TAREKAT AND THE ISLAMIC MODERATION CAMPAIGN ON DIGITAL MEDIA: A Critical Study of JATMAN’s Site at jatman.or.id Site

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Abstract: This article discusses the activity of Ḥabīb al-Tariqah al-Mu'taharah al-Nahdiyyah (JATMAN) in promulgating Islamic moderation on digital media. Given the swift flow of narratives of radicalism that has spread to various corners of the archipelago, an alternative contribution from the Sufi order (tarekat) is necessary regarding the scheme and model of mainstreaming Islamic moderation on the digital realm in order to deal with this problem. This research focuses on the Islamic moderation found at JATMAN’s official website, namely jatman.or.id. The research employs a qualitative approach which examines documents, manuscripts, audio-visual, and other authoritative sources. The collected data is analyzed and described descriptively and narratively. To enrich the method, Marshall McLuhan’s mass media theory is also used. This study reveals that the mainstreaming model of Islamic moderation found at jatman.or.id is formatted in the presentation of short articles and short video recordings that emphasize the insistence of moderate Islam and its applicability with the Sufism. In addition, viewed from Marshall McLuhan’s theory it is also found that JATMAN has creatively implemented certain formula to make the dissemination of Islamic moderation more efficient and attractive using its own website, i.e. Jatman.or.id. It seems that the existence of Islamic modernation campaign of JATMAN will continue along with the existence of the Jatman.or.id to deliver messages of peaceful Islam.

Keywords: Islamic Moderation; JATMAN; sufism; tarekat.

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Introduction

The Sufi order (tariqah/tarekat) as a small part of the practice of worship tries to enter the world of Sufism which seeks to continuously improve oneself, purify the heart, weaken the elements of Satan (angry) and animal (humor), turning off lust, turning away from the glitter of the world, strengthening worship consistently, uninterrupted zikr both verbally and mentally, and comprehensive spiritual exercises. Thus, one will achieve a divine achievement, namely murâqabatullâh followed by mubâdharah, mukâshafah, musbâhadah, mahabbah, and ma’rifah. Finally, he/she will truly become the servant of God who is close to Him, loved by Him, and missed by Him.1

This means that in the practice of tarekat, a sâlik will do a lot of religious rituals, spiritual exercises, contemplation, and meditation as a step to focus on the sole point, namely Allah. Once a sâlik did well in “defeating” lust and desire by killing and destroying it, he will reach a ‘friendly’ closeness with God. This will lead him to a sense of self-reflection and behavior carefulness. He will feel the presence of God and the hijâb between him and his Creator will be eventually unveiled.2 He will truly witness the essence of Allah with the eyes of heart (mushâhadah) and in such a situation he will spend his time, his age and the opportunity of his life only with God whom he loves until he really knows Him for real (ma’rifah).3

Apart from the congregation as a spiritual union, tarekat also becomes a social organization which represents habl min al-nâs wa min al-‘alam (horizontal bonds with humanity and universe) as the tasks of humans on earth. It is through this social movement that the tarekat can show its existence as a forum of sufism that can make a real contribution to the current social dynamics.4

The tarekat as a social organization has its own unique characteristics which, among others, put emphasis on the relationship between the student (murid) and the teacher (shaykh), between the student and fellow students (ikhwân), and between students and fellow human beings. This indicates that the tarekat is not only a way to cultivate the inner spirituality but also the spirit of brotherhood and

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2 Ibid.
3 Santri Ngalah, Tarekat dan Semangat Nasionalisme (Pasuruan: FAI Universitas Yudharta Pasuruan, 2018), 4-5.
4 Ibid.
humanity. A *shaykh* usually has a lot *khalīfah*. Through *khalīfah*, tens of a thousand students in various locations are able to be mobilized easily. Although the relationship is informal, the network has considerable influence.

In its journey, the *tarekat* has played a significant role to maintain the diversity and patriotism of the Indonesian state. Responding to the current situation, digital media platforms are also used to maintain such diversity along with other movements and services ranging from internal area to large scale of society. The *tarekat* seems to be aware of increasingly critical situation of religions in Indonesia where radical-extremist groups exist and are active today. Therefore, there is a need for treatment to overcome this problem.

Radicalism itself is often interpreted as a phenomenon initiated by certain religious groups which carry out anarchist actions which lead to violence. These groups have usually an old-fashioned, strict, and exclusive (closed) religious understanding. As for Islam itself, there are many groups or sects that are indicated as hard groups. Radicalism is also referred to as a symptom of religious pathology in which people who have entered in this circle will be difficult to realize. In fact, they consider their group represents the *kāffīfah* (the most perfect) Muslims who totally implement the teachings of the Prophet Muhammad. This assumption has subsequently triggered acts of incredulity in other Muslims who are not in line and have different views with them. This group also shows enmity against non-Muslims. They often use the term *kāfir* or *kufīr* (infidels) to refer to non-Muslims. To them, infidels are seen as a group that should be avoided, fought, and reduced in their movements altogether.5

Moreover, in the view of this right-wing group, a Muslim cannot and must not live along with the infidels. They believe that such actions will affect a Muslim’s faith and will damage the image of Islam as shown in their teachings called *al-walā’ wa al-bārā’*. Seeing how radical groups behave towards non-Muslims, it is rare to find a moment in which the groups become friendly and romantic with followers of non-Islamic faiths.6

This phenomenon will be a serious problem if there is no alternative option to overcome it. One solution, among others, is

6 Ibid., 195.
promulgating a moderation movement that is more suitable to be inflamed instead of using deradicalization measures. The difference of two approaches is quite visible where the moderation action emphasizes a soft but efficient method in approaching the ideological sensitive points of radical groups. Meanwhile, deradicalization measures are considered less appropriate as they use harsh, conservative, and inflexible measures in conveying the concept of Islamic moderation ideology.

The campaign for the Islamic moderation is an obligation of all Indonesian Muslims, especially academics, bearing in mind that as citizens living in a pluralistic country, it is proper to maintain unity and fight against all forms of action that lead to separations. As one of the main vessel for all official tarekat groups in Indonesia under the auspice of Nahdlatul Ulama (NU), Jam'iyyah Abdi al-Tariqah al-Mu‘tabarah al-Nahdiyyah (JATMAN) seems to feel responsible to hold this obligation. It is known that one of the efficient medications which can fight radicalism is the ideology of Sufism found in tarekat groups. The higher the spiritual level of the tarekat adherents, the higher the spirit of nationalism they possess. This belief is held by the leaders and members of JATMAN.

JATMAN has increasingly shown its consistency towards nationalism since Habib Luthfi bin Yahya was officially appointed as the general chairman (ra‘is ‘ām) in 2012. Until now, Habib Luthfi has always emphasized enthusiasm to all JATMAN members that a congregation must have a contribution to protecting the Unitary State of the Republic of Indonesia. This continues to be inflamed by Habib Luthfi at every opportunity. This commitment was proven during JATMAN’s successful Red and White Carnival activities. In its implementation, this event was able to unite all elements of society ranging from common people to prominent figures and leaders of this country.7

Based on literature reviews, other relevant scientific works were found. To mention among others, are: Wasisto Raharjo Jati’s work entitled “Middle Class Activism Based on Social Media: The Emergence of Volunteers in the 2014 Election”8, Dudung Abdul

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8 This research explains that the case in the 2014 Election sparked a massive movement which later became an act of activism by the middle class who
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Rohman’s work entitled “Indonesian Islamic Moderation in Print: Moderation of Indonesian Islam in Print Media”, Muhammad Fahrudin Yusuf’s work on “Symbolic Da’wah of Hijrah and Moderation of Islam in Online Media”, and Rohinah’s dissertation entitled “Hybrid Islamism: Muslim Youth, Islamic Activism and Islamic Spiritual Identity Politics (Rohis) in Schools and Madrasas”. 

This paper is aimed at strengthening the previous studies in which its novelty lies in photographing JATMAN’s activism as “the parent” of several tarekat associations which carries out acts of resistance against radicalism within the scope of digital media. The movements can be observed on its official website, namely jatman.or.id, which displays written content of Islamic moderation as well as forms of deradicalization narratives against extremist groups. To identify the forms of such activism, Marshall McLuhan’s theory will be employed in this research.

This is descriptive-qualitative research that relies on literature studies such as documents, manuscripts, audio-visual, and other relevant sources. The data is analyzed and described narratively. Because the main object of the research is narratives, i.e. Islamic moderation content at jatman.or.id, the data collection method focuses on the nature of documentation based on content analysis transformed into party volunteers using social media to support political aspirations. Read Wasisto Raharjo Jati, “Aktivisme Kelas Menengah Berbasis Media Sosial: Munculnya Relawan dalam Pemilu 2014,” *Jurnal Ilmu Sosial dan Ilmu Politik*, Vol. 20, No. 2 (5 May 2017): 157–60, https://doi.org/10.22146/jisp.24795.


The conclusions in this study the authors provide information that the meaning of hijrah in the understanding that spreads on social media is only limited to the form of symbols and the frequent phrases used in daily dialogue. In the current era the role of social media is still not optimal in supporting the religious moderation movement. Read Muhamad Fahrudin Yusuf, “Dakwah Simbolik Hijrah dan Moderasi Islam di Media Online,” *Aglam: Journal of Islam and Plurality*, Vol. 4, No. 2 (1 December 2019): 164–78, https://doi.org/10.30984/ajip.v4i2.1010.

The author concludes that activism by Muslim youth is not monolithic and fixated on historical reality. The movements are not static but rather dynamic and will continue to develop over time. See, Rohinah, “Hybrid Islamism: Remaja Muslim, Aktivisme Keislaman dan Politik Identitas Kerohanian Islam (Rohis) di Sekolah dan Madrasah,” (Yogyakarta: Disertasi--Program Pascasarjana UIN Sunan Kalijaga Yogyakarta, 2021), 234.
produced by the site. Other references like journals, books, and scientific works are also used to support data validity.

**Typology of Islamic Moderation**

The description of the meaning of moderation is found in various languages. In Arabic, moderation refers to *wasa'iyyah* which means proportionality and balanced in religion, both in aspects of religious thought or religious action which are summarized in religious rites. As Islam has regulated aspects of balance in various matters, the format of moderation is one of the images and teachings of Islam. The Medina Charter is an ample example of historical evidences that can be used as a reference for applying moderation.

The Medina Charter is a tangible evidence in which the Prophet Muhammad profoundly applied moderation in his life. It can be observed from his just attitude when he gave a very beneficial policy as he made the city of Medina (at that time) a multi-ethnic and religious area. The Prophet who served as the highest leader allowed the non-Muslim people to live peacefully side by side with the Muslims in Medina though he, with his power, could have expelled and banned the non-Muslims if he wished to do so.

This is a reflection of the Prophet’s wise attitude which reflects justice, proportionality, and firmness in taking action and making decisions that are beneficial to various parties. All elements of society in Medina are sheltered in a pattern of wise leadership which is considered rare at that time. This is because every religion and belief at that time was always filled with blind fanaticism. It becomes a reason why other religious adherents were amazed by the Prophet’s attitude which reflected a pious and good Muslim personality. This is also what made Robert N. Bellah said that Islam is a progressive religion that moves far beyond the time it is currently living. This positive assessment of Bellah and his response to the attitude of the Prophet Muhammad indicate that the Prophet was a genuine and smart leader who was able to create a moderate and democratic leadership style which is compatible with modern democracy.

Within an Islamic perspective, believe in eschatological realms requires every Muslim individual to enforce it, but still does not abandon dedication and participation in communal life. It means that

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being a good Muslim is not just about being a ritually pious person but it also requires awareness of social realities.

Muslims should be able to answer the challenges of the times and adapt to the current fields. The challenges that manifest in terms of technology and the realm of social discrimination must be solved. This is what requires Muslims to review their rigid religious understanding to stop not only the textual aspects of rites but also to set aside their contextual aspects related to the nature of life along with the conditions of the times.  

The concept of moderate Islam or wasatiyyah is neither an attempt to reduce the religious aspect of every individual Muslim nor even to tamper with Islam—as a religion—to be revised and replaced it with new teachings. Islam wasatiyyah is a religious conception that requires Muslims not to exaggerate in their religious acts (ghuluw) which potentially leads to fundamentalism of thought and its flight into Islamic conservatism. The former Minister of Religious Affairs, Lukman Hakim Syaifuddin, once said that what is being moderated is the pattern of religious thought and understanding, not the religion itself.

The main type of people who are moderate who apply wasatiyyah is the existence of a significantly-relevance attitude to every problem, being able to act wisely, being fair, being able to be tolerant of different views and beliefs, and being able to behave like Muslims in general who avoid extreme and destructive actions. Due to the nature as social human beings who cannot live without others (zoon politicon), this concept of moderate Islam seems to be an answer to social problems.

13 A plural society is a society that has basic institutions that originate from ethnic cultures which form the basis for various styles or conditions of life in the wider community or certain communities where these institutions originate from the style and nature of the national culture of that society. Read Parsudi Suparlan, Orang Sakai di Riau: Masyarakat Terasing dalam Masyarakat Indonesia (Jakarta: Yayasan Obor Indonesia, 1995), 12.
16 Yoga Irama and Mukhammad Zamzami, “Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020,” KACA (Karunia
The History of JATMAN

The establishment of JATMAN coincided in 1957, precisely on October 10, 1957, or 20 Rajab 1377 in Tegalrejo Magelang. In the process of its establishment, JATMAN underwent two phases. In the first phase, it was named Jam‘iyyah Abli al-Tariqah al-Mu‘tabarab without the word al-Nahdliyyah. This provision took place after the First Conference which was held in Tegalrejo, Magelang. There were several figures who took part in initiating the congress, including KH. Khudlori, Andi Potopoi, KH. Nawawi, KH. Muslih, and KH. Masruhan.17

Until the second phase there was a name changed which then added the word al-Nahdliyyah, so it became Jam‘iyyah Abli al-Tariqah al-Mu‘tabarab al-Nahdliyyah. The last mentioned name is used until now without any more changes. The official decision to change the name took place at the 6th Congress of Nahdlatul Ulama which was held in Semarang. This decision was prompted by the initiation of several major figures within NU’s body who wanted to keep JATMAN in its focused position as a religious institution that oversees the tarekat realm and not be used for practical political interests.18

The founding figures of JATMAN that have been agreed upon are KH. Abdul Wahab Hasbullah, KH. Dr. Idham Cholid, KH. Bisri Syansuri, KH. Muslih Abdurrohman, and KH. Mashkur. Each tarekat has the characteristics of its own teachings in its own body, and JATMAN is no exception which has five important points of teachings that must be adhered to and implemented namely universal, comprehensive, orderly, al-wusul ilā Allāh, and trustworthiness.

Universal means that the scope of each congregation must be general in nature and can be reached by anyone and anywhere. It cannot be limited and closed only to its own circle. Furthermore, its comprehensive nature means that all the teachings and rituals of its ‘amaliyyah must be comprehensive and in a package that conforms to ‘aqidah, sharia, essence and makrifat. Orderly implies having clear references in taking and carrying out ‘amaliyyah as it must refer to authoritative works of the previous Muslim clerics that are well known to all

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Muslims as well as taught directly by trusted teachers. *Al-wuṣūl ilā Allāh* means that to be a person who always fears of God and having total submission only to Him. *Sālik* or student who practices ʿamalīyah must not intend to seek rewards from spiritual practices he performs. He must only seek God’s pleasure. The last one is trustworthiness which means this is the final output of being an adherent of *tarekat*, i.e. imitating the flawless personality of the Prophet Muhammad.\(^{19}\)

**Jatman.or.id and Social Media Accounts**

JATMAN has several social media accounts. The main purpose of these accounts is to preach Islam and as a means of exchanging information, especially on matters related to *tarekat* traditions. These accounts are available on various digital platforms such as Facebook, Instagram, and Twitter. As a means of publishing content produced on the jatman.or.id site, these accounts are very helpful for people who cannot directly access the JATMAN website. This means they can easily access information through digital media platforms that they use more often. Because the social media accounts used are quite diverse, content readers on JATMAN’s accounts also vary. This also shows that the range of information disseminated by JATMAN through its social media accounts has become wider. These accounts really help JATMAN’s main site.

JATMAN’s social media accounts also make the editor and his team more creative. They also realize that reader diversity becomes an important aspect to consider. At this point it seems that JATMAN’s da’wah strategy has become more effective. JATMAN’s social media platforms are Facebook called Jatman Online,\(^{20}\) Twitter called @JATMAN_Online,\(^{21}\) and Instagram called @jatman.online.\(^{22}\)

jatman.or.id site is the official website of the JATMAN. This site was founded and led by Aman Subagio and Mashudi. As a religious site, like other religious sites, the jatman.or.id focuses on reporting the latest news related to JATMAN’s activities, congregations, and responses of several JATMAN figures in various regions who respond to current Islamic issues. Sometimes, the site also highlights other social aspects which can even be consumed by ordinary people.

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\(^{19}\) Ibid.

\(^{20}\) https://web.facebook.com/JATMAN.Online/?locale=id_ID&_rdc=1&_rdr.

\(^{21}\) https://twitter.com/JATMAN_Online.

\(^{22}\) https://www.instagram.com/jatman.online/.
There are various rubrics on jatman.or.id in which each rubric contains different focus. The first page that appears when the reader opens this link is directly the interface page which contains the latest writings on Islam and those related to tarekat, then there is a profile column which contains the history of JATMAN’s establishment, it contributions, and its vision and mission.

There is also special rubric of Rais ‘Am which contains three more sections, namely Dawuh (instruction), Video Abah (Father’s video) and Kliwonan Live. The Dawuh rubric contains articles that summarize the advice of prominent figures of JATMAN in which one of them is Habib Lutfi’s advices. Habib Luthfi’s advices are presented specially in this rubric. In this rubric, the readers will not only get advice but indirectly also will be able to recite and absorb the scientific knowledge from Habib Luthfi even though they do not meet him. Through this rubric, the readers are connected digitally and become “digital students” of the main figure of JATMAN.  

Furthermore, in the Video Abah rubric, it contains Habib Luthfi’s advice but with a different format, namely video. Meanwhile, the Kliwonan Live rubric contains live streaming of recitations or assemblies which are held once a month, to be precise, on Friday, the second week of Kliwon.

The next rubric is the “Study of Sufism” rubric. This rubric contains deepening of Sufism material through religious messages in assemblies that have been held. This rubric does not contain narrative writings like other rubrics, but only videos that record religious messages of several religious figures.

The next column is “Pustaka Tasawwuf” which contains review writings on classic books that discuss Sufism. It also covers prayers which are summarized in the reviewed books. The following is the appearance of the rubric.26

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“Tarekat Mu’tabarah” is the next rubric which contains data of the names of various Sufi orders in Indonesia and the world. The names mentioned in this rubric are considered mu’tabarah (acknowledged) types of Sufi orders. The availability of the data makes the readers easy to know various acknowledged Sufi orders and trends that can be embraced. The data is helpful to the readers as they will not be affected by the blind vision of certain tarekat.27

The next column covers news, particularly Islamic news, that are currently viral and hotly discussed.28 Here is how it looks:

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Finally, “Wisdom” seems to be the last rubric which contains stories of wisdom that provide many motivations to the readers. Moreover, this rubric contains explanatory narratives about the benefits and wisdom contained in certain reading texts.\(^29\) Here is how it looks:

![Evidence of Islamic Moderation Mainstreaming at jatman.or.id](https://jatman.or.id/category/hikmah/)

**Evidence of Islamic Moderation Mainstreaming at jatman.or.id**

Islamic moderation is an official agenda of the Indonesian Government which is directly performed by the Ministry of Religious Affairs in which it is subsequently promoted to the elements of society. It implies that the implementation of Islamic moderation and fight against religious radicalism become a duty of every Muslim individual in Indonesia. The purpose of the Islamic moderation mainstreaming program is as a resistance effort (counter attack) against the increasing number of hard-line Islamic groups that are thriving today.

Given the existence of those who have a large number of intolerant ideological doctrines not only in the real life but also surprisingly in digital and social media, every proponent of the Islamic moderation program should be fully aware of such threatening groups along with their actions. These groups usually make common Muslim people with weak religious insight as their main target using doctrinal, tendentious and provocative written content and videos.

Seeing the reality of sparked action shown by Muslim scholars who opposed the hardline groups, it is noted that the movement of moderation activists also had a significant part to put things in their

order and setting the society to support campaign for Islamic moderation. It is hoped that with the struggle of jatman.or.id’s administrators, an unforgettable positive contribution to the Muslim community will be made and the fight against extremist doctrines can be successfully achieved. The following are among evidences of Islamic moderation mainstreaming at jatman.or.id.

1. Article entitled “Studying Religious Moderation ala Millennials”

![Picture 1.0. Evidence of Islamic Moderation Mainstreaming on the jatman.or.id site](image)

The article informs the readers about studying religious moderation carried out for millennials (young people born in the 1990-2000s). It explains the importance of implementing Islamic moderation as Islamic moderation is the morality of the Prophet and the guidance of the Prophet’s teachings that must be applied in everyday life. In its elaboration, it mentions several Quranic verses and hadith concerning the teaching of moderate Islam.

2. Article entitled “Kiai Said Explains the Story of the Prophet about ModerateIslam”


In his writings, Warto’i—as the contributor—explained about Kiai Said Aqil Siradj (the former Chairman of PBNU) who explained about the stories of the Prophet which became the basis of reference for implementing moderate Islam (Islamic moderation). Referring to Siradj’s statement the implementation of wasatiyyah can be accomplished with three conditions, namely giving priority to knowledge, prioritizing love instead of emotion, and having a cautious attitude in every attitude and action. All three must be elaborated in such a way that the concept of moderate Islam is not just an opinion but can be implemented in everyday life.

This article explains not only the concept of moderate Islam (wasatiyyah) to the public but also provides a solution so that the idea can be implemented. The objective is to promulgate the idea of moderate Islam so that Indonesian Muslims are able to practice their religious teachings in moderate way and far from violence and stagnation. It shows us how JATMAN along with its jatman.or.id propagate religious moderation (moderate Islam).

3. The article entitled “Invited by the Prime Minister of Malaysia, Sheikh Fadhl Explains Moderate Islam and the Importance of Knowledge”

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The article posted by Arip Suprasetio entitled “Invited by the Malaysian PM, Sheikh Fadhil Explains Moderate Islam and the Importance of Knowledge” contains information about Sheikh Fadhil’s explanation regarding moderate Islam to all invited guests of the Malaysian PM in which moderate Islam is actually a concept and message from God to Muslims so that they can behave moderately (fairly) and become people who can behave proportionally (midway). Syekh Fadhil provides a new perspective to the readership that in understanding verses one should not stop at the aspect of translating words, but one must know what the essence of a verse is like. As with words wasatan community he explained was more than a mere status and designation but was a message from God.

According to Sheikh Fadhil wasatan community means not only people who are able to act in a moderate manner but an ideal and best people who can carry Islamic teachings across the world and can give mercy to the whole world al-Islam rahmat lil-ālamin. At the end of his article, Suprasetio wrote that Syekh Fadhil said that the only model of Islam which represented the teachings of the Prophet Muhammad when he was alive. It was only Islam, a religion which put great emphasis on moderate way, which could put itself in balance along with polite and virtuous characteristics.
4. Article entitled “BNPT: JATMAN’s Role in Protecting Oneself from Radical Terrorism”.

In this brief article, the author of the article provides an explanation that the BNPT appreciates JATMAN which has contributed to being a stronghold against the turmoil of attacks by religious radicalism. JATMAN is concerned about building a wall of resistance by strengthening Ḣasan of each of its members. Strengthening Ḣasan is actualized by zikr recitation and the practice of repentance which are carried in order to fortify oneself from intolerant doctrines and other things that lead to acts of fundamentalism and radicalism.

Bearing in mind that radical groups have an ideology of anti-sufism, anti-tradition, and empty from the spiritual aspect of tirakat. This is so why their actions tend to be subversive, anarchist, and full of terror. These groups tend to feel superior and consider other out of their groups inferior so that they confidently rebuke all references to worship of other Islamic sects with the labels of heresy, khurafat, shirk, and infidel.

According to the BNPT, JATMAN has been successfully a role model and a soldier who dares to come forward to set up a body against radical groups by clearly helping to campaign for the Islamic moderation project. JATMAN has successfully strengthened religious contents, which focuses on morality and deepening faith, Islam, and iḥsān that continue to be honed and deepened through activities of the assemblies in its forum.

5. Article entitled “Sufism is a Vaccine to Radicalism and Terrorism”34

![Picture 1.4. Evidence of Islamic Moderation Mainstreaming on the jatman.or.id site](image)

The article reviews the statement of Boy Rafli Amar (Head of the National Counterterrorism Agency) who visited Maulana Habib Muhammad Luthfi bin Yahya’s house. In that meeting, Amar said that one of antidote or cure to religious radicalism is Sufism. Furthermore, according to Amar, the only line that can counter this destructive radical ideology is strengthening belief that every human being is weak and has no power unless given strength and help from Allah. Such awareness will trigger every Muslim to feel inferior before God so that humans will not be able to develop a sense of contempt, let alone to the point of disbelieving others. In this case, in short, strengthening the sense of iḥsān in every Muslim’s heart so that he can become an ideal and moderate Muslim as the Quran refers to as ummatan wasātan, namely the ideal people who are loved by God and His Prophet, who always prioritize a proportional attitude and far from terror and destructive acts.

Mainstreaming Islamic Moderation at jatman.or.id

There are various formats (formulas) for mainstreaming Islamic moderation embedded in every article found at jatman.or.id. These characteristics appear to be very diverse. However, when it is aligned with the mission carried out by JATMAN, it is found that all descriptions share a common objective, namely mainstreaming moderate Islam and introducing it to the general public, especially ordinary people who access the site. The noble goal is to create a moderate and peaceful society that free from extremism and violence in their religious understanding and practices.

Social media have a great role given the fact of its effectiveness and massive percentage of people who use them. Social media can be used as a platform of da’wa as shown by JATMAN through its social media account and website. The results are also effective. This is because the distribution of data and access to Islamic contents on the internet are numerous and increasing day by day; making da’wa content addressed to its readers easier. However, it should be noted that social media are like a double-edged sword. When they are filled only by extreme-radical groups, they will endanger the future generations of Muslims as they will be trapped in the brink of terrorism and takfiri.

Therefore, this research argues that it is very appropriate for Islamic moderation activists, one of whom is JATMAN, to preach Islamic moderation through social media. In this case, JATMAN with its jatman.or.id have done already the task. This action will more or less reduce the population of conservative radical Islamic groups and restrain the spread of their doctrines so that the younger generation of Muslims will not be influenced and enter into their camp.

As Marshall McLuhan said, social media, in this case the internet, has become the extension of man (the extension of the human senses). The role of social media has become a substitute for modern humans from time to time so that it seems as if humans cannot live without social media. Everything they need is there. Just like social media, it has become human eyes and ears. Human needs increase into digital needs in which, over time, accessing social media has become a primary need that cannot be abandoned. This is the present reality
that cannot be denied. One should realize that the internet (digital world) is addictive.\textsuperscript{35}

The advancement of the times cannot be separated from the dynamics of human life. The development of the times is firmly attached and cannot be eliminated or even destroyed. There are only two choices, either refuse it or accept it; refusing with various notes or simply refusing it, and/or accepting with various notes or even everything is accepted and taken for granted. The development of the times is always followed by technological improvements, one of which is social media with the internet connection, and they also bring about positive and negative impacts depending on how humans use them.

Before the existence of the internet, human used to use verbal methods as a means of conveying messages, namely by dialogue, discussion, and lecturing. This is then also used by conservative radical groups to spread their ideology to attract cadres and the masses. The method used is none other than using language narratives that captivate and make other people fall in love with them.

But after the existence of the printing press (print age), then these conservative radical Islamic groups revolutionized the method of da’wa recruitment. They use the writings in the bulletins which are usually distributed every Friday after the Friday prayer is done. It turned out that after being evaluated that this action was more optimal than using the previous odd method. The internet along with social media subsequently emerged and affected all means and platforms in digital ways. This also made conservative radical groups shift their way of preaching. The increasing sophistication of technology has made conservative radical Islamic groups use the internet as a medium for their da’wa, namely by creating Islamic websites that contain all kinds of Islamic content in various formats, whether in the form of essays or Islamic videos, which are very tendentious to invite other people to join their group or at least influence the readers to have the same mindset and opinion.

As of 2015-2018, conservative radical Islamic groups dominated the digital world, at that time they were successful in

starting maneuvers using social media for preaching. On the other hand, moderate Islamic activists (Islamic moderation) have not joined this line. They are still engrossed in preaching and gaining knowledge through conventional methods as they should, only relying on face-to-face teaching methods between teachers and students, so that as a result many teenagers and adults are exposed to radicalism simply because they choose the wrong websites to learn about Islam. Some even went so far as to decide to join a terrorist group after they read articles produced by conservative radical Islamic groups on the internet. This is what proves Marshall McLuhan’s theory that as time goes by, technology and media will continue to evolve (the medium is the massage).

The importance of the internet is an undeniable fact. However, it is similar to a double-edged sword as mentioned above. When the internet is used as a positive weapon, the orientation and impact will be also positive. The contrast result will happen when it is used as a means to carry out negative actions. JATMAN along with its jatman.or.id becomes an example of how the internet is used in a positive way. The way it uses social media and the internet has clearly resulted in a positive impact among ordinary Muslim people who access it. The campaign for Islamic moderation on the site contributes and takes an immense role to fight against religious radicalism and extremism. As McLuhan once said that the progress of the times must be accompanied by the evolution of technology which must then be used as a tool to make it easier to convey messages. It seems that jatman.or.id, which is used to convey messages of Islamic moderation and advice to fight Islamic radicalism through the spiritual values of the tarekat, has succeeded in carrying out the mission.

At this point, the next stage is no longer the message that is important but the existence of the media (the medium is the message) which plays a major role in facilitating the mainstreaming of Islamic moderation on social media, especially within the scope of the Indonesian state. Perhaps at this time the easiest media to create as a means of campaigning for Islamic moderation are Islamic sites. It will

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38 Ibid.
be different, however, in the next few years where it may evolve into even more sophisticated digital platform that can be made as a channel of campaigning Islamic moderation and mainstreming it.

But even so, the role of both sides between the subject and the media is very influential. The media, in this case the jatman.or.id site, without content writers (contributors) and editors who contribute to writing and efforts to fill the site with Islamic moderation da’wa content will be vain, indeed. On the other hand, having a subjects or contributors without media to facilitate the transmission of the da’wa will be also futile. This is known as a two-way integration or symbiosis of mutualism, in which one party is related to another and cannot be separated from one another. And the results are satisfactory because the vision and mission of the jatman.or.id have been implemented. It can be concluded that the position of the jatman.or.id is precisely important. Through this site the struggle to declare and campaign will continue. On the other hand, when jatman.or.id disappears or is even disrupted, any efforts to fight against religious radicalism will be also hampered. Thus, the existence of jatman.or.id site should be a sign of Islamic moderation activism to remain active. Its existence will be also tangible evidence that Islamic moderation exists and it will continue to survive in social media to loudly echo moderate Islam in Indonesia and around the world.

**Conclusion**

The method used by JATMAN to promulgate and mainstream Islamic moderation has been in the forms of short articles and short video recordings uploaded at its website, namely jatman.or.id. Emphasizing the teaching of tarekat, JATMAN calls Indonesian Muslims to avoid extremism and radicalism. It seems that JATMAN cope well with the advancement of technology. It can be observed on how it uses the internet as a medium of da’wa. Along with its website and social media, JATMAN has actively promoted the “true face” of Islam.

In the perspective of Marshall McLuhan’s theory, the evolution of mass media will continue along with the times where changes in variations make it easier for humans to use it as a means of sending messages (the medium is the mass age). However, essentially, its use remains as a medium for sending messages (medium is the message) as used by JATMAN in constructing the preaching of Islamic
moderation to be much more efficient and attractive by using jatman.or.id. The existence of Islamic moderation preaching by JATMAN will always continue in line with the existence of jatman.or.id. It seems that this website will remain exist and active in providing contents that exhale peaceful Islam.

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Tarekat and the Islamic Moderation Campaign on Digital Media: A Critical Study of JATMAN’s Site at jatman.or.id Site
Khodijah

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