Moderating Islam through Indonesian Moslem Manuscript on Ngariksa YouTube Channel: the Study of Sufi's Understanding on Qur'an and Hadith Text

Manuscripts that teach a moderate religious understanding are considered capable of warding off ideological conflicts and maintaining security and stability. This paper shows how the strategy of Muslim philologists to moderate religious understanding, especially in the Qur'an and hadith understanding, through the introduction of ancient manuscripts packaged in the online study of the Ngariksa YouTube channel. Using the digital humanities approach of David M. Berry, Ngariksa's activity is a part of the socio-cultural practice as a system of knowledge that is carried out in a plural manner, in the sense that information, materials, archives, and documents that are digitally documented can influence the institutionalization of science mediated by new technology, such as computing and internet. In the socio-cultural practice in the digital space, it is necessary to change the character of the Indonesian Muslim community in a more moderate. This change is due to the classical narratives containing moderate past knowledge from moderate figures. In this context, Ngariksa presents Ibrahim al-Kurani's perspective on Sufism that is based on the outer and inner meanings of the texts of the Qur'an and Hadith. An understanding based on just outward meaning is vulnerable to religious extremism.

Keywords: Qur'an-Hadith Understanding, Muslim Archipelago's Manuscript, Islamic Moderation, Ngariksa's YouTube Channel.

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Manuskrip-manuskrip yang mengajarkan pemahaman agama secara moderat dinilai mampu menangkal konflik ideologi dan menjaga stabilitas keamanan. Tulisan ini menunjukkan bagaimana strategi filolog Muslim untuk memoderasi pemahaman agama, khususnya cara memahami al-Qur'an dan hadis, melalui pengenalan manuskrip-manuskrip kuno Nusantara yang dikemas dalam kajian online Ngariksa channel. Menggunakan pendekatan digital humanities David M. Berry, aktifitas Ngariksa merupakan bagian dari praktik sosial-budaya sebagai sistem pengetahuan yang dilakukan secara plural, dalam arti informasi, materi-materi, arsip maupun dokumen yang terdokumentasikan secara digital mampu mempengaruhi pelembagaan ilmu pengetahuan yang dimediasikan oleh teknologi baru seperti komputasi dan internet. Dalam praktik sosial-budaya di ruang digital tersebut meniscayakan perubahan karakter pada masyarakat Muslim Indonesia ke arah yang lebih moderat. Perubahan tersebut disebabkan karena adanya narasi-narasi klasik yang berisi khazanah pengetahuan masa lampau yang bersifat moderat dari tokoh yang moderat. Dalam konteks ini, Ngariksa menyajikan cara pandang Ibrahim al-Kurani terhadap sufisme yang didasarkan pada pemaknaan lahir dan batin dari teks al-Qur'an dan hadis sekaligus. Pemahaman yang didasarkan pada makna lahiriah saja rentan terhadap ekstrimisme beragama.

Kata Kunci Pemahaman Qur'an-hadis, Manuskrip Muslim Nusantara, Moderasi Islam, Ngariksa Channel YouTube.

Introduction

The discourse of religious moderation has become the performance jargon of the Ministry of Religion (Kemenag) of the Republic of Indonesia since 2019. Every activity carried out always tries to position itself (Kemenag RI) as a moderate institution in diversity and disruption that has an impact on aspects of religious and national life.[1] This religious moderation movement emerged as a form of counter-narrative on political and theological issues circulating 'wildly' in Indonesia, where 'religion' is often dragged down as the basis for its legitimacy.[2] Religious Moderation, in this context, is referring to the module of the Ministry of Religion, has the aim of bringing the people into a moderate understanding, not extreme, and does not idolize ratios that think freely.[3]

Especially in the current condition of Covid-19 pandemic that requires all of citizens to stay in their respective places. Consequently, all of activities must be carried out online in digital spaces. In the digital space, humans are free to express their existence as well as become netizens. The digital space eventually becomes an arena of contestation and competition for netizens. Narratives of online religious studies have also become an arena of competition that has the potential to be produced by a certain group of religious organizations with the aim of disseminating religious ideas, ideas, and symbols in the public sphere.[4] At this point, digital spaces are often used by radical groups to spread exclusive religious ideas and foster conflict in identity politics.[5] Even religious teachings are often contradicted with state policies. Religious authority is no longer held by authoritative and credible Ulama.

The digital space has now become a new commodity in spreading religious ideology or a particular interest. Its spread is sometimes a form of resistance to religious organizations that have opposing views or as a form of defense of their own group.[6] This is a challenge for moderate religious groups to be able to present religious knowledge that is more interesting and acceptable to netizens. It must be realized that their audience is no longer *santri* or *madrasa* students, but the netizen. It is very possible that most of the netizens are still laymen and are just learning about religion. Therefore, moderate Islamic activists must be able to use effective strategies

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[1] Wildani Hefni, "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (July 21, 2020): 2.

[2] S Dinar Annisa Abdullah, "Narration of Islamic Moderation: Counter over Negative Content on Social Media," *Millati; Journal of Islamic Studies and Humanities* 4, no. 2 (Desember 2019): 154; Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (May 29, 2020): 3; Ahmad Najib Burhani, "Plural Islam and Contestation of Religious Authority in Indonesia," in *Islam in Southeast Asia*, ed. Norshahril Saat (Singapore: ISEAS Publishing, 2018), 140, accessed June 21, 2021, https://www.degruyter.com/document/doi/10.1355/97898 14818001-009/html.

[3] Tim Balitbang Kemenag RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 47.

[4] Zulkifli Zulkifli, "The Ulama in Indonesia: Between Religious Authority and Symbolic Power," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 37, no. 1 (June 2, 2013): 179, accessed June 21, 2021, http://jurnalmiqotojs.uinsu.ac.id/index.php/jurnalmiqot/article/view/79.

[5] Hefni, "Moderasi Beragama dalam Ruang Digital," 3; Dani Muhtada, "COVID-19, Moderasi Beragama, dan Kontra-Radikalisme," *CSIS Commentaries DMRU-067-ID* (Mei 2020): 2–3.

[6] Ahmad Muttaqin, "Agama dalam Representasi Ideologi Media Massa," *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 6, no. 2 (July 2012), accessed June 21, 2021, http://ejournal.iainpurwokerto.ac.id/index.php/komunika/article/view/349.

in winning the contestation of religious discourse in cyberspace.[7]

In addition to mastery of online media, a religious moderation project will be considered successful if it is able to display the original Indonesian religious treasures. In the Indonesian internet, there is a YouTube channel called Ngariksa which is an acronym for *"ngaji manuskrip kuno nusantara"* (recite the ancient manuscripts of the archipelago). This channel is guided by Oman Fathurahman, a professor of philology at UIN Syarif Hidayatullah, by dissecting and discussing the ancient texts written by Nusantara scholars. Interestingly, this channel builds a religious narration using materials with philosophical Sufism patterns that are equipped with references and explanations from the Qur'an and hadith.[8] For this reason, using David M. Berry's digital humanities approach,[9] this paper will discuss how the transformation and transmission of religious moderation through the manuscript revitalization efforts are channeled into the digital area as a contestation space to seize the moderate and tolerant religious narratives.

Religion and Religiosity in the Digital Space

Religion is defined as a set of doctrines, beliefs or a collection of norms and teachings of God that are universal and absolute truth.[10]

In Islam it is referred to as *al-din* that by the Qur'an refers to the meaning of submission under the authority (Qs. Al-Taubah: 29), vengeance (Qs. Al-Fatihah: 4), and legislation/rules. (Surah Yusuf: 76). From these various meanings it can be concluded that religion is submission to the rules that have been made by God and has eschatological consequences.

Karen Armstrong said that the system of religious belief has actually existed since the beginning of human history, it's just that its adherents still understand it primitively.[11] The concept of religion continues to evolve towards more complex definitions. Religion no longer only talks about beliefs or ideas about divinity, but also concerns the practice of social interaction produced by culture.[12] Even earlier, Ibn Khaldun called religion a form of integrated power, reconciliation and unification among human beings. Religion is considered to have a spirit that can defuse various conflicts. Religion is able to spur and guide humans towards the truth which is *das sollen* and *das sein*.[13]

When the religion is understood sociologically as defined above, the object of the study of religion is the pattern of interaction between adherents of the religion itself. Therefore, diversity is defined as a reflection of a person's beliefs about his religion seen from the context of inter-religious

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[7] Muhtada, "COVID-19, Moderasi Beragama, dan Kontra-Radikalisme," 3.

[8] Oman Fathurahman, *Ngariksa 10 I Ihsan Ala Sufi: Cara Sufi Memaknai Al-Qur'an Dan Hadits* (Jakarta, 2020), https://www.youtube.com/watch?v=Hwptzkt-gMo.

[9] David M Berry and Anders Fagerjord, *Digital Humanities: Knowledge and Critique in a Digital Age* (Cambridge: Polity Press, 2017), http://sro.sussex.ac.uk/id/eprint/65742; David M Berry, ed., *Understanding Digital Humanities* (London: Palgrave Macmillan UK, 2012), accessed June 21, 2021, http://link.springer.com/10.1057/9780230371934.

[10] Departemen Pendidikan Nasional, "Kamus Besar Bahasa Indonesia," *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2008), 15.

[11] Karen Amstrong, *Sejarah Tuhan: Kisah 4.000 Tahun Pencarian Dalam Agama-Agama Manusia*, trans. Zaimul Am, 4th ed. (Bandung: Mizan Pustaka, 2012), 27.

[12] Hamid Fahmi Zarkasyi, *Misykat: Refleksi Tentang Westernisasi, Liberalisasi Dan Islam*, 1st ed. (Jakarta: Insist, 2012), 20–21.

[13] Irzum Farihah, "Agama Menurut Ibn Khaldun," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 2, no. 1 (June 2014): 188; Abu Zaid Abdur Rahman Ibnu Muhammad Ibnu Khaldun, *Al-Muqaddimah Li Ibnu Khaldun*, ed. Abdullah Muhammad Darwis, vol. 1, bab fi Amri al-Fat}imi wa ma Yazhabu Ilaihi al-Nas fi Sya'nihi (Damsiq: Dar Yu'rab, 2004), 855.

relations. There are two important aspects in the discussion of inter-religious relations; *first*, aspects related to religious doctrine; and *second*, aspects related to religious communities. These two things cannot be separated in religious studies, because religious doctrine is the source and attitude of religious people.

Religious behavior is no longer a matter of privacy. In the digital era, religious behavior has become public consumption. Not a few religious adherents show the existence of their religiosity in digital spaces, such as Facebook, Instagram, Twitter, YouTube and several other social media. Possamai mentions "what is meant by religious today is no longer what it once was". The statement shows a transformation in the practice of religion today. For further, he emphasized that the consumer society in religion prioritizes practicality and instant.[14] Oman Fathurrahman said that the social life in the era of the Industrial Revolution 4.0 has changed the way people look for sources of religious values in digital media. This reality must be understood by religious leaders and preachers. The digital space must now be used as a vehicle for preaching. Unfortunately, this space is now more dominated by religious values that lead to exclusivity.[15]

The development of the digital world and how digitally recorded materials, including those that take place in real time, have changed the social, economic, political and even cultural landscapes of the virtual world. Heidi Campbell in her book *When Religion Meets New Media* explains that the impact of the digital era on people's religious

ways, among which the most felt is the fading of affiliation to religious institutions, the shifting of religious authority, the strengthening of individualism, and the change from pluralism to tribalism.[16] Within a few years after entering the reformation era, conflicts and divisions that dragged religion were born from misunderstandings that were spread through the digital space. Digital space is deliberately used to create narratives that bring each other down. Whereas substantially all religious teachings teach goodness and virtue, wanting a peaceful, moderate life, maintaining harmony and compassion.[17]

Ngariksa YouTube Channel Popularity for Netizens

The religious moderation movement is a necessity to maintain togetherness in diversity in Indonesia. One way, according to this context, is to display the treasures of local-classical knowledge online, especially the YouTube channel. This kind of movement in Indonesia was initiated by the Ngariksa YouTube channel. But before getting to know this channel further, the author will review the reasons why YouTube has become a popular platform that is very effective for spreading videos content, especially about religion?.

Video is one of the fastest ways to connect with customers and build a good relationship with them. Another reason that video is so powerful is because 90% of the communication is non-verbal.[18] Meanwhile,

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[14] Adam Possamai, *Religion and Popular Culture; a Hyper-Real Testament* (Brussells: Peter Lang, 2005), 35–41.

[15] Dhika Kusuma Winata, "Moderasi Beragama Perlu Masuki Ruang Digital," last modified February 28, 2019, accessed July 12, 2021, https://mediaindonesia.com/humaniora/219997/moderasi-beragama-perlu-masuki-ruang-digital.

[16] Heidi Campbell, *When Religion Meets New Media*, 1st ed. (London: Routledge, 2010), 24, accessed July 12, 2021, http://libgen.li/item/index.php?md5=322FDAD44DE659DF219D37DA1A106476.

[17] Hefni, "Moderasi Beragama dalam Ruang Digital," 6.

[18] Evans W Wirga, "Analisis Konten pada Media Sosial Video YouTube untuk Mendukung Strategi Kampanye Politik," *Jurnal Ilmiah Informatika dan Komputer* 21, no. 1 (2016): 15.

YouTube is becoming the fastest way and one of the most powerful tools in the social media space to share videos. YouTube provides a social interaction mechanism to assess user opinions and views about videos by voting, rating, favorites, sharing and even negative comments. The ability to extract opinions from lines of text on YouTube can provide information for studying the behavior of users and virtual communities (netizens). This is a new area of study that is widely studied in social studies in the digital space, and may have commercial value.[19]

Popular YouTube channels are of course more influential for interaction between users. For example, videos containing activities carried out by a public figure or celebrity are certainly more and more interesting to follow or subscribe than ordinary people. Other users are of course more likely to follow activities, comment and interact on more popular channels.[20] Channel popularity is calculated from the number of subscribers to the channel, then added to the total number of visitors who saw videos (views) on the channel, then added to the number of videos shared by users. In short, the popularity of a YouTube channel can be calculated by the following formula:

$$CP = f\{w_1.S_c + w_2.V_c * w_3.Sh_c\} \rightarrow CP = \{(S_c + V_c) * Sh_c\}$$

with notes $W_1 = W_2 = W_3$
explanations:

CP : populer channel
S_c : subscribers total

V_c : views total
Sh_c : shares total
W_1 : discussion comments
W_2 : inferior comments
W_3 : substantial comments

For reasons of capability and sophistication of features, YouTube was chosen and used by Oman Fathurahman (Kang Oman), a professor of philology at UIN Syarif Hidayatullah and a member of the association of the Archipelago Manuscript Society (Manassa),[21] to introduce restoration activities, preservation, and research of Nusantara manuscripts to the public. Kang Oman built a YouTube channel called "Ngariksa". He wrote:

> *NGARIKSA merupakan akronim dari Ngaji Manuskrip Kuno Nusantara merupakan channel yang membahas teks-teks naskah kuno Nusantara dari berbagai daerah di Indonesia. Channel ini dipandu oleh Kang Oman, pakar filologi dan kajian teks keagamaan Nusantara.[22]*

In addition, Kang Oman also created a fanpage on Facebook. There is an explanation of the description of Ngariksa:

> *Ngariksa, berasal dari bahasa Sunda yang berarti memelihara, merawat. Ia akronim dari Ngaji Manuskrip Kuno Nusantara. Ngariksa berarti merawat manuskrip dengan cara mengaji dan mempelajarinya. Sobat Ngariksa adalah para simpatisan Ngariksa.[23]*

[19] Ian Barber, "Bayesian Opinion Mining," *Gunfist*, last modified January 21, 2010, accessed July 13, 2021, https://www.gunfist.com/bayesian-opinion-mining; Wirga, "Analisis Konten pada Media Sosial Video YouTube untuk Mendukung Strategi Kampanye Politik," 15.

[20] Wirga, "Analisis Konten pada Media Sosial Video YouTube untuk Mendukung Strategi Kampanye Politik," 18.

[21] "CV-Fathurahman_June 2020.Pdf," last modified 2020, accessed July 14, 2021, https://docs.google.com/viewer?a=v&pid=sites&srcid=d Wluamt0LmFjLmlkfG9tYW4tZmF0aHVyYWhtYW58Z3g 6NWM2ZTU3MWRjY2Y5NTkwZA.

[22] "Ngariksa Channel - YouTube," last modified 2021, accessed July 14, 2021, https://www.youtube.com/channel/UCxFpnO4EWGU88z o9BCafZyg/about.

[23] "Ngariksa | Facebook," last modified 2021, accessed July 14, 2021, https://www.facebook.com/ngariksa.

As the name implies, the method of delivering the material also uses a recitation model or monologue lecture that is packaged digitally. Digitalization activity is characteristic of Ngariksa in its efforts to preserve manuscripts by converting manuscripts into digital format, then presenting them online with open access.

Ngariksa has been active on YouTube since April 22, 2019. Until now, his YouTube channel has gained 3.02 thousand subscribers, 43.71 thousand total videos watched, videos watched an average of 560 times [24]. Thus, based on the CP formula, the popularity level of the Ngariksa YouTube channel is 26,168,800. This figure shows a high level of effectiveness in using YouTube as a medium for interacting with netizens (Sobat Ngariksa).

Image: Ngariksa YouTube Channel Statistics Data
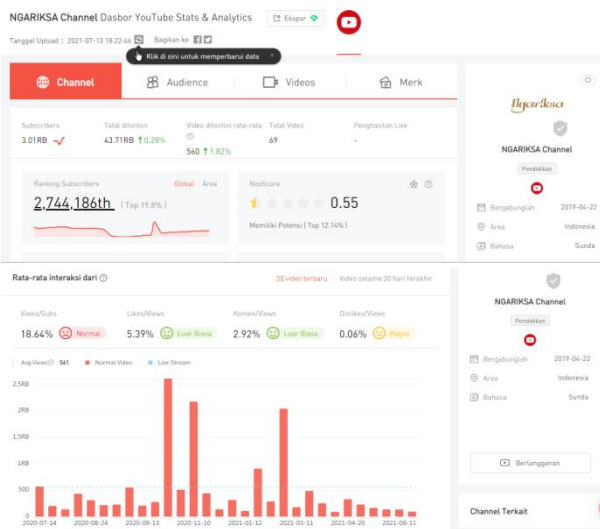
CP Ngariksa YouTube Channel

$$= (S_c + V_c) * Sh_c$$
$$= (3{,}01 + 43{,}71) * 560$$
$$= 46{,}72 * 560$$
$$= 24.480{,}61$$

The high popularity number achieved by the Ngariksa YouTube channel has the potential to influence changes in society at the socio-cultural level. In the study of Digital Humanities, this model will continue to develop in the future, given the rapid social changes that are influenced by the medium of digital technology and the internet. This fact is the impact of the increase in the world's population who interact and participate in community networks in cyberspace.[25] In other words, the main impact is to create a new institutionalized space for science, namely a more participatory space.

The participatory space, on the one hand, shows that self-help (volunteerism) in a global society is something that crosses class boundaries and social identities, something that shows optimistic expectations about the importance of 'sharing' through the medium of the internet. On the other hand, the nature of self-reliance does not mean that it is not problematic. This is because in practice, access to digital recording materials and information is often geopolitically a means of domination over certain knowledge. The contestation over knowledge then becomes a kind of 'open fight', where in reality the hegemony over the control of certain information is still only owned by a certain group of people, while most of the world's population who accesses the internet and digital data is positioned as mere consumers.[26]

The Construction of Religious Understanding in the Ngariksa YouTube Channel; How Does Sufis Understand the Qur'an and Hadith?

The emergence of virtual social relations in the religious area has replaced conventional

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[24] "Ngariksa Channel YouTube Channel Analytics and Report," last modified 2021, accessed July 14, 2021, https://id.noxinfluencer.com/youtube/channel/UCxFpnO4EWGU88zo9BCafZyg?utm_source=facebook.

[25] Arie Setyaningrum Pamungkas, "Review Buku: Understanding Digital Humanities," *Jurnal Pemikiran Sosiologi* 3, no. 1 (January 25, 2016): 102–103.

[26] Ibid., 103.

ways of transmitting religious understanding. The rise of online recitations marks a new way of transmitting religious messages. Information and religious activities are carried out through digital social media devices that can connect every user in the process of interacting, sharing, communicating and collaborating actively and interactively. Therefore, the construction of religious language on social media must be carried out in various perspectives and approaches.

Image: Sufi's Understanding on the Qur'an and Hadith Text in the Ngariksa YouTube Channel
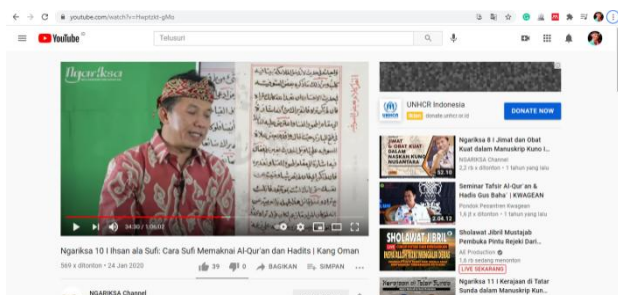
Ngariksa utilizes the YouTube channel in constructing and disseminating his religious beliefs. Religion for social media is a strategic issue that becomes an instrument to mobilize readers. The way is through the production and reproduction of ideological values based on religious understanding.[27] In this context, Kang Oman as the holder of the Ngariksa authority, plays an important role in campaigning for a moderate understanding of Islam. The step he uses is to display the classical intellectual dialectic contained in the Nusantara manuscripts, one of which is the review of *Ithaf al-Dzaki* book.

There are 33 copies of the *Ithaf al-Dzaki* manuscript worldwide. In Indonesia there is only 1 manuscript in Betawi, but now there is also a duplicate in the Berlin library. Of the

many that exist, the manuscripts in al-Azhar are called the oldest manuscripts of this book, although there are researchers who say the oldest manuscripts are those stored in the Berlin library.[28]

Ithaf al-Dzaki was written by Ibrahim al-Kurani (1023-1101 AH./1615-1690 AD) in the context of religious dialectics that took place in Aceh in the 17th century. At that time there was a religious conflict involving Sufi Muslim groups versus puritan Muslim groups. The strongest issue at that time was about the inner science/sufism which for the Sufi group was believed to be the science of *al-Asrar wa al-haqaiq*. In one hand, the Sufis accept the concept of the unification of divinity and nature (*wahdatul wujud*), on the other hand, puritan Muslim groups call them heretics and even disbelievers. This is where there is extremism and takfirism in religion.[29]

For that reason, there was a moderate current of understanding driven by Shaykh Abdul Rouf al-Singkel (1615-1693 AD) with Jama'ah al-Jawiyin (citizens of the Archipelago). Abdul Rouf al-Singkel wants to moderate the extremities in understanding the concept of *wahdatul wujud* that causes conflicts of understanding to disbelieve each other. The step he took was by asking various questions about religion to his teacher, Ibrahim al-Kurani, that were then answered through the book *Ithaf al-Dzaki*. This book contains religious fatwas and criticism of takfirism by giving persuasive comments (dialectical model) to the criticized opinion.

Al-Kurani's response to the phenomenon of religious conflict in Aceh was to explain the epistemology of Sufism. In this context how do Sufis argue with the Qur'an and Hadith?

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[27] Muttaqin, "Agama dalam Representasi Ideologi Media Massa."

[28] Fathurahman, *Ngariksa 10 I Ihsan Ala Sufi: Cara Sufi Memaknai Al-Qur'an Dan Hadits*.

[29] Ibid.; Oman Fathurahman, *Ngariksa 7 I Dua Sisi Wajah Al-Qur'an I Kang Oman*, n.d., accessed July 18, 2021, https://www.youtube.com/watch?v=91D0CRQkGyY.

Understanding Sufism must be based on and based on the Qur'an and al-Hadith. If there are Sufism teachings that are not in accordance with the Qur'an and al-Hadith then it is invalid or not in accordance with what is taught by Islam. As the hadith *"taraktu fikum amraini idza tamassaktum bihima lan tadlillu Abadan, Kitabullah wa sunnati Rasulihi"* (I have left to you two things if you hold fast to them you will not go astray forever; the Book of Allah (Al-Qur'an) and the Sunnah of His Prophet). Even though Sufism is a science of nature, it must still be in accordance with the Qur'an and Hadith.[30]

Al-Kurani added that in the Qur'an *li kulli harfin alfu ma'anin* (each letter has a thousand meanings). So understanding the Qur'an cannot be taken literally from the translation. The Qur'an is *dzu wujuh* (has a variety of perspectives) and *dzu ma'anin* (has a variety of meanings). Quoted from Shaykh Abu Abdul al-Rahman al-Sulami in the beginning of the book of *tafseer al-Haqaiq* (interpretation of the science of nature) from a friend of Ibn Mas'ud Ra. said that the Prophet Muhammad said: "The Qur'an was revealed in seven letters. Each verse has an outer meaning and an inner meaning, and every letter has limitations and freedoms (in meaning)". Quoting Sheikh Syihabuddin al-Syuhrawardi in the book *al-'Awarif*; "The verse of the Qur'an was not revealed unless it had an outer meaning and an inner meaning".[31]

Al-Kurani also responded to the opinion of Ibn Taimiyyah (people who reject Sufism) who said that the Sufis often interpret the text of the Qur'an using an inner meaning, not an outer meaning, and what they do has no clue. According to Ibrahim al-Kurani, Ibn Taymiyyah's statement is not problematic as

long as he considers his guilt is not absolute. If Ibn Taymiyya calls the interpretation of the Sufis absolutely wrong, then his opinion is wrong. However, if Ibn Taymiyya considers that the interpretation of the Sufis is not in accordance with a *mu'tabar* argument (a strong argument) according to the outer meaning, then there is no problem. Al-Kurani argues that it is not necessary to display the outer meaning and inner meaning as a reference in explaining all of the meanings of the Qur'anic text. So in explaining the interpretation of the Qur'an, it does not have to refer to the inner meaning and the outer meaning.[32]

Furthermore, al-Kurani argues, because every word in the Qur'an has various meanings, it does not matter if there are scholars who interpret the text of the Qur'an directly using their inner meaning. What is problematic and wrong is when there are people who blame the interpretation based only on the Quranic grammatical and understanding the outer meaning based on its translation.[33] Al-Kurani's statement above implies that learning to understand the Qur'an is not enough just to read until its translation, but must understand the text of the Qur'an to its inner meaning which is the essence of its essence. This literal understanding, according to Kang Oman, often leads to religious extremism.

In essence, al-Kurani emphasizes that in understanding religious texts, especially the Qur'an, it is not enough to use only outer meanings, but must be open to other meanings that can be accounted for. Sometimes the meaning of words in the Qur'an can actually be understood based on the hadith explanation. For example, to understand the word *ihsan* in the Qur'an, al-Kurani quotes the hadith of the Prophet Muhammad. about *ihsan*; *"an ta'buda*

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[30] Fathurahman, *Ngariksa 10 I Ihsan Ala Sufi: Cara Sufi Memaknai Al-Qur'an Dan Hadits*.

[31] Fathurahman, *Ngariksa 7 I Dua Sisi Wajah Al-Qur'an I Kang Oman*.

[32] Ibid.

[33] Ibid.

Allah kaannaka tarahu, fain lam takun tarahu fainnahu yaraka" (you should worship Allah as if you see him, if you don't see him then assume Allah sees you).[34]

In understanding the hadith text also has a variety of meanings. Al-Kurani, by referring to al-Ghazali's book of *al-Miskat* (d. 1111 AD), exemplifies the hadith about angels who refuse to enter a house in which there is a dog or a picture. Understanding the hadith does not have to be literal, but it can have an inner meaning, namely the liberation of the house from the angry attitude of anger (*kalbi al-ghadlab* - a symbol of anger with dogs) which is a barrier from makrifat which is one of the angelic lights. An angry attitude will actually block the mind.[35]

Al-Kurani's use of inner meaning in understanding hadith texts is similar to the the views of the early Sufis. They have applied an exoteric perspective or an irfani approach to understand the Hadith texts. This view is so important for them to get the essence of the meaning of the hadith. Early Sufis always made the figure of the Prophet Mohammed Pbuh. as an ideal model for them. Many Sufi statements identify the words and behavior of the Prophet Muhammad that recorded in the hadith naration becomes their spiritual activity, even used as one of the benchmarks for the validity of spiritual recitation (*tajribah ruhiyah*). Thus, the hadith become the basis of moral values and spiritual values in every activity of the Sufis.[36]

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[34] Fathurahman, *Ngariksa 10 I Ihsan Ala Sufi: Cara Sufi Memaknai Al-Qur'an Dan Hadits*.

[35] Ibid.

[36] Ahmad Tajuddin Arafat, "Interaksi Kaum Sufi dengan Ahli Hadis: Melacak Akar Persinggungan Tasawuf dan Hadis," *Journal of Islamic Studies and Humanities* 2, no. 2 (2017): 131.

Archipelago Manuscripts for Islamic Moderation in Indonesia

Religion has ideological power that has the potential to bring groups together with one another face to face. In the Indonesian context, the understanding of religion is built into several understandings or sects which are generally divided into three main spectrums; fundamentalists, modernists and liberals. The polarization of religious understanding indirectly has an impact on the separation of religious communities into different ideological barriers. These ideological groups socially and politically interact in different paradigms and have a high potential for conflict. The implication of these ideological groups is to build the strength of their community through the development of socio-political networks,[37] one of which is the mass media.

Because the mass media in the current industrialization era are more oriented towards economic interests, collaboration with ideological groups does not mean that the production and reproduction process of mass media is also ideological. The production and reproduction of religious discourse is used more as a symbol of identification or a form of collaborative commitment between the mass media and ideological groups. This symbolization process will economically provide capital benefits for the mass media with market guarantees (readers) from groups and communities that have links with certain ideologies.[38]

In line with the vision of the Ministry of Religion of the Republic of Indonesia (Kemenag RI), the Ngariksa YouTube channel also promotes religious moderation. This is

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[37] Bahtiar Effendy, *Islam Dan Negara, Transformasi Pemikiran Dan Praktik Politik Islam Di Indonesia* (Jakarta: Paramadina, 1998), 194.

[38] Muttaqin, "Agama dalam Representasi Ideologi Media Massa."

inseparable from the involvement of Kang Oman, as a caregiver, in the circle of officials within the Ministry of Religion of the Republic of Indonesia. Therefore, religious moderation is presented as a new discourse in religious understanding that upholds national values, diversity, and in the context of Islam it is known as *tasamuh* (tolerance), *tawazun* (balance), *wasatiyah* (moderate), *ittihad* (unity), and *ukhuwwah* (brotherhood) to build Islamic civilization and humanity.[39] In realizing this vision, Kang Oman carried out a movement to dissect the manuscripts of Islam Nusantara.

The religious moderation movement promoted by the Ngariksa YouTube channel can be measured from the netizen comments. Many of viewers gave positive comments on the content presented in video. For example, in the issue of "Ngariksa 7 - Dua Sisi Wajah al-Qur'an - Kang Oman," Dede Muflih commented "Semoga selalu istiqomah prof insyaAllah sangat berkah kontennya." Dwi Antoro also commented "Terima kasih sharing ilmunya prof... 🎧."[40] In another video about "Ngariksa 28 |- Khataman Ngaji Manuskrip Ithaf al-Dzaki -| Kang Oman" received positive comments from Sondang Siregar:

> *"Terima kasih Kang Oman yang sudah mau berbagi ilmu sehingga bertambah pemahaman kami mengenai Wujud Mutlaq atau Dzat Wajubul Wujud yang penjelasannya sama dengan penjelasan yang kami peroleh dari guru washitah, Jazakumullah!."*[41]

The positive comments given by netizens to the content of the Ngariksa YouTube channel mean that the channel is very beneficial for the community. Its presence that often displays Sufistic ideas is in line with the mission of religious moderation through the spirituality aspect.

Image: Netizen Comments on Ngariksa YouTube Channel

As quoted by Nur Said, Kang Oman argues that there are several strategic advantages in studying the Islamic Archipelago manuscripts; *First*, it can explore the uniqueness and dynamics of Islam and the local Muslim community, because the Islamic Archipelago manuscripts, apart from using
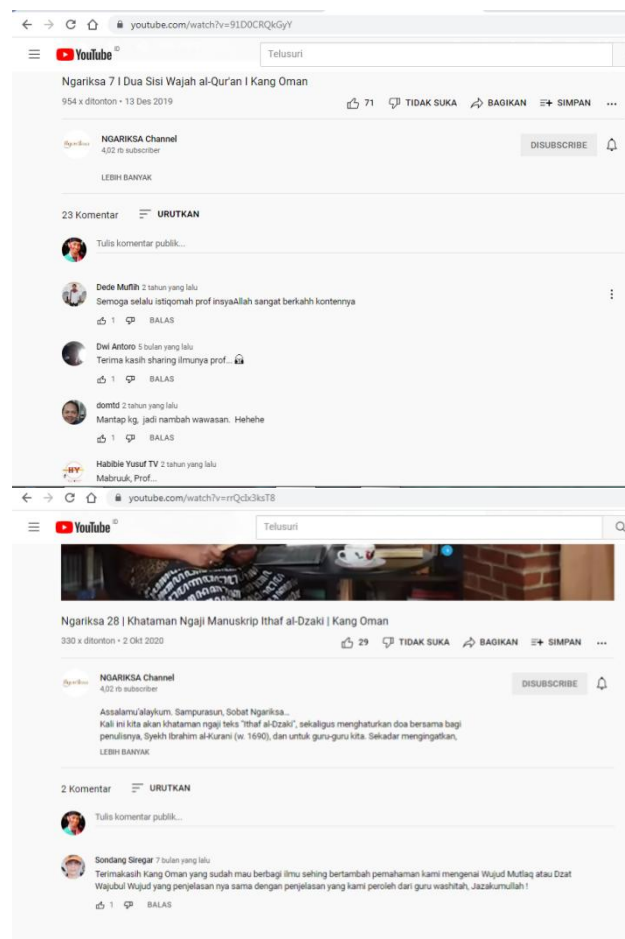
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[39] Ali Mursyid Azisi, "Islam Nusantara: Corak Keislaman Indonesia dan Perannya dalam Menghadapi Kelompok Puritan," *Islam Nusantara: Corak Keislaman Indonesia* 29, no. 2 (2020): 124; Ahmad Agis Mubarok and Diaz Gandara Rustam, "Islam Nusantara: Moderasi Islam di Indonesia," *Journal of Islamic Studies and Humanities* 3, no. 2 (2018): 154.

[40] Fathurahman, *Ngariksa 7 I Dua Sisi Wajah Al-Qur'an I Kang Oman*.

[41] Oman Fathurahman, *Ngariksa 28 | Khataman Ngaji Manuskrip Ithaf Al-Dzaki | Kang Oman*, 2020,

accessed   January   25,   2022, https://www.youtube.com/watch?v=rrQcIx3ksT8.

Arabic, are also written in various local languages such as Aceh, Bali, Batak, Dutch, Bugis Makasar-Mandar, Javanese and Old Javanese, Madura, Malay, Minangkabau, Sanskrit, Sasak, Old Sunda and Sundanese, Ternate, Eastern Indonesian languages, Kalimantan languages, and South Sumatran languages, so studying them means that it will be a kind of shortcut to find out patterns of interaction and encounters. Islam with local cultures in the archipelago, which of course becomes its own intellectual property.[42]

Second, the study of the Islamic Archipelago manuscripts will automatically be part of the effort to preserve Indonesian cultural heritage objects in order to maintain the identity of pluralism, nationality, and ensure the continuity of the transmission of knowledge that has been passed down for hundreds of years. *Third*, the success of mapping the triumph of the Islamic intellectual tradition of the archipelago in turn can show the international world that the archipelago is not a peripheral part, but an integral part of the Islamic world as a whole. Thus a Muslim scientist becomes a necessity to understand and practice a philological approach in the study of Islam Nusantara.[43]

The religious moderation movement must begin by reconstructing religious understanding. The most basic understanding in recognizing the moderation taught by Islam is reflected in the interpretation of the verses of the Qur'an and the annotations (*syarh*) of the hadith. In addition, the election of figures with moderate views also affects the success in moderating religion. So it is appropriate that Kang Oman presents Ibrahim al-Kurani as a moderate figure with broad views. In the context of this video, Kang Oman shows how

al-Kurani responds to the issue of Sufism by using the arguments of the Qur'an and hadith as sources of epistemology.

The key to having a moderate understanding is to have multiple perspectives on a religious issue. This step is also a counter-narrative movement against religious extremism which is often based on textual understanding.[44] So based on the narrative in *Ithaf al-Dzaki* manuscript, religious moderation is interpreted as an effort to explore the inner meaning or the essence of every word in the Qur'an and hadith, not trapped in its textual meaning.

Conclusion

Religious moderation is a necessity for religious people living in Indonesia. The introduction of Nusantara manuscripts to Indonesian Muslim netizens is considered capable of warding off ideological conflicts and maintaining security stability. This step is taken by the Ngariksa YouTube channel, which is managed by Oman Fathurahman (Kang Oman). Ngariksa activities are a form of socio-cultural practice that is embodied in a collective knowledge system, in the sense that digitally documented information, materials, and archives are able to influence the institutionalization of knowledge mediated through new technologies such as computing and the internet. Its socio-cultural practice in the digital space necessitates a change in the character of the Indonesian Muslim community towards a more moderate one. This change is due to the existence of classical narratives that contain moderate past knowledge from moderate figures. In this

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[42] Nur Said, "Meneguhkan Islam Harmoni Melalui Pendekatan Filologi," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 4, no. 2 (March 7, 2017): 202.

[43] Ibid.

[44] Sulaiman Dorloh and Kamarussalam Bin Yusuf, "Wasatiyyah and Islamic Values in Reinforcing Malay Muslim Ethnic Relations: A Case Study of Thai Wasatiyyah Institute for Peace and Development in Thailand," *International Journal of Nusantara Islam* 3, no. 2 (June 28, 2015): 69.

context, Ngariksa presents Ibrahim al-Kurani's perspective on Sufism which is based on the outer and inner meanings of the texts of the Qur'an and Hadith at the same time. An understanding based on outward meaning alone is vulnerable to religious extremism.

Competing Interests
None of the author of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

Author's Contributions
Muhammad Rikza Muqtada is the sole author of this research article.

Ethical Considerations
This article followed all ethical standards for research, without direct contact with human or animal subjects.

Data Availability
Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer
The views and assumptions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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