

## Da'wah "Islam Nusantara" on NU Online and the Surrounding Argue

### Dakwah "Islam Nusantara" di NU Online dan Perdebatan di Sekitarnya

#### Zainil Ghulam

Institut Agama Islam Syarifuddin, Lumajang, Indonesia  
wanlam09@gmail.com

#### Achmad Farid

Institut Agama Islam Syarifuddin, Lumajang, Indonesia  
ac.faried@gmail.com

#### Abdul Ghofur

Institut Agama Islam Syarifuddin, Lumajang, Indonesia  
abdul.ghofur020382@gmail.com

#### Abstract

This article discusses the propagation and narrative of "Islam Nusantara" conveyed by NU Online, as a social media managed by the Nahdlatul Ulama or NU Executive Board. The NU Online channel has a number of platforms, including websites, Instagram, Twitter, TikTok and YouTube. This study discusses how the implementation of Indonesian Islamic da'wah on NU social media. This study uses a qualitative method with a digital discourse analysis approach. The results of this research show that, as an organization that claims to be moderate and aware of current developments, NU uses digital media to conduct da'wah. Social media is also used to counterattack and/or defend major religious narratives that have been spread in public spaces for a long time. The narrative in question is Islam Nusantara or a religious method based on moderation and pluralism in Indonesian society. In the current era of social media, debates about matters concerning Islam cannot be avoided. Therefore, each Islamic community group tries to carry out its activities while maintaining its ideology.

**Keywords:** Contestation, Da'wah, Debate, Islam Nusantara, Social Media

#### Abstrak

Artikel ini membahas tentang dakwah dan narasi Islam Nusantara yang disampaikan oleh NU Online, sebagai media sosial yang dikelola oleh Pengurus Besar Nahdlatul Ulama atau NU. Kanal NU Online memiliki sejumlah platform, antara lain, website, Instagram, Twitter, TikTok, dan

YouTube. Kajian ini membahas bagaimana implementasi dakwah Islam Nusantara di media sosial NU. Kajian ini menggunakan metode kualitatif dengan pendekatan analisis wacana digital. Hasil penelitian ini menunjukkan, sebagai salah satu organisasi yang mengklaim moderat dan sadar pada perkembangan zaman, NU memanfaatkan media digital untuk melakukan dakwah. Media sosial juga dimanfaatkan untuk menyerang balik dan atau mempertahankan narasi besar keagamaan yang selama ini sudah lebih dulu dan lebih lama ditebarkannya di ruang publik. Narasi yang dimaksud adalah Islam Nusantara atau metode keberagaman yang berazaskan moderasi dan kemajemukan masyarakat Indonesia. Di era media sosial seperti sekarang ini, perdebatan mengenai hal-hal mengenai Islam tidak bisa dihindarkan. Oleh sebab itu, masing-masing kelompok masyarakat Islam berupaya menjalankan kegiatannya dengan tetap mempertahankan ideologi.

**Kata Kunci:** Kontestasi, Dakwah, Debat, Islam Nusantara, Media Sosial

### Introduction

In January 2020, the site [www.islami.co](http://www.islami.co) released data about the twenty most popular Islamic websites in 2019 according to the Alexa ranking site. NU Online, the official website of Nahdlatul Ulama (NU), occupies first position. NU Online is a channel for spreading NU ideas, as an Islamic social organization, on social media. In this country, Islam is the religion with the largest adherents. Data from US. The 2017 mission on International Religious Freedom showed that more than 87 percent of the population of 258 million people identify as Muslims. Meanwhile, NU is an Islamic social organization that, structurally and culturally, has the most sympathizers in Indonesia. NU administrators claim their membership is structurally 40-45 million, around twice the membership of the second largest organization Muhammadiyah. NU also claims that as many as 100 million Indonesians are culturally-religiously affiliated with this organization (Fealy, 2018).

Therefore, it is not surprising that NU has been one of the patrons of Islamic religion in Indonesia, both in terms of worship and thought. The Islamic narrative brought by NU includes tolerance and equal basic rights of citizens. Including, upholding the cultural roots of Indonesian society which are related to activities in daily life, without ignoring religious values. NU's religious spirit was later promoted as Islam Nusantara, which was used as the theme of the 33rd Congress in Jombang in 2015 (Bakir & Fawaid, 2017).

The concept of Islam Nusantara is also promoted through the NU Online channel. The meaning of Islam Nusantara is none other than the understanding, practice and application of Islam in the mu'amalah fiqh segment as a result of the dialectic between texts, shari'ah and 'urf, culture and reality in the archipelago. In the term "Islam Nusantara", there is no sentiment of hatred towards the nation and culture of any country, let alone Arab countries, especially Saudi as the birthplace of Islam and whose language is the language of the Koran (Muhajir, 2015).

Islam Nusantara refers to the historical facts of the spread of Islam in the archipelago using a cultural approach, not with rigid and harsh doctrines. That Islam in the archipelago is preached by embracing culture, harmonizing culture, respecting culture, and not suppressing culture. From that historical footing, NU will be determined to maintain the character of Indonesian Islam, namely an Islam that is friendly, peaceful, open and tolerant. President Jokowi has also openly expressed his support for the Indonesian model of Islam, namely an Islam full of manners, an Islam full of manners and full of tolerance (Bizawie, 2015).

Islam Nusantara is a unique Indonesian style of Islam, a combination of theological Islamic values with local traditional values, culture and customs in the country. The character of Nusantara Islam shows the existence of local wisdom in the archipelago which does not violate Islamic

teachings, but instead synergizes Islamic teachings with local customs which are widely spread throughout Indonesia. The presence of Islam is not intended to destroy or challenge existing traditions. On the other hand, Islam came to enrich and Islamize existing traditions and culture gradually (gradually). It could take decades or several generations. The meeting of Islam with Indonesian customs and traditions then formed social systems, educational institutions (such as Islamic boarding schools) and the Sultanate system. This tradition is what is then called Nusantara Islam, namely Islam that has merged with the traditions and culture of the archipelago (Schmidt, 2021).

This article discusses the propagation and narrative of "Islam Nusantara" conveyed by NU Online, as a social media managed by the Nahdlatul Ulama Executive Board. The NU Online channel has a number of platforms, including websites, Instagram, Twitter, TikTok and YouTube. This study discusses how the implementation of Indonesian Islamic da'wah on NU social media. This study uses a qualitative method with a digital discourse analysis approach.

Digital discourse analysis is an implementation of developments in the current digital era. With this method, researchers can see how people or parties express their views in cyberspace, including on social media. If we take it further, we can also examine the model of social interaction in this digital era, when using social media as a means of communicating and socializing. Digital discourse analysis is a framework for answers to all possible communication problems in the digital era, with all its unique aspects. However, there is always a difference when someone communicates directly, compared to when someone communicates via digital media (Jones, Chik, & Hafner, 2015).

### **Public Attention**

Since the early 2000s, Islamic da'wah through social media has attracted public attention, both at national and international levels. There is a number of literature that discusses the existence of Islamic social media in the new media era. Gary R. Bunt's research-based books depict this phenomenon, including the title *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments*. This book explains how the internet was used by Muslim groups or communities after the September 11 2001 tragedy which destroyed the World Trade Center, United States.

Each Muslim community uses internet-based social media to explain the meaning of jihad and give fatwas about the laws of practice. Apart from that, there is also Merlyna Lim's research entitled "Life Is Local in the Imagined Global Community: Islam and Politics in the Indonesian Blogosphere" which discusses the use of digital media in the form of blogs by three Muslim communities, namely, Indonesian Muslim Bloggers (IMB), Islam Dot Net (ISDN), and Muslimah-IT. This article discusses that the era of globalization which is also marked by the accelerated development of internet technology has made people more sensitive to world political conditions. Not only that, Muslims throughout the world have also used the internet as a discussion space as well as a medium for preaching to convey Islamic messages (Lim, 2012).

In Indonesia, conditions like this also occur. In fact, along the way, local terrorist movements affiliated with international terrorist organs have also utilized internet media, both in the form of WhatsApp and Telegram chat applications and through online games, as a means of communication. Therefore, Islamic boarding schools then try to ward off the negative impacts of the internet, through resistance to messages of radicalism, by creating social media accounts, websites and blogs in Islamic boarding schools (Setia & Iqbal, 2022).

Merlyna Lim's research is entitled *Cyber-civic space in Indonesia: From panopticon to pandemonium?* discusses political power in the absolute New Order era (Lim, 2002). The government becomes a panopticon, as stated by Betham and Foucault, located in a watchtower which with its rules watches and controls the people. People who do not comply with the rules will be disciplined as soon as possible. In line with this, the people always feel that they are being watched from above with all the firmness of the confining government. Lim's article discussing Islam on social media is entitled *Many Clicks but Little Sticks: Social Media Activism in Indonesia* (Lim, 2013). Just like the research on the panopticon above, what this research has in common with Disetai is in the aspect of digital media study material. Meanwhile, the method used is phenomenology with social movement theory. Even though it is not completely similar, the promotive and informative social movement in promoting Indonesian Islam carried out by NU Online also overlaps with the topic raised by Lim.

Lim's article explains about social media in Indonesia which has its own space for social movements. Even, at the political level. A phenomenon that could be evidence is the lizard versus crocodile case, which raised the feud between the Corruption Eradication Commission and the Police. Apart from that, there is also coin momentum for Prita Mulyasari who is considered to have had her freedom of expression suppressed by those in power large capitalists.

Social media has become a means for social activists to fight oppression. Lim refers to the two most popular platforms when this article was written, namely Facebook and Twitter. Even though currently, or in the 2018 era, Instagram already has a significant position too. In reality, this platform, so far, is still in the realm of the entertainment sector or just for fun. Social movements in cyberspace show that digitalization cannot be underestimated. Moreover, in a political year like now, each political party, even politicians as individuals, are also launching campaigns in the digital realm.

Social and political movements on digital media are reminiscent of the momentum of the Arab Spring which began around 2010 in the Middle East peninsula. One of them, bringing down the Hosni Mubarak regime. If Gamal Abdul Naser had his "dynasty" destroyed by poison, Anwar Sadat was paralyzed by bullets, Hosni Mubarak was killed "only" by Facebook.

That is the greatness of the internet network which has a huge impact on the moral/political movement of society. In the case of Egypt, both humans and Facebook experienced a revolution simultaneously. Humans were "revolutionized" by the movement that started on Facebook, while Facebook experienced a functional revolution that has become one of the changes in human history. Social movements in cyberspace are of unexpected complexity. Because, as Facebook founder Mark Zuckerberg said, this platform no longer has the function of simply connecting separated relatives or friends. But it also creates an open, safer and more controlled social interaction structure (Lim, 2018).

The research written by Charles Miller was entitled *Australia's anti-Islam right in their own words*. Text as data analysis of social media content also has similarities with the recent virtual Islamic phenomenon. This article shows text analysis methods in studying internet-based social media content. The scope is Facebook and Twitter. Miller made statistics about how Australian right-wing organizations and their sympathizers expressed their thoughts on Islam, which was considered a threat, through the digital media platforms Facebook and Twitter (Miller, 2017).

In the current era, religious practices spread through social media. Not only as a medium for preaching and disseminating information, but also for branding or building a person's Islamic

image. This phenomenon has resulted in the emergence of many Facebook, Instagram, Twitter and other social media accounts with Islamic roots. What's interesting is that the discourse carried by each social media account can be different from one another. Although, the branding and content carried are both Islamic (Dewi, Irawan, Fitry, & Putra, 2021).

Martin Slama's research entitled *Practicing Islam through social media in Indonesia* also shows these symptoms. Slama discusses the dynamics of social media with the variety of Islamic imagery and discourse it carries. Islamic religious practices also emerge with various forms of worship. Among other things, through the One Day One Juz program, Online Koran, Daily Sunnah Devotional, Tahajud Call, Kiswah (Story of the Ahlus Sunah Wal Jamaah), and so on (Slama, 2018). Slama also captured changes in the spread of Islamic discourse in public spaces after reform. Muslims in Indonesia are becoming bolder in expressing religious freedom. Slama focuses on exploring Castells' thoughts about the Network Society.

### **Digital Counter Argument**

After the 2015 Jombang Congress, Islam Nusantara became a grand narrative promoted by NU, which is factually listed as the largest Islamic mass organization in this country. The dissemination of information about Indonesian Islam is carried out massively through the NU Online channel. On the other hand, the rapid development of communication and information technology has made the spread of ideas easier. Anyone can convey their ideas easily via the internet, which includes social media networks and conversation applications with various platforms (Lim, 2012). Along with this, it will be easier for the public to get references and spread understanding of the same concepts, including about Indonesian Islam.

Not long after the narrative of Islam Nusantara was disseminated by NU Online, other narratives emerged about the concept of Islam Nusantara, which were different from what was initially put forward. The concept of Islam Nusantara has also become a debate on social media. Points derived from Islam Nusantara, such as the way a Muslim looks, which includes technical dressing (about hijab, cingkrang pants, sarong, gamis, turban, beard, mustache and so on), as well as religious rituals that refer to local wisdom (megengan as a welcome during the month of Ramadan, prayers when having a need, and so on), has also become a topic of debate (Syaeftudin, 2018).

Because of the fact that NU is the largest Islamic mass organization in Indonesia, the counter narratives that emerge naturally come from members of society who are quantitatively smaller. However, social media has made it easier for them to spread meaning, complete with their views, biases and partialities (Rusydiyah, Sa'diyah, & Azizah, 2020). Social media is an effective tool or mediator in the publication of Islamic narratives. Social media content can be a tool for legitimizing the interests of groups or parties who own and control media content through the production process (Farid, 2019).

This study of the battle between big narratives and small narratives is in line with Jean Francois Lyotard's view of the threat of collapse of the big narrative or Grand Narrative. The big narrative in question is a big story about a certain topic that has a universal function, legitimacy, and is the basis of society's life in general. This big story has long been believed to be true. Definitions of progress, freedom, social structure and emancipation, which have been believed to be valid for hundreds of years, will be questioned by new definitions which may have different meanings from the previous ones (Lyotard, 1984). Just like the fate of religion, its function and originality have been questioned over time by its own adherents (Wijayanto & Meliono, 2004).

The collapse that Lyotard mentions is the impact of the era of Postmodernism, where everyone can create their own version of a small narrative, as a counter narrative, and put that idea out in the public space. This means that the big narrative and the small narrative can be on the same stage, to criticize and legitimize each other. The general public, who were initially only shown one narrative, have more alternative views. The period of postmodernism that Lyotard believed in could not be separated from the rapid technological progress that he had predicted since the inception of this idea. This research does not examine the collapse of a large narrative frontally, but rather discusses how an established large narrative can be attacked by new small narratives that grow freely.

Public space in the current era, one of which is in the form of cyberspace, through many types of social media, which was initially marked by the emergence of the internet network. Not only has it appeared, the internet has touched all levels of society in a massive and structured manner. Until now, there is almost no point on the face of the earth that cannot be reached by an internet signal. Nowadays, the flow of information moves quickly, with varied sources, and can be channeled to many targets. According to Juergen Habermas, public space must have three main conditions. First, there is no difference in status. A person's social status is not a condition for accessing public spaces. Second, public space must be free from domination by any party or all users must be equally egalitarian. Third, public space is inclusive, not an untouchable ivory tower. Based on these three conditions, social media on the internet can be included in the public space category (Habermas, 1989).

In the current Post-Industrial era, where the change orientation of society is not only triggered by the circulation of goods and immovable capital (such as factory buildings, equipment assets, showrooms and so on), information technology has become an important commodity (Bell, 1973). This is one of the dimensions that is a reflection of the development of society. Technological progress has an impact on the circulation of information about things that Bell calls theoretical, which can then influence policies in society and even political policies. The information in question, if connected to Lyotard's concept, can be perceived as narratives in society. Everyone has the same opportunity to convey their narratives and views in the public space, and all of this has the potential to influence the public's way of thinking, as well as having the opportunity to provide political considerations in society.

Social media has become an arena for exchanging information in contemporary society which can be explained through the concept of Network Society (Castells, 2004). Currently, information does not require space (space of places) like industrial goods in general. Information that has become a commodity in the Post-Industrial era actually moves to spaces that have no geographical boundaries. Information has its own space of flows. No matter where someone is, they can definitely be visited by information that can flow into network spaces from the start. At some point, Castells said, information technology could escape the time gap. All human endeavors can run more effectively and efficiently because information network users have touched various backgrounds in society. This is where small narratives from the grassroots can be voiced to be able to deal directly with the big narrative.

The internet has created a new environment for society. Without exception, the Islamic community can now access all Islamic content, without any restrictions, whether national or cultural (Bunt, 2009). The Islamic community's social media accounts have been a space for learning, movement, and at the same time have great economic potential (Bunt, 2018).

Any community can convey its ideas easily through digital media, social media networks, and various platforms. On the other hand, the existence of young Islamic scholars graduating from abroad who do not have a place in large Islamic organizations, so they do not yet have mass pockets, is a necessity. However, in today's digital era, they use the internet-based virtual world to start preaching and showing their existence. At one point, they often criticized, in the form of different narratives, those of large organizations and intellectuals who were already popular.

In fact, NU as one of the disseminators of big narratives about Islam, since around 2015, precisely after releasing the jargon Islam Nusantara at the 33rd Congress in Jombang, has experienced "attacks" from small narratives about religion. In fact, the Islam Nusantara jargon has been popularized in Indonesia since the 1980s by Islamic figures, including those from NU circles. The essence is an explanation that the socio-anthropological style of Islam in the archipelago is suitable for implementation in this country. The spread of religion does not have to bring transnational methods or spirit from abroad, for example from the Arabian Peninsula. The model of Islamic preaching in the archipelago at the beginning of the spread of Islam here had been implemented by previous ulama and proved successful in making Islam the majority religion of this country. In fact, Islam was not born in Indonesia and Islam Nusantara is not a splinter of this body of religion, but is simply a model for methods of preaching or spreading religion (Laffan, 2011).

NU Online is a channel for disseminating information as well as a counter argument media for NU. Through this website, the narrative of Indonesian Islam is conveyed. Apart from that, this website is also a means of countering arguments from Islamic Nusantara narratives coming out from other parties, the essence of which is not the same as what is put forward by NU. In the current era of new media, digital counter arguments within the Muslim community are a common occurrence as technological advances grow (Bunt, 2003).

### **Islam Nusantara as a Da'wah Movement**

Islam Nusantara is a concept that was born by NU, and was echoed again during the 2015 Congress in Jombang. Research on this can be seen in research entitled NU in the Middle of a Vortex of Transnational Ideologies. This study emphasizes the assertion that Islam Nusantara is not a new teaching. Rather, it is a contemporary application of Islamic values to society in the archipelago (Husni, 2018). Currently, Islam in Indonesia has been led to transnational movements that interpret religion purely textually. Meanwhile, since Islam first entered Indonesia, the religion and its teaching system have undergone a long process of acculturation, transmission within various cultural spaces and many tribal models in this country. Which at one point, was able to formulate a model of religious life that was established, tolerant and rahmatan lil alamin (Baharun & Mundiri, 2011).

Islam Nusantara itself is the tagline brought by NU or Nahdlatul Ulama at the 33rd Congress in Jombang. However, its implementation has been carried out tens or even hundreds of years ago. Currently, Islam Nusantara is experiencing such distortion. Because, many parties, for example those who support the Salafy-Wahabi group and those who support the caliphate state, also interpret this expression. In fact, the concept of Islam Nusantara is to be questioned from the originator, namely NU, whose organization still exists today. Not to be interpreted according to the rules of people who only listen to it one-sidedly.

Mu'ien Husni observed the struggle for meaning and discourse about Indonesian Islam in the lecture pulpits. In the current era, offline lectures can be directly replayed online on the

YouTube platform. So it is prone to debate in the comments column, and can even continue to other platforms that re-upload the content, including on the Microblog Website, Twitter, Facebook and Instagram. Freedom to use digital media and technology in Indonesia has provided the widest space for aspirations (Lim, 2003).

If in the early 2000s, people were just getting to know internet cafes or internet cafes, where the internet network still had to be accessed for a fee and not all homes had access, now, with the acceleration of advances in communication and information technology, what is happening is more "violent" of the. Everyone who can access the internet quickly makes cyberspace a "battlefield" or what is usually called a net war. There there was debate about many issues. With or without healthy discourse, which is what you should have when presenting ideas into the public space (Hidayatullah, Dimiyathi, Abdullah, Zubair, & Handayani, 2020).

Juergen Habermas said that discourse put forward for debate in the public space must fulfill at least five things. Namely, the validity of the reference data, correct or factual, conformity to social value standards, honesty and comprehensive presentation. Without fulfilling these five conditions, common sense will not be able to follow the reasoning of the discourse above. Because what comes after is nothing more than nonsense and hatred. What could be, is polished with a touch of nationalism and rudimentary religiosity (Habermas, 1996).

Similar to Mu'ein Husni's research, the research entitled Dynamics of Nahdliyin-Salafy Religious Life in Pamekasan Madura is interesting to look at (Hasan, 2013). This study is related to the current condition of NU. In his writing, Nor Hasan reveals the relationship between NU (nahdliyin is the term for NU adherents both structurally and culturally) and Salafy (adherents of puritanism) in Pamekasan, Madura. Small narratives that try to be a match to the big narrative voiced by NU target the Islamic Archipelago perspective promoted by this religious organization. Not only that, the statements or attitudes of the NU top administrators have also been highlighted by existing small narratives (Mudzakir, 2018).

Research on Indonesian Islam was discussed by Bakir and Achmad Fawaid, M.A., M.A. in the work Contestation and Genealogy of the Islamic "Awakening" of the Archipelago: Historiographical Study of the Babad Tanah Jawi which was published in 2017. This research discusses the history of Islam in the archipelago. Islam in Indonesia initially appeared outside Java, marked by the first Islamic kingdom of Samudera Pasai. However, in Java, this religion finds complex relevance in the struggle for power within the palace and palace. It was also in Java that eight of the nine saints were born who are now considered to be the forerunners of this religion throughout Indonesia. From these nine saints we can see at least half of the representation of Islam in the archipelago.

The historiographic study in this article, which relies on writings in the Babad Tanah Jawi, provides an alternative understanding to previous explorations. Among other things, those put forward by Clifford Geertz through his seminal work, *The Religion of Java* (1960), which uses a cultural anthropology approach, and Mark Woodward through his work *Islam in Java* (1989), are one of the ranks of experts who discuss Islam in Java from religious studies perspective.

The study of Indonesian Islam historically is an alternative to broaden the horizons of Islamic discourse. However, in the digital era, conducting studies using a cultural studies approach, based on observations about the extent to which the media constructs people's way of thinking, is no less interesting. From there, it can be seen how Indonesian Islam can be accepted and maintain



its existence, amidst the struggles of other Islamic discourses, for example, transnational Islamic discourse.

The struggle with Islamic discourse has also been researched by Carol Kersteen. As in his book entitled *Fighting for Discourse*. He often refers to NU as a thinking paradigm and the largest community organization in Indonesia. He uses phenomenological methods and theories and spans his research from the reformation or post-new order era. When around 1997 this country was hit by an economic crisis, so that public trust in the central government was brittle, horizontal friction occurred across various spectrums. Conflicts based on differences in ethnicity, religion, political expectations, and so on arise. The assumption is that people will become braver to express themselves amidst the uncertain conditions in the country.

Indeed, in 1998 or after Suharto stepped down, Indonesia's condition gradually recovered. Nevertheless, it still leaves traces that are still developing even today. The trace in question is the courage of the community to express their aspirations openly. Either through intellectual channels, even through physical contact, although in this case, there is a risk of discipline and arrest by law enforcement.

This courage to convey aspirations then opens up space for expanding discourse about Islam in the public sphere. If in the pre-reformation era, specifically during the New Order, discourse about Islam was dominated by NU and Muhammadiyah (in general, without meaning to exclude a number of other religious organizations which are also still sustainable), with a traditional and modern impression, after the reformation the situation changed drastically.

It is not impossible that the consistency of small narratives or new discourses, which shoot down big narratives or old discourses, will erode the legitimacy of these big narratives, even though their validity in the past was of absolute value. The new information and discourse that is put forward increasingly has the power to explore once it has penetrated the internet network on various platforms (Facebook, Twitter, Instagram, WhatsApp, Telegram, and so on).

So it is natural that now, Islamic discourse in Indonesia is no longer identified with the two great powers NU and Muhammadiyah. However, it is also colored by another Islamic paradigm which in terms of the number of "sympathizers" is very different from the two. For example, the Islamic Defenders Front (FPI), Hizbut Tahrir Indonesia (HTI), and "Salafi-Wahabi". At least, from these three entities, all of which were born after the reformation, it can be seen that there are a group of Muslims out there who define this teaching differently from the general picture that existed before. This discussion is not about right and wrong. However, it can be seen that the diversity of views regarding Islam has grown and developed in this country.

Carol Kersten examines various discourses about Islam during the reform period. Variants of Islamic thought in aspects of ideology, politics, and muamalah interaction models, became the field of observation. The method used in writing this book includes challenging Islamic discourse through previous monumental books. Some of them are Bose and Manjapra's (2010) work entitled *Cosmopolitan Thought Zones*, Edward Said's (1983) work entitled *The World, the Text and The Critic*, and Zygmunt Bauman's work entitled *Legislators and Interpreters: On Modernity, Post-Modernity and Intellectuals* (1987) and others like that. The work, which has an English version entitled *Islam in Indonesia: The Contest for Society, Ideas and Values*, consists of six chapters. Carol Kersten concluded that Muslims in Indonesia, especially Islamic organizations or movements, are increasingly busy showing their existence. Many of them are affiliated with transnational organizations and movements.

## Conclusion

Social media has its own communication methods and technical expressions, which are sometimes different from spoken language when face-to-face, or written language through correspondence. In social media there are features such as "retweet", "like", "share", "follow", "pin", even placing hashtags or hashtags. All of this has its own interesting meaning to be used as material for in-depth analysis. In social media, there are new ways of communicating, so there needs to be development in mapping and applying discourse. As an organization that claims to be moderate and aware of current developments, NU uses digital media to conduct da'wah. Social media is also used to counterattack and/or defend major religious narratives that have been spread in public spaces for a long time. The narrative in question is Islam Nusantara or a religious method based on moderation and pluralism in Indonesian society. Social media that is officially managed by NU currently includes the official website, Twitter, Instagram and Facebook platforms. Through social media, NU is trying to convey the message of "Islam Nusantara" which refers to the pluralism of Indonesian society.

## References

- Baharun, H., & Mundiri. (2011). *Metodologi Studi Islam: Percikan Pemikiran Tokoh Dalam Membumikan Agama*. Yogyakarta: Ar-Ruzz Media.
- Bakir, & Fawaid, A. (2017). Kontestasi Dan Genealogi "Kebangkitan" Islam Nusantara: Kajian Historiografis Babad Tanah Jawi. *Jurnal Islam Nusantara*, 1(1), 1-26.
- Bell, D. (1973). *The Coming of Post- Industrial Society: A Venture in Social Forecasting*. New York: Basic Books.
- Bizawie, Z. M. (2015). Landasan Operasional Islam Nusantara. Retrieved January 5, 2022, from NU Online website: <http://www.nu.or.id/post/read/60510/landasan-operasional-islam-nusantara>
- Bunt, G. R. (2003). *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments*. Virginia: Pluto Press.
- Bunt, G. R. (2009). *iMuslims: Rewiring the House of Islam*. London: Hurst & Co.
- Bunt, G. R. (2018). *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*. North Carolina: University of North Carolina Press.
- Castells, M. (2004). *The Network Society: A Cross-Cultural Perspective*. Northampton: Edward Elgar.
- Dewi, N. K., Irawan, B. H., Fitry, E., & Putra, A. S. (2021). Konsep Aplikasi E-Dakwah Untuk Generasi Milenial Jakarta. *Jurnal IKRA-ITH Informatika*, 5(2), 26-33.
- Farid, A. (2019). Optimalisasi Media Sosial Pesantren untuk Membendung Konten Negatif di Dunia Maya. *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 5(1), 30-37.
- Fealy, G. (2018). Nahdlatul Ulama Politics Trap. Retrieved January 10, 2023, from New Mandala website: <http://www.newmandala.org/nahdlatul-ulama-politics-trap/>
- Habermas, J. (1989). *The Structural Transformation of Public Sphere: An Inquiry into Category of Bourgeois Society*. Cambridge: Polity Press.
- Habermas, J. (1996). *Between fact and norm*. Cambridge: MIT Press.
- Hasan, N. (2013). Dinamika Kehidupan Beragama Nahdliyin - Salafy di Pamekasan Madura. *ISLAMICA: Jurnal Studi Keislaman*, 8(1), 84-102.
- Hidayatullah, M. S., Dimyathi, M. S., Abdullah, Zubair, & Handayani, R. (2020). The cyber islam contestation in indonesia. *International Journal of Advanced Science and Technology*, 29(7), 34-44.

- Husni, Z. M. (2018). NU Di Tengah Pusaran Ideologi-Ideologi Transnasional. *ISLAMICA: Jurnal Studi Keislaman*, 8(1), 84–102.
- Jones, R. H., Chik, A., & Hafner, C. A. (2015). *Discourse and digital practices: Doing discourse analysis in the digital age*. Oxfordshire: Taylor & Francis.
- Laffan, M. (2011). *The Makings of Indonesian Islam: Orientalism and the Narration of a Sufi Past*. New Jersey: Princeton University Press.
- Lim, M. (2002). Cyber-civic space in Indonesia: From panopticon to pandemonium? *International Development Planning Review*, 24(4), 383–401.
- Lim, M. (2003). From war-net to net-war: The Internet and resistance identities in Indonesia. *The International Information & Library Review*, 35(2–4), 233–248.
- Lim, M. (2012). Life is local in the imagined global community: Islam and politics in the Indonesian blogosphere. *Journal of Media and Religion*, 11(3), 127–140.
- Lim, M. (2013). Many Clicks but Little Sticks: Social Media Activism in Indonesia. *Journal of Contemporary Asia*, 43(4), 636–657.
- Lim, M. (2018). Roots, Routes, and Routers: Communications and Media of Contemporary Social Movements. *Journalism & Communication Monographs*, 20(2), 92–136.
- Liotard, J.-F. (1984). *The Postmodern Condition: A Report On Knowledge*. Minneapolis: University of Minnesota Press.
- Miller, C. (2017). Australia's anti-Islam right in their own words. Text as data analysis of social media content. *Australian Journal of Political Science*, 52(3), 383–401.
- Mudzakir, A. (2018). Mengapa Mereka Membenci NU dan Kiai-Kiai NU. Retrieved January 11, 2023, from NU Online website: <http://www.nu.or.id/post/read/84922/mengapa-mereka-membenci-nu-dan-kiai-kiai-nu>
- Muhajir, A. (2015). Maksud Istilah Islam Nusantara. Retrieved January 10, 2023, from NU Online website: <http://www.nu.or.id/post/read/60458/maksud-istilah-islam-nusantara>
- Rusydiyah, E. F., Sa'diyah, H., & Azizah, M. (2020). The millennial Kiais: contemporary Indonesian dakwah activism through social media. *Epistémé: Jurnal Pengembangan Ilmu Keislaman*, 15(1), 75–97.
- Schmidt, L. (2021). Aesthetics of authority: 'Islam Nusantara' and Islamic 'radicalism' in Indonesian film and social media. *Religion*, 51(2), 237–258.
- Setia, P., & Iqbal, A. M. (2022). Adaptasi Media Sosial oleh Organisasi Keagamaan di Indonesia: Studi Kanal YouTube Nahdlatul Ulama, NU Channel. *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik*, 11(2), 359–378. <https://doi.org/10.15575/jispo.v11i2.14572>
- Slama, M. (2018). Practising Islam through social media in Indonesia. *Indonesia and the Malay World*, 46(134), 1–4.
- Syaefuddin, M. (2018). Gerakan Dakwah Cinta Tanah Air Indonesia (Strategi dan Metode Dakwah KH. Habib Luthfi Pekalongan). *Jurnal Ilmu Dakwah*, 37(2).
- Wijayanto, E., & Meliono, I. (2004). *Performativitas dan delegitimasi ilmu pengetahuan: pandangan lyotard tentang kondisi pengetahuan di era postmodern*. Universitas Indonesia.