Building Religious Moderation Amid the Buzzer Raid

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ABSTRACT

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In this digital era, cases of SARA (ethnic, race, and religions) are increasing, this is one of the negative impacts of digital disruption. Specifically, the presence of the internet caused SARA become easier to find, social media platforms and online news portals have become tools for the spread of hoax and hate speech, behind it all there are people who are referred as buzzers. This study aims to show how the role of the buzzer in disseminating information and inhibiting the spread of religious moderation among the Islamic community. This study uses a descriptive qualitative approach. The research data was collected purposively and preferably sourced from literature studies and documents that examine the buzzer phenomenon in Indonesia. The results of the research show that in this digital era, buzzers are troubling and threatening the nation. Buzzers have a strong position because of the influence and large following they have. Public awareness is important because from there we can unite to fight buzzer attacks. But the buzzer is not completely negative, the buzzer can also be used to spread positive da'wah messages.

***Keywords:** SARA; Moderate; Tolerant; Buzzer.*

INTRODUCTION

Industrial revolution 4.0 brought big changes to the world of the digital industry. All lines of people's lives are related to technology (Arianto, 2020b). This includes people's lifestyles, which have also changed because of the influence of digitalization. People's daily lives are also part of the changes, such as decision-making and the dissemination of digital-based information. As a result, digitalization has penetrated all sectors of life. One of the biggest impacts of the digitalization phenomenon is digital disruption. Disruption is an innovation that brings fundamental changes, namely changes from old habits to new habits (Ohoitimur, 2018). Likewise with digital disruption, bringing massive changes to the old system that was previously used more physically to a new system, namely digital technology (Udayana, 2020). This digital technology produces something completely new, easier, faster, practical, and efficient.

However, due to this big change that is too fast, it certainly has a big impact on the current digitalization era, namely the emergence of individuals who create and spread hoax information. This person is better known as the buzzer. According to the Center for Innovation Policy and Governance (CIPG) in 2017 on the tirto.id page, buzzers are individuals or accounts that can amplify messages by attracting attention or building conversations, then moving with certain motives. Buzzers usually have a wide network so they can create content according to context, quite persuasive and driven by certain motives. In short, a buzzer is a buzzer whose job is to make noises like the buzzing of bees. In the realm

of marketing, there is also a buzzer term called buzz marketing, which is a marketing technique for selling goods or services by using word of mouth techniques to generate business (Sugiono, 2020).

The term buzzer itself has been around since 2009. Initially, the buzzer was tasked with supporting promotions and products on social media. However, now the use of buzzers has penetrated the world of politics. The buzzer itself began to be widely known since the blasphemy case by Basuki Tjahaja Purnama or better known as Ahok. At that time, the Ahok case was being discussed by the public. This condition is exploited by certain elements by using buzzers to spread hoaxes or news containing elements of lies, slander, and harm to others (Kosasih, 2019). Even now, buzzers still exist on social media by creating and spreading news containing hoaxes and slander. Such as the case of Hizbut Tahrir Indonesia (HTI), the disbandment of the Islamic Defenders Front (FPI), as well as the case of Habib Rizieq and his followers.

This buzzer phenomenon has a bad impact on social media users because so many fake news are created and spread, making it difficult to identify whether the news is true or false (Tsaniyah & Juliana, 2019). Such news is called a hoax. Hoax raises differences that lead to debate, debating what is right and wrong (Kosasih, 2019). The impact of the buzzer does not stop at hoaxes, but also the understanding of the people who get the information. Because in the community will lead to arguments and justifications that are contrary to the facts. This is contrary to the teachings and principles of Islam, that lying is a bad thing that brings harm to oneself and others.

In the era of digital disruption, people can easily get information from anywhere. Without realizing it, this convenience affects the Islamic community itself. Such as a lot of information about religion but the content deviates from the teachings of Islam. But the information circulating is widely believed by people to be true teachings (Tsaniyah & Juliana, 2019). Of course, this can hinder the spread of messages of religious moderation echoed by the Ministry of Religion. Religious moderation is an attitude of reducing violence, avoiding extremes in religious practice (Akhmadi, 2019). Religious moderation arises because of the many cases of disputes between one religion and another, between one religious organization and another. This creates friction in religious practice. This difference became even more heated during the occurrence of terrorism in 2018. Where there is a framing that men who roll their pants up to their ankles are considered terrorists (Rustandi & Muchtar, 2020). This has something to do with the existence of a buzzer because there is a buzzer role in it as a disseminator of untrue information (Juditha, 2021).

The inhibition of messages of religious moderation has resulted in the Islamic community being divided by taking sides with certain groups that they believe are right. Whereas in Islam there are wasat teachings (moderate) that uphold the universality of Islam, aka Islam which is rahmatan lil alamin, not coercive and impartial. Especially in the current era of modernization, society is faced with problems related to the principles and teachings of Islam due to the massive dissemination of information on social media and the inappropriate use of technology. In addition, there is a buzzer as a messenger and information that makes people stigmatize that Islam is in favor of certain groups and is against the attitude of moderation.

Several previous research has examined the role of the buzzer in various contexts and theories. (Sugiono, 2020) states that the buzzer industry is considered a setback in using communication media because it conveys messages that are considered not to heed various ethics. Felicia and Loisa stated that through a case study research concluded that buzzers with certain rewards have a role in expanding information through retweets and the use of hashtags so that they can be seen by social media users in the form of trending topics (Felicia & Loisa, 2019). Idris states that the use of buzzers does not build two-way communication and tends to damage the reputation of an organization (Idris, 2018). Jati stated

that the middle class has become the target of political campaigns from buzzers and influencers because they are active in spreading content on social media (Jati, 2017).

This research will show how the role of the buzzer and the potential of the buzzer in disseminating information among modern Islamic society today. The existence of a buzzer should be an intermediary for disseminating information related to religious moderation, not bringing harm or damage to it. With current technological developments, supported by social media, it is something that needs to be used as well as possible to create benefit and goodness for religious people. Without public awareness, it is difficult to disseminate and provide doctrine on religious moderation in the current era of digital technology.

METHODS

This research uses qualitative methods, more precisely qualitative descriptive. The characteristics of this research, the data collection techniques are observation or observation, interviews, and literature studies (Rahmat, 2019). Researchers used data collection techniques through library research. The workings of the data collection technique using a literature study is to collect several written sources related to the research focus. After the data is collected, it is then analyzed by the researcher according to the research needs.

The research method is a method or general strategy used to collect data and information as a form of solving the problems at hand (Mundir, 2005). The approach in this research is qualitative. Burhan Bungin said that the qualitative approach is a more critical approach and an in-depth research method than other research (Bungin, 2007). Meanwhile, the type used in this research is a literature study.

A literature study is a study by collecting data and information from various materials such as books, magazines, documents, stories, history, etc. In addition, literature studies can also use references from previous research to assist in determining the theoretical basis of the problem under study (Sarwono, 2006). Meanwhile, according to other experts in the book written by Sugiyono, the literature study is theoretical, analysis, reference, and other scientific literature related to culture, values, and norms related to the social conditions being studied (Sugiyono, 2012).

RESULTS AND DISCUSSIONS

The Indonesian nation is a pluralistic country. Various religions, cultures, ethnicities, languages, and other diversity make Indonesia known as plural and multicultural country. In this diversity, there are not a few who have an exclusive diversity attitude that unilaterally recognizes the truth and facts that exist (Akhmadi, 2019). This is what causes shock or friction between groups, especially in religious life.

Many things can cause friction between religious groups. They mock each other, thus upholding the teachings of the religion they believe to be true, and ultimately assuming that the teachings of other religious groups are wrong. The attitude of blaming each other and assuming the right of one's group is an attitude that is contrary to Islamic teachings (Fahri & Zainuri, 2019). This is already stated in the Quran (Surah Al-Hujurat [49]: 10) "The believers are brethren, so make right between your two brothers; and be in prudent fear of God, that you might obtain mercy." The verse explains that in life, especially in the context of religion, it is not good to make fun of each other or insult other groups (Kosasih, 2019). Because no one knows who is better between the two. Because it could be that people who are insulted are better than those who insult. In the Quran (Surah Al-Maidah [5]: 8) it is also explained to be fair to other groups. "O, you who heed warning: stand firm for God, witnesses with

equity, and let not hatred of a people move you, that you act not equitably; do justice — that is nearer to prudent fear. And be in prudent fear of God; God is aware of what you do." This verse explains the attitude of being fair to other groups. This is related to the previous verse about not insulting one another a people or group, and it is emphasized to always be fair with other groups in another verse.

However, in the current era of digital disruption, many deviate from these two verses. The digital space, which should be a place to create and teach peace, has instead become a place to insult each other, make fun of, and even slander each other. It should also be noted that the role of the buzzer from a certain group also enlivens and exacerbates current conditions. With the existence of a buzzer that conveys information to the general public in cyberspace, the space for creating peace in religious life is hampered.

A. Definition of Moderation

Moderation is a policy that helps combine two decisions, in other words, take a middle ground (Haryani, 2020). In Arabic moderation is known as the word "wasathiyah" which means middle. Wasathiyah is mentioned in Q.S Al-Baqarah verse 143, Al-wasathiyah which means "middle, limit, between two limits, or justice, or standard, or mediocrity". According to Mussafa wasathiyah's study, this moderation cannot be realized unless it has been compiled into a single unit of four points, namely honesty, openness, compassion, and flexibility (Mussafa, 2018).

Another understanding of wasatiyah comes from the word wa - sa - tha which means justice and goodness or virtue. According to Muhammad Qutb, wasatiyah means a balance between faith and reality that can be felt by the five senses (Ramli et al., 2015).

In other literature, the term moderation comes from the Latin "moderare" which means to control or reduce. Moderation comes from English, namely "moderate". In The American Heritage Dictionary English Language, "moderate" is defined as neither excessive nor extreme. Based on the etymological meaning, moderation means objective and not extreme (Faiqah & Pransiska, 2018).

Meanwhile, in Mohammad Hashim Kamali's book entitled The Middle Path of Moderation in Islam, he emphasized that moderate cannot be separated from two keywords, namely balanced and fair (Kamali, 2015). Moderate does not mean referring to the principles of religious teachings that are believed to be tolerant of other religions, but rather leads to effective moderation that must have two points, namely balance, and justice.

Based on the interpretations of several experts described previously, it can be concluded that religious moderation is a policy to build fundamentalism in religion, especially to build tolerance between one group and another, between one community and another, and one religious' community, to another.

B. Religious Moderation in Indonesia

In religious life in Indonesia, the majority of people adhere to Islam. Islam itself has a different view and understanding of religion. There are two extreme groups, namely the group with a textual understanding and the group with a liberal understanding (Haryani, 2020). This group with textual understanding is based on the Al-Quran and Hadist in carrying out their daily activities. On the other hand, liberal groups hold fast to logical reasoning and reason.

Groups with textual understanding, swallow the interpretations and teachings contained in the Al-Quran and Hadith without understanding the context (Widodo & Karnawati, 2019). Meanwhile, in the liberal group, all religious teachings are related to logic, if there is no connection, they do not practice what they have been taught (Rustandi & Muchtar, 2020).

From the above reality, the context of religious moderation has emerged that has been echoed by the Indonesian Ministry of Religion since 2019. At the 2019 National Working Meeting

(Rakernas) in Jakarta, the Ministry of Religion was aware of the changes that occurred due to the pluralism and diversity of the Indonesian nation (Arenggoasih & Wijayanti, 2020). These changes have had a considerable impact because in the previous year 2018 Indonesia was hit by a national crisis related to the emergence of terrorism cases. At that time, Islamic religious groups calling for a caliphate carried out acts of terror against followers of other religions by bombing churches in Surabaya. Not only that, but they also carried out bombings at the police station and flats in Sidoarjo.

This terror case caused people's anxiety and began to appear on social media which brought the framing of veiled women as terrorism. In addition, other consequences, Indonesia has experienced a decline in foreign tourists and a crisis of trust in Muslims in Indonesia. Another impact of the bomb explosion in Surabaya was the concern that the bomb explosion could trigger the hatred of children who were victims of the bombing towards certain groups.

Bombings and terrorism cases do not happen only once, but the impact they have on religion, nation, and state. Therefore, the 2019 National Working Meeting (Rakernas) conducted by the Indonesian Ministry of Religion sparked a solution by making the 2019 National Working Meeting moderate (Arenggoasih & Wijayanti, 2020). Moderation was initiated by the Ministry of Religion of the Republic of Indonesia as an effort to respond to the challenges of diversity and pluralism that occur in Indonesia. Moderation in question is religious moderation as a mediator to reconcile two opposing parties, by spreading the teachings of tasamuh (tolerance) (Fahri & Zainuri, 2019).

In the context of Indonesia, to measure how strong the moderation of religion is, four indicators serve as benchmarks. (1) National commitment, (2) tolerance, (3) anti-violence, and (4) accommodating to local culture (Rahayu & Lesmana, 2020). In the Religious Moderation book written by the Indonesian Ministry of Religion's Balitbang Team, it is important to have a national commitment to see a person's perspective, attitude, and religious practice in measuring loyalty to basic matters related to national commitment (Kementerian & Indonesia, 2019).

The two largest Islamic religious organizations in Indonesia, Nahdlatul Ulama, and Muhammadiyah, both adhere to moderate Islamic teachings. Muhammadiyah can be called a moderate group because it uses an educational approach and cultural transformation. Nahdlatul Ulama also has teachings that are not much different from Muhammadiyah, by prioritizing the principle of Ahlul Sunnah Wal Jamaah which covers all areas of life (Gusnanda & Nuraini, 2020).

The characteristics of moderate Islam according to Yusuf Qardawi, quoted by Muhd. Nasiruddin, among others:
1. Believing in the wisdom behind a religious law and its contents for the public good.
2. Connecting one law to another or supporting comprehensive Islamic thought. If not, then moderate in this sense can deviate into radicalism and will change positions from the middle to being one-sided (lame or siding with one).
3. Always be moderate in matters between religion and life.
4. Connecting or correlating nash-nash (laws) with concrete and contemporary realities or facts.
5. Inclusivism (openness) and tasamuh (tolerance) to existing differences.

As for other characteristics of Moderate Islam conveyed by Afrizal and Mukhlis, among others:
1. Tawassuth (intermediary), practice and understanding of religion that is not ifrath (excessive), and tafrith (reduced).
2. Tawazun (balanced), practicing and understanding religion in a balanced way between worldly and hereafter, and having principles that can see the difference between ikhtilaf (difference) and inhira (deviation).

3. I'tidal (straight), able to put something in its position and carry out its rights and obligations.
4. Tasamuh (tolerance), acknowledging any differences that exist either in religion or in daily life.
5. Musawah (egalitarian), not doing or having discriminatory attitudes because of differences in one's views, beliefs, traditions, and origins.
6. Shura (deliberation), in meeting a problem can be resolved by way of deliberation to reach consensus for the sake of mutual interest and benefit.
7. Ishlah (reform), in responding to changes and progress of the times, can prioritize reformative principles to get to a better state, but still, adhere to the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah (preserving old traditions that are still relevant and practice something or new things that are more relevant).
8. Alawiyah (priority first), can identify something that is more important and becomes a top priority compared to things that have lower importance.
9. Tathawwur wa Ibtikar (dynamic and innovative), can adapt to existing changes by having a dynamic attitude (open to change) and innovation (finding new and creative solutions).

From these two characteristics, it can be concluded that the characteristics of moderate Islam are upholding the principle of tolerance, being fair to others, and respecting each other's differences. In addition, moderate Islam can also be an attitude in carrying out daily life but does not leave religious life. In other words, the life between the worldly and the hereafter is balanced and can be run at the same time.

C. The Origins of Buzzers in Indonesia

The Industrial Revolution 4.0 brought changes that were seen directly in people's lives, especially on social media. One of the impacts of digital disruption and technological developments on social media is that it becomes a place to devote to daily activities. Social interaction that previously had to be done face-to-face, can now be done just by looking at your cellphone at home. Changes like this have led to many new terms and professions in cyberspace, one of which is a buzzer.

The term buzzer itself means noise or noise. In English, a buzzer has the meaning of buzz, alarm, bell (Juditha, 2021). In literature, a buzzer is an electronic device that is used to hum a sound to emit a certain signal or sign (Mustika, 2019). Its function is as an alarm or notification related to the electronic device. In the business world, more precisely in the marketing or marketing department, there is the term buzz marketing or often known as viral marketing (Arianto, 2020a). This term refers to social media accounts that have a large number of followers, followers, likes, and comments that aim to promote a particular brand. Then the term buzzer was adapted in mass communication to spread information and shape public opinion. In other words, the media as the messenger of mass communication use the buzzer to make the public have an opinion about the news or information it contains. The term buzzer is also found in politics to support a particular party or politician to get public attention (Tsaniyah & Juliana, 2019). The term buzzer became popular in 2019, during the general election in Indonesia (Hidayat, 2020). Where there is a lot of hoax news and fake news that is confusing and has no clear origin.

There are two types of buzzers on social media. Buzzers that have voluntary motives and commercial motives or requests (Felicia & Loisa, 2019). A voluntary buzzer is an individual or person who voluntarily disseminates information without compensation. Usually, buzzers like this share educative information and attract public sympathy for a phenomenon or case that has a human interest value in it.

1. A commercial or demand buzzer is a buzzer that charges a price for each post requested by its clients. Usually, this type of buzzer is used to promote a product or brand and is also used by political parties to get public attention or bring down political opponents. Some of these commercial buzzers are bound by a contract with a certain party within a specified time (Sugiono, 2020).

The task of a buzzer is not only to upload a post to his social media but also to conduct a campaign related to the post he uploaded to his followers on social media (Arianto, 2020). The buzzer has a role as a brand ambassador for the goods or services it promotes. According to (Yuliahsari, 2016), the requirements to become a buzzer include:

1. Popular. A buzzer must be famous on social media. One indicator of popularity is the number of followers, likes, and comments. There are different categories for each social media used. Like Twitter, in addition to the number of followers, it has also been retweeted in large numbers by its followers. Meanwhile, on Youtube, the indicator of popularity is a large number of subscribers and views to be considered popular. Usually, accounts that have at least 3000 followers can be called popular.

2. Active. Activeness is an important point to maintain the number of followers and even increase their followers. The category for active is seen from the regularity of the schedule in uploading a post. Because followers will always wait for posts published on social media.

3. Creative. For buzzers who are not from celebrities who already have names and ranks of followers, then they must have creativity in creating content to be published on their social media accounts. Creativity is not limited to writing or picture but also the ideas and themes used to upload a post according to a set schedule.

The conclusion is that being a buzzer must have three basic characters, namely unique, relevant, and useful content. In addition, consistent posting frequency every day and high quality of interaction are additional points in maintaining the number of followers.

D. Religious Moderation amid Buzzers

Social media has become a new world to support daily life. So many activities are carried out on social media, making social media a place to express feelings, share information, build communication, and many things can be done on social media (Wibowo, 2019). Therefore, social media users are required to better understand the latest features and trends on social media. Social media users, especially Muslims, are required to be smart in using social media. Because as a foothold to avoid information that deviates from religious teachings. On social media, all kinds of information enter without any filter that can distinguish between accurate and factual information from hoax information that carries false news.

Currently, the use of social media is starting to get out of hand. It was originally used as a medium to communicate and connect with the other world out there, but then it has had a tremendous impact on every line of life (Hatta, 2018). Dependence on social media and the emergence of individuals who abuse social media is a challenge for us as Muslims to address this issue. Whereas now the application and understanding in the context of religious life that applies religious moderation, is also a challenge in itself to disseminate this understanding amid the currents and phenomena of social media that are able to change a person's behavior every day.

The emergence of individuals acting in the name of a group also contributes to spreading religious teachings that are believed to be true on social media and becomes an obstacle in instilling the doctrine of religious moderation (Mustika, 2019). The people who are referred to by the netizens as buzzers are someone who has an account with many followers of more than 1000 this becomes a

problem in itself when conveying information that contains hoaxes and does not match the facts. This is contrary to what Islam teaches and also against the concept of religious moderation. The information conveyed by these buzzers is a doctrine in the form of false content and slander that offends a group (Sugiono, 2020).

The impact of spreading false information is quite disturbing for the government and other Muslims. The content that smells of radical and liberal Islam is capable of inciting the public to believe what is contained in the content (Mussafa, 2018). Not a few people believe in the content delivered by the buzzer. Because a buzzer can communicate with followers on social media and can persuade their followers to believe in the content created.

Based on kompas.com, Head of the MUI Fatwa Division Asrorun Niam Sholeh conveyed the provisions for creating content and information on social media.

1. Activities to produce or create content that contains hoax information, backbiting, slander, namimah, bullying, disgrace, gossip, hate speech, and similar things related to other people or legal groups are Haram.
2. Looking for information that contains disgrace, gossip, and ugliness of other people or legal groups is forbidden except for interests justified by Syar'i.
3. Producing or creating content and information to justify what is wrong and blame what is right, thereby building opinions and aiming to hide the truth by deceiving the general public is also Haram.

From the provisions that have been described by the Head of the MUI Fatwa Division, it can be concluded that buzzer activities that create and disseminate information containing badness to obtain economic or legal economic benefits are Haram (Sugiono, 2020). But even so, that does not mean the buzzer should be eliminated. This is because buzzers can be used positively by producing content that contains educational information and includes facts.

The buzzer can also be used to disseminate the concept of religious moderation nationally to globally by taking into account the buzzer requirements previously mentioned. It could also be by adding certain conditions to sort out buzzers that fit the classification to spread religion as well as to become role models and ambassadors in the life of religious moderation. Buzzers can be a good example for their followers and can induce behavior change towards their followers (Arianto, 2020a).

The existence of a buzzer does not always have a negative value if it can be used positively. Utilizing buzzers as intermediaries between the Ministry of Religion of the Republic of Indonesia and the community as a transmitter of information in spreading the doctrine of religious moderation in daily life. And it can be a solution to create a positive image for the buzzer in the community, and the community can apply religious moderation.

CONCLUSION

From the research above, it can be said that in this digital era the buzzer is troubling and threatening the nation. Buzzers have a strong position because of the influence and large following they have. This can be overcome by building religious moderation. Moderation of religion itself can be done if we are *tasamuh* or tolerant. Besides that, we must also be *tawassuth* (in the middle), *tawazun* (balanced), and *musawah* (fair; not discriminatory). In its application, religious moderation will not be achieved if it is not carried out together. The powerful buzzer attack can't be ignored if it's done alone. Public awareness is important because from there we can unite to fight buzzer attacks. But the buzzer is not completely negative, the buzzer can also be used to spread positive da'wah messages. The

government, especially the Ministry of Religion of the Republic of Indonesia, can use buzzers to spread the notion of moderation and tolerance.

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