of the Nahdlatul Ulama (PBBNU) executive board to regional, branch and sub-branch administrators, including Islamic boarding schools and Nahdliyin residents as a whole (Hasyim, 2013: 33-34).

Religious moderation in the content of the NU Online Super App application can be measured by the characteristics and characteristics of moderate. In the book *Pedoman Penguatan Moderasi Beragama di Masjid* (2020), some of the characteristics of moderation can be manifested in the following points: 1) fulfilling public and private interests, 2) mediating between tradition and change, 3) keeping things immovable. by the times and who can keep up with the times, 4) avoid being excessive in religion, either excessively allowing or completely rejecting progress in the religious context, 5) offering balance in religion, 6) placing Islam as a reality that continues to develop, 7) combining text and context, 8) building communication patterns that tend to be polite and euphemistic, 9) making Islam a relevant religion for every era and place (*Salib li kulli Zaman wa Makan*), 10) preventing attempts to subjugate religion for temporary political interests, and 11) tolerance for various forms of difference. If we observe more deeply, these eleven characteristics are very visible and reflected in the content of the NU Online Super App.

One of the contents of the NU Online Super App that contains many teachings of religious moderation is the khutbah feature. In this feature, various examples of khutbahs are presented, whether Friday khutbah, Eid al-Fitr or Eid al-Adha khutbah, which mostly reflect the teachings of rahmah and moderate

Islam, which offer a balance in religion, combine text and context, and put Islam as an ever-evolving reality.

No.	Date	Topic
1	March 3, 2022	Keep Peace Amid Differences
2	March 16, 2022	Sharing Meals Gets a Special Door and Room in Heaven
3	March 17, 2022	Remembering Death Before Ramadan
4	March 17, 2022	Two Preparations for Welcoming Ramadan
5	March 24, 2022	Recognizing the Nature of the Guardian of Allah
6	March 31, 2022	Let's Welcome Ramadan with Knowledge!
7	March 31, 2022	Fill Ramadan with Noble Morals
8	March 31, 2022	Love for the Motherland, the Sunnah of the Prophet That Should Not Be Ignored
9	April 1, 2022	Features of the Five Letters of "Ramadan"
10	April 3, 2022	Learn from the Story of Prophet Abraham and the Magi
11	April 5, 2022	So that it's not easy to humiliate others
12	April 7, 2022	Fasting, Its Nature and Levels
13	April 8, 2022	Maintaining the Quality of Fasting in the Digital Age
14	April 14, 2022	Ramadan Month of Literacy, Let's Study!
15	April 14, 2022	Fasting and the Spirit of Anti-Violence
16	April 18, 2022	Sharpening Sensitivity to Those Who are Hungry
17	April 19, 2022	Fasting Comments on Social Media
18	April 20, 2022	Ramadan as the Month of Jihad
19	April 20, 2022	Islam, Culture Friendly Religion
20	April 21, 2022	Allah's gift in the hereafter for those who fast in Ramadan
21	April 21, 2022	The Six Limits of Amar Ma'ruf Nahi Munkar
22	April 23, 2022	Eid, Mudik, and Parents
23	April 27, 2022	Make the Qur'an a Guide
24	April 28, 2022	Three Realities in Zakat Worship
25	April 28, 2022	Should We Celebrate Victory?

Table 1. Khutbah Topics March-April

From the distribution of the topic of the khutbah on the NU Online Super App application for March-April 2022 above, it can see that the character

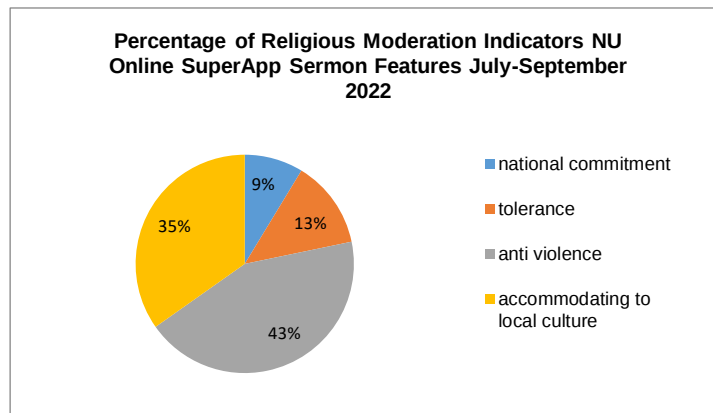
and indicators of moderation are very visible, namely the values of national commitment, the teaching of tolerance, the teaching of non-violence, and the teaching of being accommodating towards local culture as part of the mercy of Islam. Next, let's look at the topic of khutbah feature of July-September 2022.

No.	Date	Topic	Religious Moderation Indicator
1.	July 4, 2022	The Story of Prophet Ibrahim in Hajj and Sacrifice	accommodating to local culture
2.	July 7, 2022	The Great Hajj and Religious Moderation from a Noble Land	tolerance
3.	July 7, 2022	6 Exemplary Family of Prophet Ibrahim	anti violence
4.	July 7, 2022	11 virtues of Arafah	accommodating to local culture
5.	July 14, 2022	The Story of Ismail and the Prohibition of Spilling Human Blood	anti violence
6.	July 14, 2022	The virtues and etiquette of visiting the Prophet's tomb	accommodating to local culture
7.	July 20, 2022	Hajj Wada ' Rasulullah and the Message of Unity	anti violence
8.	July 21, 2022	Digital Literacy and Mental Virtue	anti violence
9.	July 28, 2022	Believe in Allah and His Messenger	anti violence
10.	July 28, 2022	The Importance of Valuing Time	accommodating to local culture
11.	July 28, 2022	The Young Generation and the Changing Times	anti violence
12.	August 4, 2022	Celebrating Ashura Day with Fasting and Charity to Orphans	accommodating to local culture
13.	August 11, 2022	Independence Strengthen Security and Faith	national commitment

14.	August 18, 2022	The Importance of Shyness	anti violence	
15.	August 31, 2022	It's important to help the laundry in Kesaenan	accommodating to local culture	
16.	September 1, 2022	Inspiration for the Month of Safar, Reach the Grace of the Hereafter	tolerance	
17.	September 1, 2022	Never Underestimate Kindness!	anti violence	
18.	September 1, 2022	Let's Save Fuel!	national commitment	
19.	September 7, 2022	Charity Choice of the Month of Safar	tolerance	
20.	September 8, 2022	Don't be proud of sin	anti violence	
21.	September 14, 2022	Get used to walking to reduce global warming	accommodating to local culture	
22.	September 15, 2022	Advice on Death and Sunnah of Talqin	anti violence	
23.	September 15, 2022	Keeping Morale, Building a Digital Skilled Generation	accommodating to local culture	

Table 2. Khutbah Topics of July-September 2022

Based on the data above, it can be understood that the content of the khutbah feature in the NU Online SuperApp application for July-September 2022 contained 23 topics/khutbah titles. The twenty-three topics/titles of khutbah, when analyzed with indicators of religious moderation, obtained the following percentage results:



From the percentage above, it can be concluded that the content of the khutbah in July-September 2022 was dominated by khutbah content related to the value of anti-violence with a total of 10 topics (43 %), then an accommodative value to local culture as many as 8 topics (35 %), then the content of the khutbah related to the value of tolerance is 3 topics (13%), and the value of national commitment is 2 topics (9%).

Another feature that is thick with a moderate spirit in the NU Online Super App is the article feature. Article feature consist of two kinds, namely the main and Islamic. In this feature, there is a lot of religious moderation content in the form of articles or writings about exemplary stories of *Sirah Nabawiyah*, Sufism or morals, *ubudiyah*, sharia, *bahtsul masail*, wisdom, interpretation, sharia economics, to disabled *fiqh*. In the article feature on Sufism or morality, for example, articles and writings from various academic circles as well as students are presented, in which it is discussed about noble character as a Muslim, a believer, as well as a citizen of society by referring to credible sources in the form of books of scholars whose quality and scientific capacity are unquestionable.

No.	Date	Article Title
1	March 1, 2022	Charity of Worship and Sin in the Science of Hakikat
2	March 3, 2022	The Happiness of the Graveman Because of the Kindness of His Family
3	March 3, 2022	This is the Charity of Redemption of Sins that is Not Erased by Istighfar
4	March 3, 2022	This is the practice of the Wali Abdal
5	March 12, 2022	Tarekat, Coffee, and Recent Pharmacological Research
6	March 13, 2022	Don't Just Praise Others in Front of Him!
7	March 15, 2022	The story of Malik bin Dinar's repentance in the month of Sha'ban
8	March 19, 2022	The virtue of holding back hunger
9	March 26, 2022	Praiseworthy and Disgraceful Traits According to Imam Al-Ghazali
10	March 29, 2022	Four Roadblocks or Hijab for Seekers of God and Allah

11	March 30, 2022	Signs of a Believer and a Hypocrite
12	March 30, 2022	Dzun Nun Al-Mishri's advice: Don't be busy with other people's disgrace!
13	April 2, 2022	Faidah Consuming Halal Food
14	April 7, 2022	These are the Three Degrees of Patience in the Study of Sufism
15	April 11, 2022	The Door of Hope for Sinners
16	April 13, 2022	Six Types of Patience According to Imam Al-Mawardi
17	April 19, 2022	Disgraceful Morals, The Most Dangerous Disease
18	April 21, 2022	Honesty in the Eyes of Sayyidina Umar bin Khattab ra.
19	April 23, 2022	Imam Junaid: Four Things That Raise Degrees Even thought Not Much Knowledge and Charity
20	April 26, 2022	Signs of People Have Complimentary Morals
21	April 27, 2022	Disadvantages of Worshipers with Bad Morals
22	April 27, 2022	Hakikat of Eid According to Prof. Quraish Shihab
23	April 27, 2022	The Toughest Test to Be a Noble Person
24	April 28, 2022	The Work System of the "Kingdom of the Soul" of Man According to Imam Al-Ghazali
25	April 28, 2022	The Traits of Believers Mentioned by the Messenger of Allah
26	April 28, 2022	The Prophet's Da'wah is Da'wah Without Anger
27	April 29, 2022	Love is the Spirit of Islam

Table 3. Articles of Sufism/Akhlak

From the title of the article above, it can be seen that the NU Online Super App contains a lot of rahmah teaching content as part of the moderate Islamic spirit that upholds the Islamic values of *rahmatan lil 'alamin*. There is a link between Islamic moderation and Sufism. In Sufism, it is taught about the principle of balance that Islam provides a place for exoteric (outward/sharia) and esoteric (inner/nature) religious appreciation, without emphasizing any of the dimensions. The emphasis on one dimension is contrary to Islamic teachings which teach the principle of balance (fair). This will further lead to lameness in life. The emphasis on the exoteric dimension will make Islam reduced to a formalistic and dry rule of thought towards spiritual values. On the other hand, the emphasis on the esoteric dimension will make Muslims able to get out of the line of truth, because they do not pay attention to the limits of the rules that have been determined. The relationship between the exoteric and esoteric dimensions can be likened by the Sufis to the relationship between the body and soul in humans.

Therefore Islamic law will come alive with the soul of Sufism. Sufism will breathe its esoteric soul into all aspects of Islamic teachings, both ritual and social aspects (An Nasr, 1966). The principle of balance of life in the teachings of Sufism is also the spirit of religious moderation. Mohammad Hashim Kamali explained that the principle of balance and justice in the concept of moderation (*wasathiyah*) means that in religion, one should not be extreme in his views, but should always seek common ground. For Kamali, *wasathiyah* is an important aspect of Islam that is often forgotten by his followers, even though *wasathiyah* is the essence of Islamic teachings (Kemenag RI, 2019).

CONCLUSION

Nahdlatul Ulama (NU) as one of the largest socio-religious organizations in Indonesia also welcomes the mainstreaming of religious moderation initiated by the Indonesian Ministry of Religion. This is because religious moderation or moderate religious practice has become the hallmark of NU's religious movements, thoughts and practices to carry out the mission of Islam as a religion that prioritizes tolerance and moderatisme in religious understanding. Many efforts have been made by NU in order to participate in grounding moderate Islam, including the birth of the NU Online Super App as a response to the rise of digital society which is closely related to the internet and digital world in everyday life.

The launch of this application is motivated by the fact that application-based digital services have become a community need in accessing various information, including in matters of worship. As reviewed in the discussion above, one of the points of strengthening religious moderation is media literacy. In this era, the development of religious literacy that contains moderate teachings is urgently needed to balance social media-based conservatism. Currently, the factors that can contribute to the growth of narrow religious understanding are increasingly complex, not only arising from the family environment, friendships, or lessons at school, but also from the information available on the internet. In Ea 4.0, mass media is used as the most powerful tool in disseminating and seeking information. All things can be accessed easily by using gadgets and other digital tools.

As an online media affiliated with NU, the NU Online Super App is inseparable from the vision, mission, understanding, teachings, and movements of the NU organization, including the efforts to moderate religion which is one of the characteristics of NU's teachings. One of the contents of the NU Online Super App that contains many teachings of religious moderation is the sermon feature. In this feature, various examples of sermons are presented, both Friday khutbah, Eid al-Fitr or Eid al-Adha khutbah which reflect many of the teachings of Rahmah and moderate Islam. Another feature that is thick with a moderate spirit in the NU Online Super App is the article feature. In this feature, there is a lot of religious moderation content in the form of articles or writings about exemplary stories of *Sirah Nabawiyah*, Sufism or morals, *ubudiyah*, sharia, *bahtsul masail*, wisdom, interpretation, sharia economics, to disabled *fiqh*. The transformation and transmission of religious moderation is channeled in the digital realm as a space for contestation to win moderate and tolerant religious narratives through the features in the NU Online Super App.

By looking at the quality and quantity of the spirit of religious moderation contained in the NU Online Super App application, it is necessary to have more massive efforts from various elements of society, especially the government and the Nahdlatul Ulama Executive Board in disseminating the use of the NU Online Super App application for citizens, especially the Nahdliyyin in Indonesia for the sake of creating Moderate religious and state life is truly a characteristic of the Indonesian nation so as to create a just and prosperous nation and state life order. In addition, quality assurance efforts are needed in the NU Online Super App content by the Nahdlatul Ulama Executive Board so that the NU Online Super

App content is truly in line with the vision and mission of NU and the Unitary State of the Republic of Indonesia.

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