

RELIGIOUS MODERATION IN POST RELIGIOUS CONFLICT COMMUNITY: AS IMPLIED IN POSO INFLUENCER'S SOCIAL MEDIA

Nensia

Badan Riset dan Inovasi Nasional

Nensia.s@brin.go.id

Abstract

Poso as a post religious conflict region is wellknown by its stigma as terrorist city. In a city with such historical background, multicultural, and religions make people living in anxiety. Thus, the ministry of religious affairs has tried several efforts including campaign of religious moderation through conventional ways and publication of religious moderation book in October 2019. Regarding to this, the writer would like to analyze the support of Poso youth in religious moderation campaign as post-religious conflict community through millenials ways, social media. The writer used library research with descriptive qualitative approach. The data were collected through Instagram spesifically the posts relating to religious moderation posted by the local influencer accounts and supporting information through journals and e-book. The research found that mostly influencer's instagram support religious moderation by post content nuances moderational values but only a few of them doing it seriously and regularly. This shows Poso youth need to be made more aware of the urgency of religious moderation in Poso and the importance of spreading the information through social media in order to maintain youth resilience against interfaith issues. Also, the mission that implied from the signal words of moderational values used by them as caption or content shown the influencers are trying to do rebranding. They are in the effort to change the stigma of Poso by supporting religious moderation campaign.

Keywords:*Religious Moderation; Post-Religious Conflict; Social Media; inter-faith community.*

A. Introduction

Indonesia is a wealth country not only by its richness of cultural diversity, but also vary by religion and beliefs. Eventhough, from each religious historical journey have faced numerous problems, refusal, and also conflict. Unfortunately, some people can see the beauty and harmony in differences eventhough more people find it difficult to accept other beliefs. It even leads to a complicated conflict, i.e., religious conflict where in some cases it was not only a mere conflict but a chaotic terror that took people's life brutally. One of them is interfaith conflict of Islam-Christian in Poso, Central Sulawesi of Indonesia.

The Poso conflict that emerged in 1998 have caused a life changing reality of the society. Before the conflict, Muslim and Christians were live in peace because they hold on to their local wisdom, *sintuwu maroso*. It is a heritage from the ancestors that they teach to their descendants as a core identity of the people. Unfortunately, the harmony which was existed before the conflict turned to a life-threatening situation that can be easily triggered until now. It causes people living in anxiety all the time. It indicates the reconciliation done by several parties shows that even after the conflict, the society has not achieved the ideal term of peace yet so that it could bring back the harmony that existed long before the conflict.

Regarding to this matter, several researchers have analysed the situation. One of them, in 2021 research conducted by Ilovia et al., entitled "Conflict in Poso: History and the Resolution Efforts"¹, concluded that several efforts have been tried in order to solve the conflict. Yet, some people have forgotten the traumatic scene, but there are not only a few that hardly cannot forget the traumatic feeling along with the fear and anxiety. Also, the story of the dark past being told to the next young generation causing an unfinished religious sentiment. It is impossible to forbid the conflict survivor to tell such traumatic history in order to avoid the resentment being passed on to the descendants. This is an informatif analysis that provide the recent phycological situation that endure by the society since day one. It is just at the end of the article; the readers are hung by curiosity of further efforts that will truly be the agent of peace inside-out.

The second research is "Menggaungkan Moderasi Beragama melalui Media Sosial" by Jan Romi P Saragih et al²., contain information about religious moderation, the role of social media, and the importance of sharing information on religious moderation in social media. Overall, the information suggests people to support religious moderation campaign through sosial media for good. Referring to this article, further analysis on the implementation will completed this research.

Another research, "Moderation of Islamic Messages Based on Cyber Media: Discourse Analysis on the nu.or.id and muhammadiyah.or.id Sites", by Shafira Choirunnisa and Ali Nurdin³ in 2020. This research combines moderation and digital space which shows a supportive act on religious moderation through religious website spesifically for muslim. Apart from this, further action can consider research relating to social media that is used commonly by many people from various religion.

¹ Ilovia Ayaregita Widayat et al., "Konflik Poso : Sejarah Dan Upaya Penyelesaiannya," *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL* 13, no. 1 (2021): 8, doi:10.24114/jupiiis.v13i1.18618.

² Jan Romi Perdana Saragih, Martina Novalina, and Herman Pakiding, "Menggaungkan Moderasi Beragama Melalui Media Sosial," *PROSIDING PELITA BANGSA* 1, no. 2 (2021): 171, doi:10.30995/ppb.v1i2.517.

³ Shafira Choirunnisa and Ali Nurdin, "Moderation of Islamic Messages Based on Cyber Media: Discourse Analysis on the Nu.or.Id and Muhammadiyah.or.Id Sites," *SSRN Electronic Journal*, 2021, 231, doi:10.2139/ssrn.3738315.

Therefore, from these previous researchs and its possibility of further studies, the writer would like to support it by doing an analysis on the implementation of religious moderation in digital space since sharing information through digital space is very easy and massive. It made social media has become a new commodity in spreading hatred or certain religious ideology and interests of groups that has different beliefs with others⁴.

At the same time, Research and Development and Training Center Ministry of Religious Affairs has published a book entitled "Moderasi Beragama" which means religious moderation in October 1st 2019 in order to completed and strengthen previous religious ministry efforts that have been implemented⁵. The socialization of this policy is well spread. Even it has a simplified form known as "Buku Saku Moderasi Beragama", a brief comprehension form of the book. Thus, referring to nowadays habit which make social media as the most wanted media to be accessed, social media can be one of the best options in supporting this policy. While the most used social media is *Facebook* and *Instagram*. At the moment, Instagram is used by a billion active user which this opportunity providing content creator to create informatif, persuasif, even provocative information⁶. This makes substance of instagram post relating to religion become a very prominent issue. Moreover, in a post religious conflict community such as Poso that is still prone to conflict. Also, as the history is passed down to the young generation causing the pain still remain. Considering the youth is the future key of the community, the writer is curious on a fact the Poso youth perceive this bitter truth while they have to maintain religious moderation since being moderate as a religious Indonesian is very important in the diversity in order to maintain peace⁷. Therefore, the writer would like to find out whether the Poso youth take action in religious moderation, the way and its further challenge as well, through Instagram as the most used social media. Hence, the difference of the previous researches; the focus of research area which is post religious conflict community at once conflict prone community of Poso, along with the way the youth community supports or maintain religious moderation through social media.

Thus, in conducting the research, the writer used library research with descriptive qualitative approach. The data were collected through Instagram spesifically the posts relating to religious moderation posted by the local influencer accounts and supporting information through journals and e-book. The publication of

⁴ Wildani Hefni, "Religious Moderation in The Digital Space: Case Study of Mainstreaming Religious Moderation among Islamic Higher Education Institutions," *Jurnal Bimas Islam* 13, no. 1 (2020): 4.

⁵ Kementrian Agama RI, *Moderasi Beragama*, Pertama (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

⁶ I Komang Angga Maha Putra and Kadek Angga Dwi Astina, "PEMANFAATAN MEDIA INSTAGRAM MULTIPLE POST SEBAGAI SARANA EDUKASI BERBASIS VISUAL BAGI WARGANET," *Jurnal Nawala Visual* 1, no. 2 (2019): 1, doi:10.35886/nawalavisual.v1i2.42.

⁷ Apri Wardana Ritonga, "Konsep Internalisasi Nilai-Nilai Moderasi the Concept of Internalizing the Values of Religious," *Al-Afkar, Journal for Islamic Studies* 4, no. 1 (2021): 73.

“Moderasi Beragama” book along with the mainstreaming efforts become the scope of period chosen by the writer as a matter of the chosen instagram posts which starting from October 2019. This way, the writer would only choose the posts after October 2019 to July 2022 which contain any information related to religious moderation from local influencer account of Poso.

The purpose of this research is to find out the campaign of instagram content relating to religious moderation by influencer of Poso Youth whether it is a community account or personal influencer account, the way and the response of the society especially the post-religious conflict society. The account of Poso youth and influencing community were chosen by considering the most seen and influenced account must be account with numerous followers in order to ensure that it really influences the Poso society especially the young generation as the future key. Hopefully, by studying local influence through an easy, fast, and most accessed way can discover a certain customary or traditional way of the community in communicating religious moderation via instagram.

B. Results and Discussion

As found by Rachma and Anisa in Desember 2021, misconception on religious understanding is still developing in society⁸. Evenmore, by the support of internet and online media such as Facebook, Twitter, Tiktok and many others, the spreading of misconception developed quickly and easily. Without capability in filtering and analyzing information, people especially young generation can be easily provoked and shared hatred. Thus, spreading religious moderation can be a solution in dealing with this problem. Yet of course a conventional way as in-house da’wah or lecture can not defeat the speed of internet. Therefore, by also using online media considered as a compatible way. In this case, instagram post of Poso community or personal account considered as infuencer with many followers are chosen social media as the analysis object.

The Urgency of Religious Moderation in Poso as Post-Religious Conflict Community

It is an inevitable fact that Indonesian perception on religious moderation vary caused by differences in beliefs, local culture, local custom, local historical heritage, even environment and habit. In perceiving a case or phenomenon, older people might be wise by learning from life experiences so that they will probably rethink or double check before judging. In spite of that, young people are to be worried. Their role as the future key makes them should be treated carefully, but on the contrary, their behaviour is kind of reckless. However, it is normal because as a teenager, they are still struggling

⁸ Rachma Widiningtyas Wibowo and Anisa Siti Nurjanah, “Aktualisasi Moderasi Beragama Abad 21 Melalui Media Sosial,” *Madania: Jurnal Ilmu-Ilmu Keislaman* 11, no. 2 (2021): 1.

with their own ego. Thus, there will be needed a comfortable, fit, compatible, fun and at least sophisticated way in getting their attention. Moreover, in communicating inward things such as mainstreaming religious moderation and asking for their participation.

On top of that, changes in the effort of spreading religious moderation needed to be transformed to interesting way. Nowadays, in sharing moderation will be more appropriate not only by visiting mosque or community (offline) but visiting digital space is more likely prefer by many people especially the millenials. Disseminating religious moderation used to mostly done by conventional bureaucratic ways such as seminar, FGD, training which usually only attend by certain types of communities meanwhile one of prominent target is the young generation or the millenials who are prone to radical and intolerance issues. They are not quite interested in such conventional ways but more to flexible ways which is through social media. It also will cover more people. However, they are still dominated by religious value referring to exclusivity.

Since sharing issues using digital space is very convenient and intense causing social media has become a new area for spreading the hatred of groups with different beliefs and certain religious ideologies and interests. It is commonly seen in social media that there are still many people can easily be triggered and persuaded by false information that led to conflict involved religion in comment section of a post. They even repost it right away without confirming the truth and the validity of the information. Then it causes more conflict by involving new readers from the repost. The worst is that it keeps on growing by numbers of repost implying human (not robot) are more excited in spreading false post than the boring truth⁹. Indeed, it is an inevitable reality. Fortunately, the bullet in fighting it is just doing the same thing with different content; the truth, valid, and peace. So, post and re-post the right information are needed to balance or cover the false and disunity information. In another word, if one or more content on radicalims have spread, by multiplying the content of religious moderation then at least naration on moderation has also spreaded twice more than the radicalism one.

However, an extensive access in using social media should be coherent with ability in analysing information through literacy. The role of editors or gatekeepers is prominent. Without them, information in the social media is disseminated through unmediated processes. Therefore, promoting religious education on social media platforms requires the involvement of scholars and instructor or teachers in the role of “strategic strengtheners”¹⁰. This is an agent that reinforce the content promoting religious literacy while recognizes the challenges posed by the platform.

⁹ Soroush Vosoughi, Deb Roy, and Sinan Aral, “The Spread of True and False News Online,” *Science* 359, no. 6380 (2018), doi:10.1126/science.aap9559.

¹⁰ Andrew M. Henry, “Religious Literacy in Social Media: A Need for Strategic Amplification,” *Religion and Education* 48, no. 1 (2021): 89, doi:10.1080/15507394.2021.1876507.

Thus, the actualization of religious moderation in social media requires religious literacy and media literacy. Religious literacy for Poso youth is urgent because of the conflict history and clustering of areas based on religion. There are villages known as christian areas which is not in the city center, while the muslim mostly in the city and other villages, also for hindu habited certain areas as a community. These clustering can be a triggering aspect that endanger the peace in Poso.

The second one is media literacy, which also needed to be adequated to Poso millenials. In media literacy contain understanding of digital ethic. It encourages millenials to be more responsible because the Poso millenials need it so that they would not repost or shared provocative content. Since the risk is even multiplied in Poso as post religious conflict area because the issue is more sensitive to many people especially the survivor, the victim. From the outside, they are looked fine by the coping mechanism that they took by suppressing the ideas and memory of the conflict. Yet on the inside, it is easy to be recalled causing anxiety that can come up to the surface. Anxiety means real peace has not achieve yet.

Another reason of urgency in spreading religious moderation in Poso is the fact that a deep pain is not easy to be healed. Therefore, "Rumah Katu" coomunity choose not to talk about the conflict because it will awaken the trauma of people who have succeded to bury it deep but it stays in preconscious level of mind that can be easily recalled¹¹. There are not a few that still cannot forget the pain of losing beloved people, houses that being burned, broken mental, even ghosted by nightmare about the pain memory. Moreover, some people left Poso and abandoned their property because they were trauma and planning on not going back to Poso. Unfortunately, the burned houses or abandoned ruins still can be seen in many places leaving the trauma that still linger on. The pain is greater to women and children as their husband or father were killed and raped¹². All of these feelings potential make them difficult to forgive and perform tolerance.

Moreover, there are still many people who believe that having tolerance to different religion adherent means betraying their own faith and God. Then this becomes one case in Poso as its multicultural, vary by ethnic, and multireligious community. Also, small grouping not only from territorial but also involved in economical sectors such as in trading (central market), muslim Buginese are dominating while in handcraft and selling foods are dominated by Javanese then led to different welfare level. Sometimes, certain custom or way of life does not make sense by others which make them difficult to be close or accept each other. This led to a weak harmony which

¹¹ Nanang Wijaya, "RESOLUSI KONFLIK BERBASIS BUDAYA OLEH MASYARAKAT KABUPATEN POSO," *Jurnal Kolaborasi Resolusi Konflik* 2, no. 1 (2020): 60, doi:10.24198/jkrk.v2i1.27048.

¹² Asnath Niwa Natar, "Trauma Healing Bagi Perempuan Korban Konflik: Belajar Dari Konflik Maluku Dan Poso," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 4, no. 1 (2019): 7, doi:10.30648/dun.v4i1.205.

endanger the unity that already considered as prone to religious conflict because it is possible the remains hatred or trauma hide the embryo of intolerance but can come up as “open conflict” in times.

Actually, this perception is just a mere misunderstanding due to the lack of enthusiasm in allowing time to know better. Many people see with their ears. They think being moderate means mixing the truth of what perceive is good for the country while abandoning the identity of each religion. The fact is truth does not only come from one religion or one community but it also found in other religion¹³. Being inclusive is needed to be mainstreamed in post religious conflict community.

In order to leave exclusivity, prejudice on stereotypes to other religion, ethnic, and and discrimination needed to be mainstream in Poso villages that habited by only one religion. Prejudice is often possible in communities with diversity which become a “unity enforcement” that bind the society but also can become the factor of clash between culture, religion, ethnicity, and other life values.

A research result in 2021 shows that people of Poso still bound by the memory of the conflict which obstructing the real peace, in-ward and out-ward¹⁴. Thus, breaking the chain of hatred and trauma is needed as soon as possible because more people will be dragged on grudge by delaying in-ward effort which is enforcing harmony through religious moderation.

Not only breaking hatred chain of the survivor, but also of the terrorist family. Another urgent reason is abolishing the embryo of extremist who wants to establish muslim country¹⁵. This refers to the descendants of the mujahideen (how they called themselves) who has trauma possibly inherit the extremism ideology. As informed in a recent web article that school has role in spreading radicalism in Poso involving two islamic school in Kayamanya and Malino. Most of the students are children of the mujahideen (MIT) who hold grudge by witnessing their parents being captured. The parents ensure that regeneration continues, through inheriting and inculcating the ideology of jihad from an early age in their children¹⁶. Hence, there are two targets of chain-breaking which it is a serious homework for all, the survivors and the mujahideen children.

¹³ Agus Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity,” *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 49.

¹⁴ M. Saleh Laha, Fatmawada Sudarman, and Moh. Nutfa, “KEHIDUPAN PASCA KONFLIK DAN KETEGANGAN RELASI SOSIAL: SUATU ANCAMAN KEHANCURAN SOCIAL CAPITAL TRUST,” *PREDESTINATION: Journal of Society and Culture* 1, no. 2 (2021): 109, doi:10.26858/prd.v1i2.18549.

¹⁵ Kirsten E. Schulze, “From Ambon to Poso: Comparative and Evolutionary Aspects of Local Jihad in Indonesia,” *Contemporary Southeast Asia* 41, no. 1 (2019): 35, doi:10.1355/cs41-1c.

¹⁶ Rani Dwi (UGM) Putri and Najib (UGM) Azca, “Cerita Anak-Anak Mantan Mujahidin Di Poso_ Trauma Kekerasan Aparat Dan Berpotensi Mewarisi Ideologi Ekstremisme,” 2022, <https://theconversation.com/cerita-anak-anak-mantan-mujahidin-di-poso-trauma-kekerasan-aparat-dan-berpotensi-mewarisi-ideologi-ekstremisme-184432>.

An extra urgent reason appeared when in January 2022, Sandiaga Uno as Minister of Tourism and Creative Economy, said Poso need to move quickly to collaborate and to change the negative stigma of Poso Regency, which is prone to conflict, into a friendly and safe area for tourists to visit¹⁷. Poso is wellknown by its stigma as conflict area invested by terrorist. Unfortunately, people are afraid to make Poso as tourist destination because of this stigma whereas Poso has many beautiful tourism spots. One of them is Inbo beach which its beauty can be compared to Bira beach in Bulukumba. It is rich by its colourful coral reef, fishes, crystal clear water, white sandy beach, and palm trees. From this, Poso can be awakened by promoting the tourism but first the stigma needs to be changed first. Hence, rebranding Poso through religious moderation is one of way to go¹⁸.

In order to do that, millennial as regeneration is the best agent in dealing with this problem. The influencer community of Poso has involved in multireligion activities in order to maintain the situation but their awareness in supporting the ministry of religious affairs policy on religious moderation through social media is also a thing to be aware of since they are known as Instagram active user and prone to conflict.

Poso Influencers Response to Religious Moderation through Social-Media

Referring to the strategy taken by ministry of Religious Affairs in order to accommodating the reinforcement of religious moderation in October 2019 has published a book of moderation and its brief appealing form, a pocket book. In social media can be seen that the people expect the government to clear out radicalism or extremism problem while the society also try their best in Poso. Hereby, the writer would like to analyze the support of Poso youth as a young generation after the publication of moderation book which is October 2019 until July 2022 through social media. Instagram is chosen due to its popularity among millennials and influencers community must have an account contained their activities information.

Correspondingly, in the book contain four indicators of moderation; national commitment, tolerance, anti-violence, accomodative to local culture¹⁹. Besides indicators, being moderate also signified by moderational values such as inklusive, fair, unity, peace, and many more with thought patterns which is open up to science development and the use of contextual jihad²⁰.

¹⁷ Referensia.id, "Sandiaga Uno_ Gerak Cepat Untuk Poso Aman Dikunjungi Wisatawan - Referensia," *Sandiaga Uno: Gerak Cepat Untuk Poso Aman Dikunjungi Wisatawan*, 2022, 1, <https://referensia.id/sandiaga-uno-gerak-cepat-untuk-poso-aman-dikunjungi-wisatawan/2/>.

¹⁸ Andi Akifah, Rizqy Alfiyaty, and Nabillah Sasha Monica, "Rebranding of Poso Regency Tourism After Social Conflict," *JURNAL PENELITIAN KOMUNIKASI DAN OPINI PUBLIK* 25, no. 1 (2021): 31, doi:10.33299/jpkop.25.1.3400.

¹⁹ Kementrian Agama RI, *Moderasi Beragama*, 59.

²⁰ Choirunissa and Nurdin, "Moderation of Islamic Messages Based on Cyber Media: Discourse Analysis on the Nu.or.Id and Muhammadiyah.or.Id Sites," 186.

After collecting the Instagram accounts, filtering the most appropriate accounts, coding types of data, and analyzing them, the writer found that all Instagram accounts of influencers and community uploaded congratulating posts on holy days of other religions such as, Vesak day, Chinese New Year, Christmas day, Galungan and Kuningan day, Ied Fitri, etc when there are many people still believe that admitting tolerance with another religion is breaking their own faith even for congratulating another religion's celebration such as Christmas day, Galungan and etc.

Although several accounts were not uploaded all of those days but still, they uploaded a few of them. It was just the caption mostly do not underline about keeping the harmony, but several did. They were just mere congratulations that did not contain words valued moderation but some did such as using words or phrases of "creating peace", "a moment to strengthen tolerance and brotherhood", "my bestfriends, brother and sister", "moving together in peace". Such words contain values of being moderate by persuading and reminding each other without exclusivity. Unfortunately, the rest of the account without such captions or even did not upload those made an impression that they are not quite aware that they can actually maintain religious moderation through Instagram posts since they have many local youth followers.

After all, only a few community influencers on Instagram in Poso that actively perform or spread content related to religious moderation. Yet, these few numbers really did it seriously by regularly posting various forms of content on maintaining solidarity and tolerance. It means that they do realize that they can be agents of moderation not only through conventional ways but also through social media. The attractive contents of these active accounts were offering room in their yard for free named "Kamar singgah topelinja" by posting the photo of a room made out of wood situated in a green yard that is environmentally friendly. Its caption enriches the value of moderation by saying that for them the price is getting new brother/sister and spreading out news that Poso is safe and beautiful to visit. A message of rebranding implied in this post by helping change the stigma of Poso through Instagram. Unfortunately, the enthusiasm of the followers was not as expected by looking at the comments section but the followers who like it quite a lot.

The next is content on Ramadhan day and sharing iftar meals done by collaboration of Christians and Muslims. In the video can be seen the harmony when the Muslims were listening to the da'wah while the Christians help them preparing the iftar. This shows that the spirit in spreading solidarity and tolerance is well maintained. It sets a good example to others that no need to be afraid of being together even though in different beliefs. The zero response in comment section unfortunately shows less realization of the millennials. Another post is a photo with a group of different people along with its caption saying that it was situated in a place to gather without any stigma and discrimination. This shows the realization that rebranding is needed to change the

stigma and by repeating such caption means they do realize that Poso stigma is known by many people outside of Poso. This utilization of Instagram is used wisely.

Also, information on kinship activity was shared. It was an animation picture about collaboration camp in order to keep the interfaith friendship by underlining the words of moderational values as caption. A well-done example not only conducted offline but they also realize by posting invitation for any people through the Instagram shows that the brotherhood is being maintained. There also another post about food photo and local community activity which is solidarity act program. Besides, one simple way by post a photo located in the yard written on board "ngana, kita, torang, dorang basudara" with additional highlight saying there is no differences only unity and brotherhood. It is simple yet easy and artistic. It implies that this influencer account regularly campaign the tolerance and unity mean full realization of Poso needs along with their role as young generation.

An extra way in moderational campaign posted by the influencers was involving local culture or local wisdom related to harmony. In fact, Poso is rich by their local wisdom that related to religious moderation. One of them is "Mesale" in Poso local language or "Sambatan" in Javanese language. It is a culture about helping each other between Javanese and Pamona ethnic. These two ethnics are living in one same village but does not mean Pamona feeling exclusive over Javanese as transmigrant. They even perform the indicator of religious moderation by accommodative to other local culture. They help each other in harmony. By posting about this, the influencer realized that they have assets in unity matter, it just needs to be spread out and make other people realize.

Another cultural way is informing and reminding people about three values of "sintuwu maroso" and its caption that it will be continued by the young generation. Its values teach people to living in harmony with other in differences. It is signified indicator of tolerance. There is also one similar indicator implied in the culture of "Malanggo", a tradition that make people stay awake one night in order to keep the solidarity because whole night discussion is about warm social and kinship topics. Then followed by post food photo written "padungku saling jaga" which means that a feast to care each other. The photo is attractive might be in order to attract milenial's attention.

A remarkable way is a post about charity perform by "Paguyuban Tionghoa" who help other people with different religion as disaster victim. Eventhough they are Tionghoa, the caption is accommodative to local culture which mention solidarity and strong together (indicator of nationalism spirit) and "Mombetuwunaka (hidup saling menghargai), mombepatuwu (hidup saling menghidupi), and mombesungko (hidup saling menolong)" as harmony guardian for hundred years. Another social activity shown in a post perform by several communities by influencing TOUR (tolerant

culture) in orphanage and mosques. Again, in this post also highlight caption that hoping from the activity enriches tolerance and peace in Poso. Next post involving the police by doing a FGD themed reinforcing solidarity to abolish terrorism act. This shows indicator of national commitment. It is one good post because it shows police and young generation support each other. That way, the millenials should be braver against such issues.

The same post was also performed involving communities' collaboration with a photo written "Jaga maroso" and a training activity. The moderational values was states in caption applying peace values, peace lecture, recognizing identity, stereotype, critical thinking and making peace content. What a complete way shows that active realization by not only in the words but also act and spread it. They do realize that in mainstreaming tolerance or moderation need digital space because conventional way is not enough to break the radical chain. They even taught critical thinking which is needed in order to be wise in using social media and they would not be easy provoked by intolerance issues.

There are also many other activities that support religious moderation such as "Lapak Kampung" with its caption contain moderation signal words, "bakudapa", solidarity, and avoiding domination. Next is Friday action after Friday prayer regularly helping othe rpeople by giving food. It was performed by muslims with their attribute after Friday prayer makes them look religious fanatic and intolerance to other religion but the reality is they are tolerance proved by their post about Merry Christmas and Happy New Year. Another activity is "ToleRUNsi 2022" were posted by several influencers account. This shows the big effort of many people in echoing tolerance. Further is Gusdur's birthday graphic design competition themed Gusdur and freedom in religion and beliefs. This is another level of spreading religious moderation which indicates national commitment. The strategy is right on target which is young generation because they are the one who usually able to do graphic design and the result must be posted thorough social media. Indirectly, it is multiplying a moderate content against provocative content out there. In addition, women movement also support religious moderation campaign by posting photo af women in "perempuan Poso bacarita damai" program. The caption is peace will be continued with inter-faith cooperation, and the most realistic ways in in economical sector. This shows the support of women because the role of women is important in an uncertain circumstance as a direct mediator between outside world to their children.

A historical approach was also used as a content in speading religious moderation. It was a religious historical post about the first arrival of Islam in Poso and well accepted by a pastor. It is a best practice of religious moderation performed hundred years ago. The caption mentioned that Mapane village and Malitu (*Mari Lihat*

Tuhan) abbreviated from "Lets see God", become the unity symbol among Christian and muslim in Poso. Even, they were not provoked by the religious conflict in Poso.

An approach through post songs also posted in different content, the first one is former central sulawesi governor created song entitled "Nalentora Malino" about peace using Indonesia and local language. The messages of the song for young people to do not argue each other and keep the kinship. These two signal words were highlighted in the photo showing the intention of the influencers to spread peace values to people. The second is a video of national anthem sang by muslims in a mosque before tarwih. There are comment on this but they did not implied support on this action.

Another type of post without spesifict caption on religious moderation is photo of mosques and churces. Eventhough there were no signal words of moderation used, but the meaning is implied. There are many of such photos which implied that muslim and christians are equal in Poso. Apart from it, there is one post with hundreds of comments. It was an open letter from a priest in Poso to the president in Mei 12, 2021. The sense of the letter demanded immediate solution that would bring the "real peace" due to recent murderer by MIT. Most of the comments shows that they were desperate with uncertain peace situation in Poso, they were begging for the best immediate solution so that they will not anxious anymore.

Last but not least, post by using memes content with picture of boy and a girl written that the girl is afraid to go to Poso because of the terrorist, then replied by the boy that he will be the first one who shot (stated love) to the girl, not the terrorist because Poso is safe. The caption is "cultural differences should not separate us from each other, but cultural diversity brings collective strength". This shows a campaign on tolerance and national commitment. There are many comments on this which generally stated that poso is safe. The second content which contain the same intention is sentence written about "be careful of Poso as it is a conflict region, not safe". The comments generally affirmative on this post. People who comment in these two contents posted by one influencer account felt different with another account who post about the letter from a priest which mostly said that Poso is still needed to be safe by the terrorist. This one account might in a mission of rebranding Poso in order to change the stigma of people outside Poso by spreading information that Poso is safe and they live in harmony.

C. Conclusion

Referring to the result research, the influencers of Poso youth supports the ministry of religious affairs in mainstreaming religious moderation through instagram since it is a platform that must be used by millenials. Eventhough only a few of them that take this urgency seriously by regularly post content regarding religious moderation in various types of content; 1) Collaboration activities with other

communities including inter-faith communities, focus group discussion, agent peace training, 2) congratulating other religion holly days and hero's days, 3) Local wisdom or local culture, 4) Arts (song), 5) Religious history, 6) Memes 7) Competition such as *ToleRUNsi* and Design graphic competition on Gusdur's Day.

In the analysis the writer relies on several indicators; national commitment, tolerance, anti-violence, accommodative toward local culture, and appreciation to minority without feeling exclusive. These are implied in the caption or written in the pictures or video. These indicators can be used in recognizing the strength of intention in performing religious moderation. As a result, mostly influencers instagram support religious moderation by post content nuances moderational values but only a few of them doing it seriously and regularly. This shows that only a few of them realize the urgency of religious moderation in Poso and the importance of spreading the information through social media. Also, from the enthusiasm of followers which shows the most commented post is content with stigma and terrorist issues.

There are also found signal words or phrases of moderational values in caption or photo/video which simplify the scanning process; free of hatred, free of hostility, peace, tolerance, struggle, integrity, brotherhood, kinship, our brother, diversity, safe and beautiful, unite, differences become treasure, without stigma, no discrimination, friendship, *baku bantu, baku jaga, sintuwu*, enforcing, strengthening, ngana, kita, torang, dorang basudara, solidarity, appreciate, help and care each other.

The mission that also implied from these signal words is that the influencers are doing rebranding. They are trying to change the stigma of Poso by supporting religious moderation campaign.

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