Indonesian Muslimah in Realizing Religious Moderation in Digital Age

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ARTICLE INFO	ABSTRACT
	Religious moderation is closely related to tolerance, tolerance in Indonesia is never separated from the role of women, women have many contributions in social life through digital space, especially in preventing radicalism. The purpose of this paper is to find out the role of women in realizing religious moderation in the digital age. The method used is qualitative with a literature study approach. The results of this discussion state that women have a major role in building and maintaining the various kinds of tolerance that Indonesia needs. The role of women in realizing religious moderation can be seen; First, women as mothers and wives always reap the seeds of peace and justice. Second, women also play a role as community members who always plant the seeds of peace in society. Third, millennial women always actively participate in campaigning for justice, tolerance and peace on social media so that cases of degrading things that are different from women can be minimized with content that educates the virtual world community where the majority of Indonesian people always surf on social media every day.

Introduction

Indonesia, which stretches from Marauke (eastern most city) to Sabang (western most city) and from Miangas (north most island) to Rote (southern most island), has long been known as a nation that has plurality including religions. The plurality of religions in Indonesia is like the various colors of flowers that adorn a beautiful garden (Kopong, 2015).

Diverse differences not only make diversity uphold unity but also lead to disputes and even violence. One example of the suicide plan by Dian Yulia Novi, a former TKW in Jakarta at the end of 2016. Suicide bombings involving 77 women between 2015-2016 recorded 44 cases and resulted in 400 deaths in the world, including one in Indonesia. A suicide bombing case also occurred in front of the Makassar Cathedral Church in 2021. From this incident, Nuraiyah revealed that one of the involvements of women in committing suicide was to defend women's dignity. It cannot be denied that the groups most vulnerable to exposure to extremism and radicalism are women and young people. Religion and religiosity of the people are often seen as a significant factor for the birth of social conflict and terror, compared to other factors. Someone who understands radicalism does not necessarily go through religious factors or reasons, but social, cultural and economic factors. Radicalism occurs in other religions and beliefs, as well as for various purposes, ranging from politics to economics, for example Buddhism in Myanmar on the issue of the

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Rohingya ethnicity (Mupida & Mustolehudin, 2020, p. 350). Then what becomes a joint thought is to find a solution so that this incident does not happen again in the future. Moderation is the right step to prevent this and can create harmony between religious communities.

Religious moderation is an attitude that is not excessive (in the middle), not extreme and not radical. Realizing religious moderation in Indonesia certainly requires good cooperation between tribes, religions, races, cultures, both men and women are required to be moderate so that a peaceful Indonesia is realized filled with harmony, love and care.

In the involvement of women in the use of Internet technology (social media) to achieve the goals of terrorism. Women are involved in creating online sites for polygamy support movements, matchmaking forums, etc. In addition to this, not a few women carry out suicide bombings that make their bodies a deadly weapon. ISIS leaders from Indonesia recruited women because fewer men could be recruited, especially women who had problems with their families (Rohmah et al., 2021, p. 146).

These extremist groups are very adept at using digital technology. The use of digital technology and social media is also to be able to mobilize, recruit, influence and be able to invite, especially teenagers, so that many of the children who are still teenagers have been successfully recruited to join their groups. In the last 25 years, the development of media technology has been extraordinary in changing the digital world, especially the Islamic world (Mupida & Mustolehudin, 2020).

Unknowingly the internet has changed the pattern of people's consumption of religious information. Prior to the 2000s, people usually obtained various information through print media, such as books, magazines and journals, as well as through recitations at mosques and other discussion venues. However, now people have migrated to converged media which are more instantaneous and often present partial content. Even Omar Ashour, formulated that what distinguishes radical and moderate movements lies in support for democratic values and principles, such as the legitimacy of pluralism, freedom of religion, freedom of expression, the general election system and others. If moderate groups support these values and principles, then radical groups tend to reject them. In addition, the process of radicalization generally takes place from the stages of intolerance, ideological radicalization, and then behavioral radicalization (Mupida & Mustolehudin, 2020).

Various radical incidents that led to acts of terrorism have disturbed people's sense of security. Especially now that intolerant discourse and radical ideas in the name of religion are increasingly widespread and internalized within the circle of society. Therefore, various efforts have been made to prevent this behavior from recurring, including women's participation, because women occupy a strategic position where they are able to be an inspiration as well as a motivator for men. Modern women in the current era are also expected to have progressive, active, participatory, educated thoughts, think globally and act locally and care about the problems being faced by society, the people, or the state, including the current issues of radicalism and terrorism (Achmad et al., 2021, pp. 9–10).

Based on the explanation above, the formulation of the problem in this paper is what is the role of women in realizing religious moderation in the digital age? with the aim of writing to describe the role of women in realizing religious moderation in the digital age. This writing uses a qualitative research method with a literature study approach that explains the editorial in the scenario of a qualitative research type of literature study. The library research method is a method of collecting data by understanding and studying theories from various literature related to research. There are four stages of literature study in this study, namely preparing the necessary equipment, preparing a work bibliography, organizing time and reading or recording research materials. The data collection uses ways to find sources and construct from various sources, for example books journals and research that has been done. The library material obtained from various references is analyzed critically and must be in-depth in order to support the propositions

and ideas (Adlini et al., 2022, p. 975). In Darmalaksana's review it states that the research phase was carried out by collecting library sources, both primary and secondary (Darmalaksana, 2020, pp. 3–4). This type of research classifies data based on research formulas. In the advanced stages, data processing and citation of references are carried out to be displayed as research findings, abstracted to obtain complete information, and interpreted to produce knowledge for drawing conclusions. As for the interpretation stage, analysis or other data approaches are used.

Indonesian Wowen's Style

Islam has put women in a secure position. In the history of Islam shows that women have a big and crucial role. Muslim women in the era of the Prophet Muhammad, dedicated most of them to their husbands, family members or Muslims. For example, Khadijah who is an ummu al-mu`minin became a source of strength for the Prophet Muhammad, when faced with various difficulties or threats from the Quraysh who wanted to kill him and when he felt anxious and afraid, Khadijah played a role to calm him down. In addition, women also help in the mission of Islamic da'wah. At that time, too, many of the women who had accompanied the Messenger of Allah in several major wars which basically aimed to uphold and defend both their religion, themselves, their families and Muslims (Achmad et al., 2021).

Religious moderation is closely related to tolerance, tolerance in Indonesia is never separated from the role of women, women have a lot of potential in social life. The following are women's potential or social abilities: 1) Women are able to accept what they are; 2) Women have openness regarding experiences; 3) Women are able to be assertive; 4) A woman is aware of what she wants; 5) Women dare to defend their rights; 6) Women use their womanhood as something valuable; 7) Women dare to show their abilities; 8) women always try to improve their skills and other abilities. In the opinion of Grele (1973), revealed that women prefer to collaborate rather than dominate and are more comfortable creating peace than creating conflict (Maimanah, 2013, p. 52).

In the study of Islamic Feminism, women are a group of social movements and Muslim intellectuals by spreading the teachings of Islam to serve as a reference for discourse in promoting gender equality and eliminating oppression (Anwar, 2021, p. 9). Anwar proposed two definitions of Islamic feminism, namely, first, Islamic feminism is a movement that sees the accumulation of women's experiences within the scope of Islamic culture and networks. Second, Islamic feminism is a social movement to address the gender gap in society, both in the domestic and public spheres (Anwar, 2021).

Islamic feminism is used as a movement and analysis whose nature is historical and contextual in accordance with the times (Susanti, 2014, p. 205). This is done to answer the various problems women are facing related to injustice and inequality. Where feminism that appears in Islam is always associated with the Qur'an and Hadith. Because Islamic feminism makes efforts to fight for women's rights regarding equality (Suryorini, 2012, p. 24).

From the above review, the kinds of feminists are divided into two, namely moderate Muslim feminists and liberal Muslim feminists;

First, moderate Muslim feminists. The word moderate is a term that is widely understood with groups that stand between the extreme right and the extreme left. In the Big Indonesian Dictionary (KBBI), moderate is a tendency towards a dimension or a middle way (Abdullah, 2022, p. 116). So moderate as a group that is willing to consider the views of other parties. Islam is believed to be a religion that has a very ideal concept.

The characteristics of this group is to prove the existence of Islam as a religion that respects women. This group becomes a group in overcoming the problems of gender inequality, because Islam is believed by many to be a very ideal concept. This group also stated that Islam can guarantee the rights of women and denounce those who always bring down women.

In this circle, women view that the nature of men and women is different, that the rights, opportunities, and treatment are the same. This is important because it has an equal relationship between men and women as equal partners as the main view of gender (Andestend, 2020, p. 120).

Second, liberal muslim feminists. The word liberal is familiar to academics and activists. They gave this liberal term to groups of understanding and actions in upholding humanism values, such as gender equality. This group provides social science theories and hermeneutics, which provide solutions and reconstruct gender relations. What this group does is an effort to overcome the problems left by moderate Muslim feminist groups.

According to Anwar, liberal feminism is the existence of equal rights between men and women. Where in this liberal feminist emphasis on it is not relevant to traditional Muslims who have claimed that Islam increases women's rights in all areas, such as worship, inheritance rights, education, and so on (Anwar, 2021).

This group prioritizes context over text and prioritizes critical interpretation over text dzahir (Harisudin, 2013, p. 166). Among these, their views are rooted in freedom and equality, whose roots are rationality and the separation between the private and public spheres. The effort being fought by this group is for women to get equal rights that are legal, both in the social and political spheres.

In addition, the opinion of this group is that there is no comprehensive structural change by changing the Qur'an or by replacing the position of men and women in all roles. Of course, Islamic religious texts are not to be rejected but there must be efforts in their interpretation at a certain level. After that, it can be done by deconstructing the interpretation and understanding of gender-biased Islam.

Islamic feminism emphasizes women as moral agents and their role in inclusive humanity and promotes non-judicial ijtihad. The use of non-judicial ijtihad will play an important role in showing that women are equal to men including the capacity to make legal decisions ordained by God. In Islamic feminism women are emphasized as ethical and spiritual agents, Islamic feminism seeks to improve the role of women in the realm of domestic and public life in calling on women leaders to produce an egalitarian reinterpretation and reevaluation of Islam (Rohmah et al., 2021).

Discussions about Indonesian women in realizing religious moderation can be seen in various roles, for example women as mothers always reap the seeds of peace and justice, teach their children to accept differences when making friends with children who are not of the same ethnicity or religion and educate their children that differences are not a problem. curse but a privilege. When a woman acts as a wife, she is always a partner for her partner (husband), one of which is a good listener when the husband feels anxiety or problems at the same time can encourage each other in terms of goodness which can foster a sense of openness for both parties so that conflicts due to mutual suppressed feelings can be minimized. In addition to acting as mothers and wives, women also play a role as members of the community. She always reaps the seeds of peace such as fostering brotherhood by attending taklim assemblies, attending circumcision invitations or visiting neighbors who have just given birth. Through this, a sense of caring for others will be fostered so that it grows stronger. Besides women carrying out these roles, millennial women also always actively participate in campaigning for justice, tolerance and peace on social media so that cases of degrading things that are different from ourselves can be minimized with content that educates the virtual world community where the majority of Indonesian people, every day always surf on social media.

Religious Moderation

Religious moderation in Islam is known as *wasathiyyah* which means something that leads its adherents not to do something that is said to be deviant and excessive from what was previously

agreed upon. The word moderate in Arabic is known as *al-wasathiyah*. the word *wasath* or *wasathiyah*, which both have meanings with the terms *tawassuth* (middle), *tawazun* (balanced), and *i'tidal* (fair). When someone is able to apply the principle of *wasathiyah*, it can be called *wasith* which is defined as "the best choice". So, whatever words are used, they all show the same meaning, which is fair. In that context it means choosing a middle ground position among various extreme road options (Saifuddin, 2019, p. 15). In the Qur'an is a recorded word from the Qur'an surah al-Baqarah verse: 143. The word *al-Wasath* in that verse, means the best and most perfect. In a very popular *hadith* it is also stated that the best problems are those in the middle. In the sense of seeing and solving one problem, moderate Islam tries to approach compromise and be in the middle, as well as in addressing a difference, be it differences in religion or sect. Moderate Islam always prioritizes tolerance, mutual respect, while still believing in the truth of the beliefs of each religion and sect. So that all can accept decisions with a cool head, without having to get involved in anarchic actions (Sutrisno, 2019, p. 328).

In English, the word moderation refers to the use of average, standard, core, or non-aligned. So in general, moderate means prioritizing balance in beliefs, attitudes, and good morals. when treating others as individuals, as well as with state institutions.

Moderation is a core tenet of Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, both religion, customs, ethnicity and the nation itself. Inevitably, the variety of religious understanding is a historical fact in Islam. One of the reasons for this diversity is the dialectic between the text and reality itself, and the perspective on the position of reason and revelation in solving a problem. The logical consequence of this fact is the emergence of the following terms behind the word Islam. For example, Fundamental Islam, Liberal Islam, Progressive Islam, Moderate Islam, and many other labels.

In Indonesia, the expression of moderation has been hotly discussed lately, through the Indonesian Ministry of Religion, the Government of Indonesia has created an idea and movement known as religious moderation. So on October 8, 2019 the former Minister of Religion Lukman Hakim Syaifudin poured his thoughts in a book entitled religious moderation. He revealed several things that became the benchmark of religious moderation. Among them, returning to the main core of religious teachings, namely human values. That in any religion the basis of its teachings is to create peace and mutual benefit as well as care, if there are religious teachings that are not in harmony with the core teachings of the religion then this is excessive and extreme (Wibowo, 2019, p. 85).

Therefore, religious moderation can be interpreted as a perspective, attitude and behavior that is in the middle position without tilting to the right or left in religion so that it is not extreme. Not Leaning left or right means understanding the highest level of knowledge according to religious texts, state constitutions, local knowledge and consensus. Thus, when religious ties are maintained and applied at all stages of life, the stigma of difference and division is reduced. Religious moderation in this field is the basis for promoting tolerance and unity between groups, between people of one religion, between people of other religions, and between groups with other religions. In other words, avoiding radicalism and liberalism is a rational and logical way to achieve harmony. Religious moderation is a way of life of mutual respect. Religious moderation, in fact, is the application of acceptable values (*tasamuh*) (Hefni, 2020, p. 8).

In the context of Indonesianness, several Indonesian scholars have expressed their opinion on religious moderation. Among them, Syafii Maarif, understands religious moderation as a self-Islamic character in the Indonesian frame. Meanwhile, Azra, moderate is an Islamic identity that contains the original character of Islamic diversity in Indonesia. In a different editorial, Gus Dur who is popularly known as the "Father of Pluralism" gave his opinion on moderate based on the meaning of authenticity of Indonesia, namely Indonesia as a country of moderate Muslims (Suharto, 2019, p. 346). Gus Dur considers brotherhood among human beings despite different religions to be a pillar of peace. Differences in belief theologically will not prevent cooperation

between Muslims and followers of other religions, especially regarding humanitarian issues. For him, mutual understanding is fundamental for religious people, so that they can both carry out self-reflection and uphold morality, justice, and peace for mankind (Sutrisno, 2019).

The Urgency of Religious Moderation in the Digital Age

The digital space is a means of encounter, in which it provides a "buffet" of various religious narratives. In this way, the digital space that is free of access can be used by certain groups as a place to foster conflict, revive identity politics which is marked by shifting religious authority, strengthening individualism, and fading affiliation with religious institutions.

Therefore, efforts to mainstream religious moderation in a sustainable manner through dialogue from various digital space channels are very important, so that the Indonesian nation, which has the largest Muslim population in the world, is able to become an agent of peace. In this context too, religious moderation has found its momentum. Mainstreaming religious moderation carried out through the digital space makes things not only known by limited people or groups, but is led to strategic areas so that they are known to the general public, and then can be implemented properly.

The digital space used in mainstreaming religious moderation as a digital narrative is a religious narrative in certain content, be it articles, videos, or photos that are systematically published by digital information technology. The digital space is a place for strengthening religious moderation so that it can build meaning and identity in life. Therefore, information technology in the digital space becomes a counter-narrative to fight religious narratives that monopolize the truth.

Mentioning technology can allow the emergence of echo chambers which are also influenced by the existence of social media algorithms. Quoting from Kieron's writing in *Echo Chamber and Online Radicalism: Assessing The Internet's Complications in Violent Extremism*, the existence of an echo chamber in social media has also received a lot of attention from some scholars. Some of them, associate this echo chamber with the context of online radicalization (O'Hara & and David, 2015, p. 402). The echo chamber can ensure that the feed of personal information in the user's social media home channel is adjusted to the user's own beliefs, interests, and perspectives. Echo chambers can also reduce the chances of someone finding different views on social media.

Digital is a complex, flexible, and essential method in today's human life. While digital theory is an understanding concept of the times about science and technology, from all that is complex to concise, and from manual to automatic (Aji, 2016, p. 44). For example, on a telephone network, which used to be manually operated, and is now able to be operated by software capable of configuring an intelligent network with complex digital features.

Digitization as a consequence of advances in communication technology that has transferred institutionalized values from conventional. Like the relationship between teachers and students in face-to-face learning and religious teachers in places of worship or Islamic boarding schools, now not a few are turning to the virtual world that takes place in social media (Sefriyono, 2020, p. 23). As a consequence of digitalization, the same world situation has emerged which is referred to as the emergence of various names for today's society. Such as the information society, online society, and digital society, which always experience an increase every year in internet use.

From official data on the total population of Indonesia released in the Central Bureau of Statistics (BPS) which illustrates that the composition of Indonesia's population is 270.20 million with a composition of Pre-Boomers (born before 1945) with a percentage of 1.87%, followed by Baby Boomers (born in 1946-1964) 11.46%, then Gen X (born in 1965-1980) 21.88%, Millennials (born in 1981-1996) 25.87%, followed by Gen Z (born in 1997-2012) 27 ,94%, and the last Post Gen Z (born 2013 %) 10.88% (Statistik, 2020).

Referring to the composition of the Indonesian population described above, the penetration of internet users in Indonesia is very large. Data released by Datareportal, entitled, states that internet users in Indonesia reached 202.6 million people, or equivalent to 73.7% of the total population of Indonesia, this number increased by 16% between 2020-2021. Meanwhile, for social media users, the same site noted that there were 170.0 million social media users in Indonesia, an increase of 10 million between 2020 and 2021 (Kemp, 2020).

The form of the development of this digital era can be seen in the presence of social media such as Facebook, Twitter, Instagram, WhatsApp, Telegram, YouTube, to blogs or websites. Social media uses mobile and web-based technologies to create highly interactive platforms where individuals and groups can share, create, discuss, and modify user-generated content (Kietzmann et al., 2011, p. 241). The digital era has had social, political, economic, religious, legal, and cultural implications. For example, for fashion lovers, they can easily shop for clothes as they wish on various sites or marketplaces with all their variants, complete with mix and match references with various accessories. Likewise with seekers of knowledge, especially in the field of religion, various religious studies from moderate to radical also spill over in the digital space.

Thus, mainstreaming religious moderation through the digital space can reach a wider community. The struggle for digital space is the key to dominating religious narratives. Moderate religious narratives based on the value of tolerance will be a balance in the midst of information flowing fast in the digital space. A technological scheme that disciplines and determines religious life which makes it an arena for contestation to be won. This can be done with loud voices by turning on religious narratives based on religious moderation in the digital space (Hefni, 2020).

When a moderate narrative is echoed in the form of certain content and messages, it will indirectly lead everyone's thinking to think and behave in a moderate manner. So, every moderate religious narrative that is then echoed by everyone, be it through social media or websites such as Islamic portals, will slowly form the pattern of moderate thinking itself. In this context, the Islamic portal in which it voices religious moderation will move by itself to mainstream religious moderation, as a contribution to lead a narrative or discourse that previously did not exist or existed but was not yet known by the public.

In the religious context, it shows a shift in religious authority and the relationship between religious figures who become role models in everyday life. Previously, religious authority was only owned by ulama, kiai, mursyid, and religious teachers through the Ministry of Religion and other religious education institutions such as pesantren. Meanwhile, religious authorities are currently experiencing a shift to new, impersonal media where each individual interprets their own religious narrative through information networks. With that, anyone can easily access all kinds of knowledge according to their own desires and needs. Someone who needs an answer to a religious question, no longer needs to come to ask the ulama directly, because religious fatwas are no longer only owned by those who have the authority to talk about the science (conventional scholars). However, one can easily find answers and make decisions based on information obtained from the media. New media with its expressive and aggressive nature has created new constellations and compositions, so that it has a fundamental impact on changing conventional patterns in people's lives, and allows the release of traditional religious authority which is then seen as fragmentation of religious authority (Jinan, 2013, p. 323).

In another finding, Heidi Campbell, a researcher on religion and the internet who focuses on questions about community, identity, authority, and online ethics reveals that the development of the media has led to changes in the layers of authority regarding hierarchy, structure, ideology, and text. In line with this opinion, the authority in religious new media and online religious activity that occurs has the potential to spread misinformation by opponents of certain religious groups, lose control over religious material, and provide new opportunities for forms of religious opinion that do not rely on authoritative references. This will encourage the emergence of unofficial or alternative opinions or understandings that are contrary to traditional discourse (Campbell, 2007,

p. 1058). On the other hand, religious authority becomes narrow when interpreted in a closed space such as on social media. the development of religious forms on social media explicitly states that the preacher or ustaz through their da'wah content has competent abilities in the field of religion. Meanwhile, there are problems that still surround religious authorities, including that religious authorities are still the arena of contestation of various religious groups, so it is not uncommon for authoritarian actions to be exhibited and tend to claim other groups deviate from their religious understanding. At an extreme point, religious authorities can threaten diversity in religious life, both diversity of religious expression and religious understanding (Rumadi, 2012, p. 29).

As is known, the mainstreaming program of religious moderation has been realized by the Indonesian Ministry of Religion as an effort to encourage the development of religious moderation in the lives of religious people in Indonesia. Religious moderation referred to here is moderate religious understanding and practice, or it can be interpreted as a "middle way" between the extreme right and extreme left in general. The extreme right leads to conservative, radical religious understanding, and takes everything literally. Where, this understanding wants to impose the establishment of an Islamic State, both in the form of a National Islamic State (*Daulah Islamiyyah*) and an International Islamic Khilafah. From an understanding of religious exclusivity, this understanding tends to develop an intolerant attitude, both to non-Muslims, and to fellow Muslims who have different understandings. While the extreme left is more inclined to liberal religious understanding which applies the paradigm of liberalism to Islam which refers to individual freedom in thinking as the main aspect above religious authority. So that reason (ratio) is placed as the highest source of truth above revelation. Liberalism also has an agenda for separating religion from the state, because religion only occupies a private area, and has no right to enter the territory of the state.

Moderate religion is halfway between the two extremes. On the one hand, moderate understanding still refers to the authority of revelation, although through an interpretive methodology that cannot be separated from rationality. At the same time, moderates also avoid the extreme right that is firmly against the establishment of an Islamic State. Despite rejecting the establishment of an Islamic State, through strengthening Islamic values in a modern political system based on a National State, moderate understanding is not trapped in secularism (Arif, 2020, p. 75).

Feminism in the Frame of Religious Moderation

In creating religious moderation, women are creatures who are very appropriate in holding this role. This is based on the great potential possessed by women as the root and basis in sowing the seeds of religious moderation. The potential of women in maintaining religious moderation is related to the basic roles played by women, namely: First, as a wife. The application of moderation should start from the smallest unit, namely in the family, especially in the pattern of husband-wife relationships and interactions. As a wife, women are required to be loyal to their husbands so that they can become motivators in their husband's activities and work. Women can also act as comfortable partners and pleasant friends for their husbands. So that when the husband experiences distress or sadness, the husband does not feel alone and loses his way. The success of a husband will certainly be influenced by the support of his wife, like the saying behind a successful husband there is a great wife.

The behavior of mutual respect and respect in husband-wife relationships will keep a family away from problems of intolerance in the family that can destroy family resilience, such as family violence, infidelity, selfishness and selfishness, indifference, distrust and others.

On the other hand, the harmony that exists between husband and wife will set a good example for children. Children make their parents as role models, they will learn from what they see from

those closest to them (parents). Positive things seen by children will stick and shape children into fair, compassionate, caring and respectful people around them, regardless of differences in status, position and other social attributes.

Second, as a mother. Playing the role of mothers, women have great potential and opportunities in creating peace in the midst of the diversity that exists in Indonesia. In the family, the mother is a school (madrasah) for her child. Mother is the first figure who provides basic education and instills noble values in children from an early age. Comenius in his book: Informatium, quoted by Jailani, explains that the beginning of education for children is in the family carried out by the mother, Comenius calls it the term 'mother's school'. As a mother, women have three main maternal emotions, namely: a mother has a soft heart, has an unselfish nature or prioritizes the interests of others over her own interests, has a high sense of affection.

Surahman also gave a more detailed review outlining the role of mothers as educators for their children. According to him, there are several roles of mothers as education, namely: first, to set an example; second, shaping behavior; third, give affection; fourth train the child's personality; fifth, introduce children to religious teachings and; and sixth, teach manners. In line with the opinion above, according to Suharman, one of the roles of mothers is that mothers are educators who teach knowledge and morals to their children.

Furthermore, mothers have strong bonds with their children that are embedded from an early age. Mothers have the opportunity to instill values through character education to children. Instilling character values can be done through habituation and exemplary methods that are continuously practiced in daily life. Character education is not only so that children can be obedient, but also provides awareness that these values are good for themselves and their environment and practice them continuously in later life.

Children who get character education from parents, especially mothers, will be embedded in the values of justice, responsibility and mutual respect in their growth and development. So, it will be easy to interact with their social environment, children will get used to seeing differences and consider differences (religion, race, ethnicity, ethnicity, and language) as a uniqueness that exists in humans and society so as to make this universe more colorful. That way, children can play a role and take part in maintaining the integrity of the Unitary State of the Republic of Indonesia (Kumalasari, 2022, p. 53).

Women in Realizing Religious Moderation in The Digital Age

One of the roles of women in an effort to achieve religious moderation is what the Muslimah Reformist Foundation does, which is a forum or organization under the auspices of the Mulia Raya Foundation. This organization has a vision of a peaceful, prosperous and civilized Indonesian society in the context of democracy and gender justice. Reformed Muslim women are the idea of women who have spirituality and moral integrity, have a commitment to upholding human values, especially gender equality and justice, have a national commitment, and are concerned with environmental conservation. The Muslimah Reformist Foundation has been present since 2018. In essence, this foundation provides education for women, which means guarantees for the welfare of children (Rohmah et al., 2021).

Among the roles of Reformed Muslim women are: 1) Throughout their lives, they are active in campaigning for peace, starting from themselves, their closest family and then the wider community. 2) Actively realizing safety, tranquility and welfare for all God's creatures as taught in the Qur'an and Sunnah; 3) To live and practice the essence of monotheism, the core of Islamic teachings; 4) The holistic appreciation and practice of monotheism makes a person steadfast in displaying good morals, broad-minded and independent, always active-dynamic, critical and rational thinking, tolerant and full of empathy, both towards others and other creatures in the universe; 5) Trying to have a dialogue on historical humanitarian issues with the spirit of Islamic

teachings that are universal, eternal, and inclusive; 6) Jihad upholds the values of justice and equality based on democracy and pluralism along with Islamic teachings to achieve a society that maintains spirituality and humanity (*baldatun thayyibah wa rabbun ghafur*) (Rohmah et al., 2021).

The values that are upheld by reformist Muslim women are the values of monotheism, humanity, care and example, nationality and love for the environment, which are very important in achieving religious moderation in Indonesia, because by instilling these values it will trigger a sense of tolerance. and peace which is part of religious moderation.

Conflicts and disputes often arise from misconceptions that occur, one of which is through the digital space. More than that, digital space is used intentionally to create narratives that make noise with each other. In fact, in substance, all religious teachings want peace, moderation, maintaining harmony and compassion. Religious moderation is a knife to maintain togetherness in diversity. Before entering into the discussion of religious moderation in the digital space (Rohmah et al., 2021).

Women have great potential to build and maintain various kinds of tolerance that Indonesia needs. Psychologically, women as mothers have a lot of contact with their children and always work with them, so that they can develop an attitude of self-sacrifice, patience, motherhood, and self-sacrifice. This attitude allows women to adapt, explore alternatives and other possibilities, and see the differences that exist in their environment (Riniti Rahayu & Surya Wedra Lesmana, 2020, p. 31).

In the context of participation in realizing religious moderation initiated by reformist Muslim women, among others, 1) Actively campaigning for peaceful and tolerant religious principles, 2) Actively upholding universal human values, especially justice and gender equality, 3) Actively building democracy based on noble values. Pancasila and Bhinneka Tunggal Ika, 4) Actively defend human rights, especially for vulnerable and oppressed groups among women, children and minorities, 5) Actively realize environmental sustainability.

Through these roles, starting from campaigning for peace and tolerance which is fostered by reformist Muslim women, some of whom play a role as wives, mothers, students and public workers as well as peace agents who are endowed with sensitive feelings towards peace, thus the role of reformist Muslim women in realizing Religious moderation is very visible and prominent, we can see this through efforts to eliminate injustice by participating as agents of peace which are made like contemporary content but still highlight messages of peace (educating netizens in reading news or information in order to be able to distinguish between facts which is a hoax) a more open mind, as well as an attitude of accepting and loving differences in various aspects, making gender fair writings with available data and easy-to-understand language. Apart from these efforts, reformist Muslim women campaign for the values of justice and promote three aspects of competence, namely cognitive competence (moral knowing), affective competence (moral feeling) and psychomotor competence (moral action) so that they not only strengthen the value of monotheism and theories, but also strengthen the values of monotheism and theories. At the same time, take real action for change (Setia et al., 2021, p. 2019).

With these efforts, it is not impossible that women who initially feel themselves as objects will begin to realize that they are created just like men and have a position as a subject, with this also religious strengthening plays a role in fostering monotheism which is not liked. by the terrorists so that the seeds of radicals offered by terrorism groups can be overcome and filtered.

With the more active women agents of peace in social media, one of which is the role of reformist Muslim women who make monotheism as the main foundation, more and more women's thoughts will be enlightened through religious strengthening so that they have a solid foundation in fighting the seeds and invitations of terrorism. Why reformist Muslim women use monotheism as the main basis, because *Tauhid* gives birth to the principle of justice. *Tauhid* gave

birth to the principle of equality. *Tauhid* gave birth to the principle of (Setia et al., 2021).

A better approach to online technology ethics especially for women is to show how a woman can apply the virtues inherent in online behavior by focusing on cyber wisdom. Doing so allows one to take advantage of the study of phronesis while modifying these ideas so that they apply to the digital environment (Jasminto, 2022, p. 127). Cyber wisdom is not a flashy moniker to limit the exercise of this virtue in the modern world. Moreover, it modifies existing moral virtues in new and important ways. First and foremost, the wisdom of cyberspace is a product of thought as the virtues of Aristotle's phronesis can be applied to digital life. Like the Aristotelian, the term may be contested and is important for constructing a definition of cyber wisdom. Taking inspiration from the Aristotelian account of phronesis as expounded in the Nicomachean Ethics. Cyber wisdom makes it possible to do the right thing, at the right time, in the right way and apply it to our behavior in the online environment.

Conclusion

From the discussion above, the authors conclude that conflicts and disputes often arise from misunderstandings in understanding both religion and social reality, one of which is through digital space. More than that, digital space is deliberately used to create narratives that create noise among each other. Women have great potential to build and maintain the kinds of tolerance that Indonesia needs. As for the noble values that are upheld by Muslim reformist foundations are the values of monotheism, humanity, care and exemplary, nationality and love for the environment, where these values are very important in achieving religious moderation in Indonesia. The role of women in tolerance can be seen from the various roles played by women; first, women as mothers and wives always reap the seeds of peace and justice, especially within the family. secondly, women also play a role as members of society who can plant seeds of peace. third, millennial women always actively participate in campaigning for justice, tolerance and peace on social media so that cases of degradation that are different from women can be minimized with content that educates the virtual world community where the majority of Indonesian people use the internet on social media every day.

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