CONTRA RADICALISM THROUGH THE INTERPRETING VERSE OF JIHAD (CASE STUDY ON NU ONLINE PLATFORM)

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Contra Radicalism Through the Interpreting Verse of Jihad
(Case Study on Nu Online Platform)

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Abstract
This research attempts to map counter-radicalism in religious-based efforts carried out by a religious organization through digital platforms. With a virtual ethnographic model that focuses on text analysis, it is known that NU Online has carried out counter-radicalism through a religious interpretation approach. By targeting jihad verses, counter-radicalism is done in three ways, namely, deconstruction of the meaning of jihad, reconstruction of the meaning of jihad, and counter-narrative of jihad verses with peace verses. Apart from that, NU Online is also increasing its influence in the digital space by strengthening its narrative and identity as a moderate group with national commitment and an Indonesian perspective.

Keywords: Counter-radicalism, Jihad Verses, NU Online

INTRODUCTION
Media digitization has provided a fresh air for radicals. They use digital technology as a propaganda tool. The seeds of radical thought are starting to be distributed through the digital world. According to data collected by the Ministry of Communication and Information (Kemenkominfo) as of June 26, 2018, it has found 5526 pieces of propaganda content that lead to radical ideology on several social media sites (Sadarusalam and Hasan, 2019). The massive spread in turn has encouraged resistance efforts, which are commonly known as counter-radicalism. The Indonesian government, through the Ministry of Defense, the Ministry of Communication and Information, BNPT RI, and various other leading sectors, formulated a counter-narrative program for radicalism as an effort to prevent radicalism and terrorism in Indonesia (Rustandi, 2020).

Propaganda counters radicalism on digital platforms. It is carried out in various ways. One way is to use religious narratives as the entry point (Rustandi, 2020). Counter Radicalism Religion-based generally targets religious texts, which are suspected to be one of the factors causing radicalism. In the Islamic context, for example, the jihad verse has the nuance of war, often
narrowly understood as a “holy war” against the enemies of Islam (Chasbullah and Wahyudi, 2017). For fundamentalist-literalist peoples, this verse is always associated with war and violence ended by acts of terrorism (Amin and Akmal, 2021). Utilization of digital platforms as a means to counter radicalism necessitates the media siding with narratives that fight radicalism. In this case, the media positions its role as a framer of social reality (Subandy Ibrahim and Ali Akhmad, 2014). In a religious context, many Islamic-based digital platforms are also voicing counter-radicalism narratives. What's unique is that not all of these platforms are affiliated with the government, in part because of Islamic organizations in society. For example, NU Online or Suara Muhammadiyah. Hossain considered this to be an important step in campaigning against radicalism because it includes organizations, and non-governmental organizations will attract greater sympathy (Hossain, 2015). One of the real proofs of NU Online is counterradicalization with the jihad verse interpretation. This can be seen from several title dictionaries in NU Online headlines. For example, “Terorisme dan Kontekstualisasi Makna Jihad" (5/2018), "Soal Terorisme dan Salah Paham Memaknai Jihad" (11/2019), and "Pentingnya kontranarasi Dalil Radikalisme"(10/2019) The headline indicates that NU Online is framing the narrative of radicalism. Sefriyono, in its research, explains that NU Online has diagnosed that narratives of radicalism and intolerance in cyberspace are a source of commotion in the nation's ideology and disharmony in relations between religions (Sefriyono, 2020).

Research on counter-radicalism in today's digital world has also been widely carried out. For example, research by Elis et al (Mila Rosa et al., 2022).or Ridwan Rustandi (Rustandi, 2020). This research uses a virtual ethnographic model whose data source is taken from online media, so it has the opportunity to respond to radicalism in the digital space. It doesn't stop there; several studies even combine two variables at once in discussing counter-radicalism. Specifically, by elaborating on the role of Islamic organizations in the digital space in countering radicalism. Among them is proprietary research. Sefriyono (Sefriyono, 2020) and Anton Sulaiman, et al (Sulaiman, A. et al., 2023). Meanwhile Romadhan et al (Romadhan et al., 2021) collaborating with two Islamic digital platforms at once, namely Suaramuhammadiyah.id and NU Online, to elaborate on their role in countering the discourse of radicalism. The various studies above are sufficient to prove a positive response to the massive counter-radicalism movement, especially with a religious texts approach. Moreover, the last three research topics show the important role of Islamic organizations in countering radicalism in the digital space. Therefore, this research tries to combine the various trends above in

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1 For example Harakatuna.com, khilafah.ID,Dutadamai.id, Mubadalah.Id, dll
order to map counter-radicalism efforts more comprehensively. This research takes place at the NU Online platform and focuses on analysis text studies. This research aims to elaborate on the role of NU Online in counter-radicalism through interpreting jihad verses. Methodologically, this research is included in the type of qualitative research with a virtual ethnographic model, where research data is collected through a digital field instead of a field survey.

METHODS
Methodologically, this research is included in the type of qualitative research with a virtual ethnographic model, where research data is collected through digital fields as a substitute for field surveys. This research took place on the NU Online platform, which focuses on analytical text studies. The primary data comes from articles published by NU Online in the last ten years regarding counter-radicalism. Data collection was carried out using several keywords that had been determined through search engines.

RESULT AND DISCUSSION
Radicalism Vis A Vis Counter Radicalization In Indonesia
According to Gus Dur and Tarmizi Taher, the emergence of Islamic radicalism is a consequence of globalization, which has popularized western values. Some Muslims think that this will threaten Islamic teachings originating from the Koran, hadith, and the life of the Prophet and his companions, which have an eastern dimension (Puspita, 2020). Therefore, they try to fight the flow of globalization by overturning things that have been established, so that the direction of movement becomes extreme or radical.

As understood in a global context. Radical activists in Indonesia also believe that Indonesia is on the verge of destruction. Therefore, they really emphasize the urgency of Sharia and the purification of Islamic teachings, Jihad against the enemies of Islam, and the dream of establishing an Islamic state. These various tendencies are often accompanied by an exclusive understanding of religion. Radical activists tend to view the world in terms of “us” and "them." Therefore, radical ideology often builds narratives about groups that are considered enemies. Enemies, in their view, are parties who are considered to be obstructing the establishment of sharia, or an Islamic state. In the Indonesian context, the labeling of enemies for radical groups is often directed at the government, law enforcement agencies, or adherents of other religions (Puspita, 2020). not only an exclusive religious perspective. Radical groups also often understand religious texts literally. For example, the verse jihad is interpreted narrowly as "holy war" against the enemies of Islam. So the implementation of jihad is to fight and kill groups they consider to be enemies (Amin and Akmal, 2021). As a result, radical groups tend to actualize their understanding of jihad in an extreme and destructive manner. There have been
various incidents of terrorism in the name of religion. Acts of terrorism in the last two decades are sufficient evidence of the negative impact of radicalism in Indonesia. Even into the third decade, terrorism is still a threat in Indonesia. BNPT noted that until 2022, the terror threat in Indonesia will fluctuate. increased in 2019, decreased in 2020, and increased again in 2022 (bnpt.go.id).

The fight against radicalism in Indonesia is not only carried out by the government as the party responsible for the stability and sovereignty of the country but also by various religious elements in Indonesia. Their resistance is often based on national commitment, and as a form of defense, the vision of religion is to bring peace, not violence, let alone terror. This is intertwined with radicalism and acts of terrorism, which are always identified with Islam. This stigma emerged as a result of the actions of "some" Muslims (radical groups), which were then generalized to the Islamic religion in general. As a result, the image of Islam becomes bad in social terms, which in turn gives rise to Islamophobia, as has happened in several Western countries. In other words, radicalism and jihad to defend Islam are seen as paradoxes.

The correlation between radicalism, jihad, and terrorism above seems to be enough to provide a general description of the phenomenon of radicalism in Indonesia. However, facts on the ground show that not all Islamic radicalism leads to destructive acts of terrorism. Syaiful (2013) explains that Islamic radicalism is divided into three types, namely puritanism (Wahabi Salafi), radicalism (Haroki Salafi), and terrorism (jihadi Salafi). All three depart from the character of the Salafi movement, namely the purification of religion from local culture and the placement of the Islamic political system during the time of the prophet as the ideal model for Islamic rule. Chasbullah’s explanation shows the diversity of Islamic radicalism, starting from just the desire to practice religion purely or cleanly from local culture to social movements such as calls to participate in democracy to acts of violence (Chasbullah and Wahyudi, 2017). Therefore, efforts to fight against radicalism certainly cannot be beaten flat. The form of resistance carried out must be in accordance with the level or type of radicalism that occurs.

So far, we know two popular terms for a form of resistance to radicalism: specifically deradicalization and counter radicalization. In contrast to deradicalization, which prioritizes a psychological approach and targets only the perpetrators (convicts) and those closest to them, counter-radicalization is carried out by involving more parties. Deradicalization is only oriented towards "curing," in other words, preventing the perpetrator and those closest to him from repeating the same actions (Indrawan and Aji, 2019). So counter-radicalism seeks to stem radical ideas that have spread and prevent the spread of radicalism in various circles. Therefore, counter-radicalization efforts will be more complex.
At the same time, radicalism is finding its momentum in the digital era. Media digitization has provided a breath of fresh air for radicals. They use digital technology as a propaganda tool. The seeds of radical thought are starting to be distributed through the digital world (Puspita, 2020). To tackle radicalism propaganda through internet media, BNPT, as the institution with authority to tackle terrorism crimes, has formed policies using both hard and soft approaches. The hard approach policy is packaged in the form of technological engineering, which includes site closure policies, domain registration, media literacy in counter-propaganda, IP address filtering, content filtering, and search engine filtering (Sari, 2017).

In its implementation, BNPT coordinates with related institutions or ministries, especially the Ministry of Communication and Information (Kemenkominfo). However, the hard approach strategy alone was deemed not effective enough to overcome the problem of radicalism and terrorism propaganda via the internet. The policy implemented by BNPT towards sites containing looking at the various forms of policies made to fight radicalism, all of them must be aimed at the right target by adapting to the types of radicalism that are targeted.

For example, a soft approach strategy will be more effective in targeting radicalism that is still at the level of purification because the main problem is about issue of ideology. This type is different from handling haraki radicalism that is actually starting to carry out social movements. Of course, the hard approach of closing the site becomes more important to prioritize. Radical content has created opposition in society. BNPT is actually considered an institution that only fights Islamic sites. To balance this, BNPT then made a policy in the form of a soft approach. These policies include counter-ideology, counter-propaganda, and counter-narrative (Sari, 2017).

**Media contribution**

The presence of the internet has changed people's consumption patterns of religious information. Sources of religious information that previously had to be accessed through print media such as yellow books, Islamic books, and magazines, as well as religious figures such as kyai or preachers, are now starting to shift to more stable media convergence (digital media). Unfortunately, sharing content presented as a source of religious information is often partial. This phenomenon is actually a sign of religious discussion through new channels aimed at conveying propaganda messages as well as the spread of radical and extreme ideas in religion (Sefriyono, 2020).

Counter-radicalism through online narratives is a reaction to the influx of digital propaganda messages and recruitment carried out through cyberspace. This is intertwined with the assumption that the internet is a very effective medium for fostering radicalism. Quoting Ashour's opinion in (Huda, 2019), the Internet and other media are effective media that can be used to carry out a counter narrative to the propaganda of
radical terrorist groups. The internet has a vital role in promoting and conveying counter-narratives and facilitating counter-radicalization in cyberspace. The counter-narrative of digital radicalism is described as an effort to counter the narrative, ideology, and propaganda of radical groups with a peaceful narrative, where the ultimate goal is to increase society's resistance to the influence of radicalism and terrorism in cyberspace (Huda, 2019).

Considering the complexity of Internet users and the freedom of expression and access within it, countering digital radicalism cannot just rely on the government alone. Credible digital media is needed to counter the counter-propaganda of radical groups. The credibility of a media is the main point in order to maximize the influence of the counter-narrative created.

**NU And Counter-Radicalism**
Examining the government's efforts to respond both de-radicalization and counter-radicalization. In this case, it is necessary to review the effectiveness of the two programs. From a psychological perspective, the deradicalization program has fundamental weaknesses. Conceptually, deradicalization programs tend to be "judgmental." In other words, deradicalization causes one-sided accusations against groups that are considered to have the potential to become perpetrators. The deradicalization program is stigmatic because it tends to corner a particular group, in this case, Islam, especially Islamic literal groups. The deradicalization program seems to place some Muslims as suspects without clear criteria, thus giving rise to serious psychological problems. Meanwhile, radical-terroristic characters are also found in other religions or non-Islamic groups.

This stigmatization has resulted in the deradicalization program implemented by the government being accused of being a global effort that seeks to weaken Islam. Worse than that, an inappropriate deradicalization program can actually trigger radicalism itself. In this case, the Islamic literal group, which is often cornered by a radical stigma, will increasingly close themselves off from society and the government because they always feel blamed. This will make them further away from their sense of nationalism, and at a certain turning point, they can carry out resistance or jihad, which leads to acts of terrorism (nu.or.id).

Furthermore, the program that has been running is considered less effective because it only changes behavior without uprooting the ideological roots that have been embedded. This means that groups with a high understanding of radicalism have the potential to return to their original radical ideology. Therefore, the second program from BNPT, namely counter-radicalization, seems important to receive more attention. Counter-radicalism is a preventive effort aimed at individuals or groups before they become infected with radicalism. Counter-radicalism generally uses an approach to the values of nationalism and non-violence, both through formal and non-formal education. The counter-radicalization program is
more complex than deradicalization because it needs to involve more parties, including civil society, community leaders, religious leaders, government institutions, and the media (Aisy et al., 2019).

Contradictory efforts by the government, especially targeting the general public, will be maximized by involving parties who have authority in society. In this case, institutions with religious authority play a central role, considering that radicalism often arises from religious issues. In this case, NU, as one of the largest religious organizations in Indonesia, has the potential to fill this line. As a majority mass organization, NU has high credibility and holds religious authority in society. Furthermore, nowadays the resources that NU has to fill the role of religious authority in the digital world are increasing, along with the emergence of young NU figures who use social media platforms to spread moderate ideology and answer contemporary Islamic issues (Utami, 2021).

NU is one of the religious organizations that can be relied on. Apart from its quantity factor as the largest religious organization in Indonesia, NU's commitment to diversity and its principle of tawasuth prevent NU from being extreme and going against sovereignty. A moderate attitude is the basis of NU's ideology, which can also be seen in the style of preaching they promote. NU implements a da'wah pattern that is accommodating to local culture and has a non-violent attitude. Jihad in NU circles basically aims to revive humanity and elevate human dignity. Apart from that, NU is known for its inclusive and tolerant attitude. NU also strongly rejects political Islam, or, in other words, the establishment of the Islamic religion (Sefriyono, 2020).

The birth of NU itself was a reaction to the attempt to destroy the Ahlussunnah wal Jama'ah tradition carried out by the Wahabi rulers in Saudi Arabia. In the midst of a fierce debate about the relationship between Islam and the state, then at the NU Congress in Banjarmasin in 1936, a state concept was decided in the form of "Islam Darul", which is a state that must always guarantee that the Muslim community can practise their religion, as well as with the followers of other religions. Therefore, Indonesia is not a “daulah Islamiyah” (a country based on Islamic law), but a state of joint ownership, in which religious freedom must be guaranteed and all citizens have equal position before the law (Sefriyono, 2020).

NU is also a religious organization that is very appreciative of local culture. In its da'wah model, NU adopted the Walisongo method, which utilized local culture as a medium for da'wah. In NU's view, the presence of Islam brought by the Prophet was not to reject the traditions and culture that had taken root in society, but only to correct traditions that conflict with the prophetic message. so that local culture that is not contradictory will be acculturated by Islam itself. This view makes NU tend to be confrontational towards puritan groups, which try to separate Islamic teachings from local
culture (Nuryani, Syufa’at, and Fajar, 2019).

In the field of education, NU is one of the Islamic groups that still preserves traditional Islamic science. The results of Balitbangdiklat’s research on Islamic boarding schools affiliated with NU concluded that Islamic boarding schools affiliated with NU are promote Salafia understanding which is based on the Yellow Book as its "ideology," (Kemenag.go.id). According to Marzuki in his book, every time scientific institutions are alive with various scientific activities, this radical thinking will disappear, and when these institutions fade, then radical thinking will be reborn (Marzuki & Benni, 2020).

In the author's opinion, this is because religious radicalism often arises as a result of religious interpretations that are understood superficially and literally, without any verification process from authoritative sources (books by Ulama). Therefore, the legal scientific base that NU still adopts to this day is more or less able to control the seeds of radicalism that are spreading more and more massively.

Several of the factors above are relevant enough to place NU at the forefront of efforts to counter radicalism based on religion. More than that, NU has also transformed its da’wah to meet the demands of the times. In order to maintain its existence as an organization with Aswaja beliefs in the digital era, NU has formed a special cyber team tasked with filtering information in cyberspace. One of NU's da'wah efforts in the digital space is carried out by managing the da'wah theme itself. NU develops da'wah themes that represent NU ideology to make it easier for Internet users to get references about Aswaja, who is a nationalist, not a radical.

In addition to transmitting and neutralizing information that deviates from Aswaja, NU also performs cyber tasks by designating scholars who obey the Aswaya Fikrah as references for religious knowledge when needed. This cyber facility allows a Muslim to interact and gain access to Islamic information easily and at the same time, anticipating information that was previously exploited by radicals (Utami, 2021).

**NU Online and Digital Platform**

Since its establishment in 1926, NU (Nahdlatul Ulama) has undertaken various activities, one of which is publishing. A number of media became information media, such as Soeara Nahdlatoel Oelama (1927), News Nahdlateel Oelama (1930), Suluh Nahdatuel Oelama (1940), Ambassador Society (1950), Risale Islamiyah (1960), Warta NU (1980), and Tabloid Time (2000). In 1999, at the NU Lirboyo Congress, the forum recommended that NU manage digital media, considering the demands of current developments. Four years later, NU Online was formally established under the domain www.nu.or.id, with Abdul Mun'im DZ as director and editor-in-chief (Sarjoko, 2021).

The emergence of NU Online itself is the answer to the long journey of NU in building mass media that was previously
based on print. The creation of NU Online also demonstrates the presence of NU in a new phase of communication and information media development, which indirectly encourages the public to be able to keep up with the current rapid technological developments. Since its establishment in 2003 until today, NU Online has been able and continues to innovate and facilitate the transmission of information to the public. NU Online is also consistent in disseminating current news related to NU, national news, and other news about the Islamic world (T Fahruddin, 2021). The presence of NU Online itself brings some of the purposes outlined in the following vision for NU Online. NU Online did not exist without clear goals. Some of these goals have been stated in the following NU Online vision,

a. Providing information that upholds the values of peace, tolerance, moderation and justice
b. Become a means of disseminating policies, attitudes and activities within NU
c. Teach and direct NU residents and the wider community to surf the internet in a healthy manner
d. Providing guidance in the development of cyberspace in the NU environment

Regarding the role and functions of NU Online as a counter-discourse to radicalism, according to Shafiq Ali, the editor of Nu Online, NU Online's main focus is not against radicalism but rather on upholding the teachings of NU to remain followed by the Muslim majority in Indonesia. In an interview, he explained that NU Online can introduce its own religious ideology in the form of a religious view or interpretation of the NU version. (tawasuth, moderate, tolerant, accept Pancasila), so at the same time, it can suppress the level of radicalism itself. Therefore, according to the authors, NU Online's counter-narrative approach to radicalism is more about strengthening its identity, either as a religious organization or as the religious perspective itself.

For example, a moderate religious perspective is aimed at NU Online by producing content that encourages dialogue between religious communities, respect for diversity, and anti-violence in the name of religion. Strengthening the identity of NU Online as an organization can be seen in posts related to religious rituals that are common among the inhabitants of Nahdliyin. (tahlil, maulid, manaqib, etc.). The existence of these rituals has been identified by society as characteristic of the citizens of NU. These publications of rituals are increasingly strengthening the identity of NU as a religious organization that has authority in society. When the NU authority in the digital space begins to strengthen, then at that moment, the NU can fight the narrative of radicalism more optimally.

**Counter Radicalization Interpretation of Jihad Verses**

As a religious organization that preserves traditional science in its education system, this is also visible in NU's actions in the digital world. Most of the articles on the NU Online website always refer to
classical books and the opinions of scholars as the basis for their arguments. Some of the books quoted include Jami’ al-Bayan (Imam At-Thabari), Mafatih al-Ghaib (Imam Ar-Razi), Ihya Ulumuddin (Imam Al-Ghazali), Zadul Masir fi Ilmit Tafsir (Ibnu al-Jauzi), and Hasiyiah T’anatut Thalibin (Sayyid Abu Bakri Syatha). I am also referring to the opinions of several contemporary scholars, such as Sa’id Ramadhan Al-Buthi and M. Ali As-Shabuni, as well as Indonesian scholars who still exist today, especially in tafsir, such as Muhammad Quraish Shihab and KH. Bahaudin Nur Salim (Gus Baha). The names of these books are found in several articles related to counter-radicalism in jihadist verses.

Quoting the books and opinions of the ulama above is not only a characteristic or identity in itself as a NU-style literacy product. However, in turn it can increase public trust in the credibility of the narrative that is built because it has clear references and sources. This more or less determines NU’s capability as a community organization that actively carries out efforts to counter radicalism through a religious interpretation approach.

Of the 20 NU Online articles that the author managed to collect using keywords in search engines, there are 13 articles that quote verses from the Qur’an complete with interpretations. The verses collected are quite varied, but dominated by verses containing the term qital in the context of war. The most quoted verse is QS. Al-Baqarah verses 190-194 and 216 which contain many qital terms. Also on the verse. on QS. An-Nisaa’ 74-76, QS. Al-Hajj 39 and QS. Muhammad verse 4 with the same term. There is also a verse of war represented by the term "infiru" in QS. At-Taubah.

The efforts to counter the radicalization of jihad verses by NU Online are carried out in at least three ways, namely by deconstructing the meaning, reconstructing the meaning, and counter-narrating the jihad verses. First, deconstruct the meaning of jihad, which has always been associated with destructive and confrontational actions. The narrative built by NU Online seems to lead to criticism of the textualist model of meaning without paying attention to the context of the times. For example, in the plural Indonesian context, jihad can be interpreted as an effort to maintain national stability. This can be done, among other things, by maintaining harmony between religious communities. In this case, NU Online has contextualized the interpretation of the jihad verse in order to deconstruct the meaning of jihad, which has become massive among radicals. Therefore, the meaning of jihad, which originally seemed hard and rigid, has become more fluid and flexible.

This deconstruction is strengthened by the negative framing by NU Online regarding the interpretation of other groups who tend to be radical. This framing is carried out

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2 Keyword: verse of jihad. In the span of time publication last 10 years.
directly or indirectly. Direct negative framing is usually clear from the headline of the article. Sometimes NU Online creates headline narratives that corner radicals, for example “Catatan Penistaan ISIS Terhadap Hadits” or implicitly quoting the views of NU figures who reject radicalism. For example, in one of the titled articles “Ini Tiga Hal yang Harus Diluruskan dari ISIS Menurut Waketum PBNU.”

It's just that there isn't much NU Online content that directly frames other groups negatively. This is different from the counter-narrative model called for by other media, such as Harakatuna.com, which seems aggressive in fighting against radicalism. Harakatuna not only counter-narratives but also counter-propaganda and counter-ideology with radicalism. So that the media does not hesitate to openly frame negative groups or figures with radical views (Setia and Haq, 2023). Instead of carrying out negative framing of other groups openly and massively, NU Online is doing more counter-narratives by strengthening its identity as a moderate religious organization and having a strong national commitment.

Second After deconstruction, the next step is to reconstruct the meaning of jihad. This includes emphasizing the breadth of the meaning of jihad, especially when linked to a very different social context and era. If so far, radical groups have interpreted jihad as war and murder, then NU Online reinforces the narrative that jihad has a broader meaning. Several articles explain the meaning of jihad as a struggle to strengthen the economy and education of society, or jihad against lust. Jihad is also interpreted as an effort to fight thoughts that can damage national stability, such as liberalism, fundamentalism, and westernization, including jihad against radicalism itself (nu.or.id).

The third is an effort to counter the narrative of radicalism. As an Islamic organization that was born in Indonesia, NU adopts many religious viewpoints in an Indonesian context. In this case, NU Online is also campaigning for unique Indonesian religious concepts as a counter-narrative to radicalism. Such as the concepts of religious moderation, multiculturalism, and Islam Nusantara. The basic principles of these concepts are actually the antithesis of radicalism itself. So far, radicalism has been synonymous with extreme, exclusive, and intolerant attitudes towards local culture. Therefore, new concepts emerge whose basic premise is the antithesis of radicalism.

For example, the concept of religious moderation requires a moderate attitude in religion so that a person does not easily fall into understandings that lead to extreme actions such as radicalism and terrorism. Or the concept of multiculturalism as the antithesis of the exclusive and intolerant attitude of radical groups. As well as the concept of Islam Nusantara, which tries to create a dialogue between religion and local culture as the antithesis of puritanism. Uniquely in several NU Online articles, the explanation of the concepts above also cannot be separated from citing verses from the Koran as the basis of the
argument. It's just that the verses quoted tend to have a peaceful nuance. In the author's opinion, the peaceful verses were chosen to counter the popularity of war and qital verses due to radicalism propaganda. The three patterns above show real efforts from NU Online to counter-radicalism based on religion through the interpretation of verses from the Koran.

As the website of the largest religious organization, the counter-narrative carried out by NU Online shows more of its identity. This seems to have been done by NU Online as an effort to counter radicalism as well as an effort to maintain its existence as a moderate-traditionalist Islamic group amidst the onslaught of extreme-reformative ideologies. NU Online shows its traditional side and originality by continuing to refer to scholars and classical books in almost every post. NU Online also campaigns for moderate Islamic teachings through the implementation of the basic principles of NU (tawasut, tasamuh, tawazun, and i’tidal). This can be observed through the narratives and arguments built into each publication. Not only that, NU Online has also shown a firm stance regarding its position as a religious organization with a national commitment. This can be seen in NU's counter-narrative against khilafisme.

CONCLUSION
NU Online has expanded its influence in counter-narrative efforts to strengthen its identity as a moderate religious organization with a national commitment. The interpretation of the Jihad verses is performed in at least three ways, namely by deconstructing the meaning, reconstructing the meaning, and counter-narrating the jihad verse. The deconstruction of significance is seen in the attempt to contextualize the jihad verses that are adapted to the conditions and changes of the times. On the other hand, NU Online also does negative framing of the interpretations of other groups, although the number is not massive. The reconstruction of the meaning of jihad is now done online by emphasizing the comprehension of the jihad context that can be understood more widely. While the counter-narrative done by NU is the introduction of verses with peaceful nuances and campaigns for concepts of diversity typical of Indonesia as the concept of religious moderation, multiculturalism, and Islam Nusantara as an anti-radicalism thesis.

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