



Mosque, Media, and Moderation: Reframing Islamic Religious Narratives in the Digital Public Sphere of Indonesia

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Abstract

This study examines the role of the mosque in reframing moderate Islamic religious narratives within Indonesia's digital public sphere. As digital media increasingly shape religious discourse, mosques are challenged to maintain their authority while adapting to new communication environments. The objective of this research is to analyze how the mosque functions as a narrative agent in producing, curating, and disseminating moderate Islamic messages through digital platforms. This study employs a qualitative exploratory design, using digital observation, in-depth interviews, and documentation at Masjid Agung Jami' Kota Malang. Data were analyzed through data condensation, data display, and verification to identify patterns of narrative reframing. The findings reveal that the mosque actively performs issue clarification, inclusive communication strategies, and adaptive content production to counter polarization in digital spaces. By integrating symbolic religious authority with digital literacy practices, the mosque strengthens public perceptions of religious moderation and social cohesion. The study concludes that traditional religious institutions remain relevant in the digital era when they strategically engage with media technologies to promote inclusive and contextual Islamic narratives.

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INTRODUCTION

The study of the relationship between mosques, digital media, and Muslim religious narratives is important because of the rapid changes in the way religious

communication takes place in the digital age. Digital media technology not only facilitates the dissemination of religious information, but also reshapes the way Muslims interact, respond and interpret religious values in their social lives. In Indonesia, as the country with the largest Muslim population in the world, digital media has become the main public sphere for da'wah, theological discussions, and social debates. This has an impact on the way Islamic narratives are constructed and accepted by the wider public, especially the younger generation, thus determining the direction of religious moderation or polarization in the digital public space. This research is important because the gap between religious messages conveyed through digital media and the social conditions of real people can trigger interpretive conflicts, the spread of religious hoaxes, and social fragmentation. By examining how the media and mosque institutions together form a moderate narrative, this study aims to show the contribution of digital media to social stability and moderation awareness in Indonesia's pluralistic society.

Indonesian society faces a number of challenges in managing religious narratives in the digital space, including hoaxes, online extremism, and interpretive conflicts that have the potential to break social harmony. The results of previous research show that the online religious public sphere is vulnerable to the spread of hoaxes, conflicts and banal religio, as well as arguments that divide religious communities in Indonesia and Bangladesh, showing that the digitalization of religion not only provides space for dialogue but also a significant challenge to religious moderation. Furthermore, mainstream Islamic media and Islamic portals are sometimes dominant in seizing digital space, which has an impact on the representation of certain religious narratives and gives rise to interpretive competition among the media and Muslim communities (Handayani & Alfida, 2025a). This problem boils down to the need to further study the role of religious institutions (including mosques) and the media in reframing moderate

Islamic narratives in order to inhibit the spread of extreme content and strengthen social tolerance. Literature analysis also shows the tendency of radical narratives in digital media that can exacerbate religious polarization in the absence of effective moderation strategies (Handayani & Alfida, 2025a).

The Jami' Mosque in Malang City is one of the mosques that has had a significant transformation in religious communication practices in the digital era. The mosque, which historically functioned as a center for worship and face-to-face recitation, now also plays an active role in producing and disseminating da'wah content through social media such as Instagram and YouTube. Mosque administrators not only document sermons and studies but also repackage religious messages in the form of short videos, visual excerpts, and infographics that are more in line with the character of digital audiences, especially the younger generation and students in Malang City. In addition, when religious issues arise that go viral and have the potential to trigger polarization, mosques respond by providing clarifications and explanations that emphasize the values of tolerance, unity, and non-violence. This phenomenon shows that there is an institutional awareness that digital public space is a strategic arena in shaping religious opinions. Thus, the Jami' Mosque of Malang City not only maintains its traditional function, but also develops a new role as a producer of moderate Islamic narratives in the digital space. This phenomenon raises important questions about the role of the media and mosques as actors in the formation of religious discourse in the digital public realm and how the narrative built is able to respond to the need for moderation in a pluralistic society (Mahzumi et al., 2025).

Various studies have addressed the relationship between digital media and religious discourse in Indonesia. Research by (Handayani & Alfida, 2025a) highlights how platforms like YouTube are used as important mediums to convey religious moderation, reinforce the value of tolerance and reject violence in digital religious content. Sazali & Mustafa found that official channels such as "Kemenag

RI" use digital content to reinforce the idea of religious moderation with a significant variety of themes and netizens' participation (Sazali & Mustafa, 2023). On the other hand, Tohari & Mujlipah analyzes Islamic portals that are often used for commercial appeal or specific propaganda, suggesting that there are challenges in the independence of religious narratives in digital media (Achmad Tohari & Neneng Mujlipah, 2024). In addition, research by Yusuf & Mutiara analyzed how religious moderation content is disseminated through the Ministry of Religion's website, showing that moderation has become the orientation of government programs (Muthia et al., 2024). However, some research tends to focus on specific platforms such as YouTube or public portals without explicitly linking mosque institutions as traditional institutions that are the birthplace of religious narratives. This opens up space for research that incorporates the role of mosques in framing moderate narratives digitally.

In addition, studies on the digital public sphere and religious discourse have explored the impact of digitalization on traditional religious structures. Dhuhri et al. in a netnography analysis show the dislocation of the Islamic scientific tradition due to the influence of digital media, so that traditional and modern interpretations often meet conflicts in the digital realm (Dhuhri et al., 2025). (Muthiah et al., 2025) research shows that digital discussion programs such as *Dialectics* become a deliberative space for national fiqh discourse that includes plurality. Meanwhile, the study of *Alif.id* and *IBTimes.id* communication strategies by Aprilyawati & Nurudin highlights the strategy of moderate Islamic media in the context of digital da'wah content, but is still limited to aspects of communication strategies without tracing the contribution of mosque institutions (Aprilyawati & Nurudin, 2022). A common weakness of this study is the fragmented focus on specific media or platforms, without holistically mapping the relationship between mosques as traditional institutions, digital media, and moderate narratives in shaping a healthy and inclusive digital religious public sphere. This research then

puts itself in an important position to fill that gap with a more comprehensive approach.

The novelty of this research lies in a holistic perspective that combines two main actors in contemporary religious discourse: mosques as traditional religious institutions and digital media as new public spaces. Much of the previous research has focused on specific digital platforms or Islamic media communication strategies alone, without looking at how mosques can actively reframing moderate Islamic narratives in the digital public sphere. This research also emphasizes the framework of religious moderation which is not just a communication theory, but a real practice in religious institutions related to Indonesia's plurality and social cohesion. Examining the interaction between these two elements is very important because Indonesia is experiencing a dilemma between the uncontrollable power of digital media and the need for religious moderation that can maintain social harmony. This research will contribute to the literature on digital religion by providing a conceptual model of the synergy between mosques and digital media in building moderate narratives, as well as providing recommendations for contextual and socially impactful communication policies.

The main research questions are: What is the role of mosques in reframing moderate Islamic religious narratives through digital media in Indonesia's digital public sphere? The current argument of this study is that mosques are not only as religious ritual institutions, but also as narrative agents that can balance the dominance of digital media with the delivery of moderate messages that are contextually and communicatively relevant. A moderated narrative built digitally through mosque engagement can reduce online polarization, strengthen social cohesion, and inhibit the spread of radical content. This study will examine the relationship between the narrative strategies used by mosques and the response of digital audiences, as well as their impact on the perception of public religious

moderation. With its theoretical contribution to the concept of digital religious public sphere and practical implications for da'wah management and religious communication policy, this research is expected to make a significant contribution to communication science, digital religious studies, and inclusive social development.

RESEARCH METHOD

This research uses an exploratory qualitative design because it aims to deeply understand how mosques reframing moderate religious narratives in digital public spaces, a phenomenon that is contextual, dynamic, and full of meaning. This approach allows researchers to explore the process of meaning production, narrative strategies, and relationships between religious actors and digital audiences holistically. The research was conducted at (Creswell, 2014) the Great Mosque of Jami' Malang City, which was chosen because of its position as a central and symbolic mosque in Malang City, has a heterogeneous congregation (students, urban communities, and religious communities), and actively utilizes digital media in the publication of sermons, studies, and religious information. Data collection techniques include digital observation (analysis of social media content and mosque online channels), in-depth interviews with takmir, media teams, and speakers, as well as digital archive documentation. This combination of techniques allows for triangulation of sources and methods to comprehensively capture the construction of moderation narratives (Silverman, 2020).

Data analysis was carried out interactively using a model that included (Miles et al., 2014) data condensation to simplify and codify field findings, data display in the form of narrative matrices and thematic maps to see moderation framing patterns, and verification and conclusion drawing through constant reflection during the research process. This analysis is combined with discursive

readings to identify framing strategies, diction selection, and moderate message construction in digital content. Data validity checks are carried out through (Miles et al., 2014) triangulation of sources and techniques, member checking key informants, and trail audits to maintain transparency of the analysis process. With this approach, the research is expected to produce a credible and contextual understanding of the role of mosques as narrative agents in Indonesia's digital religious public sphere.

RESULT AND DISCUSSION

Result

Operationally, these findings define the role of mosques as the ability of religious institutions to produce, curate and distribute moderate Islamic messages through digital media with adaptive, contextual, and dialogical narrative strategies. The role is not limited to delivering sermons online, but includes framing socio-religious issues, responding to viral discourse, and deliberative interaction with digital audiences. In the context of this study, mosques, especially the Great Mosque of Jami' Malang City, function as *narrative agents* that bridge traditional religious authority with the dynamics of *the digital public sphere*. Its operational indicators include: (1) the production of religious moderation content (tolerance, non-violence, nationality), (2) the use of inclusive communicative language, (3) persuasive responses to controversial issues, and (4) active engagement in digital interactions. Thus, reframing is interpreted as the process of rearranging religious narratives to remain theologically normative, but socially and communicatively relevant in the digital space.

The first informant (the Chairman of Takmir) stated: "The mosque should not only be a place of physical worship. When religious issues are rampant on social media, we feel the need to provide a cool and non-provocative explanation through the mosque's digital channels." This statement shows an institutional

awareness that religious authorities now operate in two spaces at once: the physical space and the digital space. The researcher's interpretation shows that reframing is carried out through *a counter-narrative strategy*, which is to respond to viral issues with a normative and persuasive approach. The mosque positions itself as a source of clarification and balancer of information, thus functioning as a mediator between religious texts and digital social reality. This attitude shows the transformation of the mosque's function from a ritual center to an adaptive digital religious literacy center.

The second informant (Mosque Media Team) explained: "We deliberately used a youth-friendly visual design and light language so that the message of moderation could be received without feeling patronizing." This data shows that communication strategies lie not only in the substance of the message, but also in the form of its presentation. The researcher interprets that reframing occurs through *symbolic repackaging*, namely the transformation of normative language into a digital popular language without losing its theological essence. This strategy shows awareness of the character of digital audiences that are visual, fast, and interactive. Thus, mosques adopted a new media communication logic to maintain relevance and expand the reach of religious moderation.

Observations of mosque social media accounts show consistency in uploading content with the theme of tolerance between religions, the importance of maintaining national unity, and the prohibition of spreading hatred. The content is presented in the form of short videos, sermon excerpts, and infographics. Audience interaction is relatively positive, characterized by supportive comments and a lack of aggressive debate. The researcher interprets that this communication pattern demonstrates the effectiveness of moderate narrative strategies that are adaptive and responsive to the needs of digital audiences. Consistency of uploads and persuasive communication style are important factors in building the digital credibility of mosques.

Overall, the data shows that mosques play a role as agents of digital moderation through issue clarification strategies, inclusive language presentation, and consistency of content distribution. Reframing is carried out by maintaining the normative substance of Islamic teachings, but conveyed through contextual and visual communication formats. The data patterns show a linear relationship between institutional awareness, adaptive narrative strategies, and positive audience responses. Thus, mosques not only retain their traditional authority, but also expand their symbolic legitimacy in digital public spaces.

Table 1. The role of mosques in reframing moderate narratives in digital spaces

Informant Position	Interview Excerpts	Indicator
Chief Takmir	"We feel the need to provide a cool and non-provocative explanation through the mosque's digital channels."	Clarification of issues & moderate counter-narrative
Mosque Media Team	"We use youth-friendly visual design and light language to make the message of moderation easy to receive."	Adaptive & inclusive communication strategies

The table of the role of mosques in reframing moderate narratives in the digital space above can be described in the form of a diagram as follows

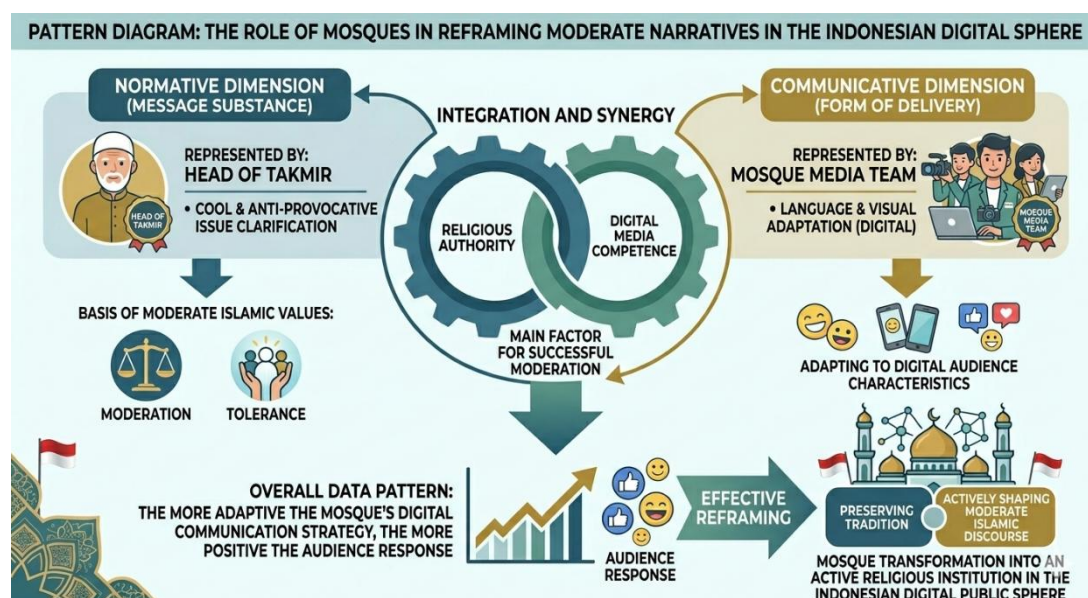


Figure 1. The Role of Moques in Reframing Moderate Narratives in The Indonesian Digital Sphere

The result of data analysis is explained correctly in the article. The discussion part logically explains the findings, associated with the relevant sources.

Discussion

The results of the study show that mosques are transformed from ritual institutions to narrative agents that are active in shaping moderate Islamic discourse in digital public spaces. These findings are in line with studies on *digital religion* that affirm that religious authority is no longer exclusively in physical space, but is subject to negotiation in digital space. In the Indonesian context, this dynamic strengthens the argument that (Campbell, 2012; Cheong & Nord, 2026) *the digital public sphere* is an important arena for the contestation of religious discourse (Al-Zaman & Alimi, 2021). However, in contrast to previous research that placed more emphasis on the role of individual dai or Muslim influencers, these findings suggest that mosque institutions are collectively capable of reframing moderate narratives through issue curation mechanisms, clarification, and adaptive content production (Fuadi, 2025; Nibrosu Rohid et al., 2025; Nuriana & Salwa, 2024). Thus, this study expands the literature that has been more focused on personal actors or online Islamic media, by emphasizing that traditional institutions still have adaptive capacity in the digital ecosystem.

Furthermore, the strategy of clarifying the issue carried out by mosques as a form of *counter-narrative* against digital polarization is consistent with the findings of studies on resistance to online extremism in Indonesia (Ahyar & Alfitri, 2019; Kuswana, 2024). Previous literature has shown that the digital space is often an arena for the spread of hate speech and radicalism (Carter & Kondor, 2020; Kumar & Maurya, 2024). The findings of this study strengthen this argument, but at the same time offer a new perspective that mosques can function as deliberative mediators that bring together Islamic normative values with the need

for inclusive digital communication. While previous studies have emphasized the dominance of algorithms and virality as factors that shape public opinion, this study shows that the symbolic legitimacy of mosques is still effective in building audience trust when combined with adaptive communication strategies.

In terms of communication strategy, the use of popular language, attractive visuals, and short formats show compatibility with the characteristics of digital culture as described in a new media communication study (Couldry & Hepp, 2016; Papacharissi, 2014). Research on religious moderation on Indonesian digital platforms also highlights the importance of a dialogical and non-confrontational communicative approach (Handayani & Alfida, 2025b; Sazali & Mustafa, 2023). These findings are in line with the literature, but add an institutional dimension: not just moderate content, but mosque organizational structures that support consistent content production. A significant difference from previous research is that reframing does not stop at message production, but creates an interactive cycle between content uploads and audience responses, thus forming a relatively healthy pattern of deliberation in the digital space.

The theoretical implication of these findings is the strengthening of the *concept of the digital religious public sphere* which is not only understood as a space of free contestation, but also as a space that can be ethically managed by religious institutions. Habermasian's concept of *the public sphere* needs to be reinterpreted in Indonesia's religious and communal digital context, where the symbolic authority of the mosque plays a role in maintaining communicative rationality (Habermas, 1991; Lim, 2013). Practically, these findings imply the importance of strengthening the digital literacy capacity of mosque managers, the formation of professional media teams, and collaboration with young communities to ensure the sustainability of moderate narratives. Public policy in the field of religious moderation can also use this model as a preventive strategy against online polarization.

Overall, this discussion shows a consistent pattern between institutional awareness, adaptive narrative strategies, and positive audience responses. When compared to the global literature on religion and digital media, this study provides a contextual contribution from Indonesia as the largest Muslim country that has strong religious traditions as well as an active digital society. By showing that mosques are able to effectively reframing moderate narratives, this study confirms that traditional religious institutions are not completely disrupted by digitalization, but rather are transformed in a hybrid manner. This contribution enriches the study of Islamic communication, digital religious studies, and religious moderation discourse with institutional models that are applicable and relevant to the context of a pluralistic society.

CONCLUSION

The conclusion of this study confirms that mosques are transforming from ritual institutions to strategic narrative agents in digital public spaces. Through issues clarification strategies, inclusive communication, and adaptive content production, mosques are able to reframe moderate Islamic narratives so that they are more relevant and accepted in the midst of digital polarizing dynamics. The main lesson of this study is that religious moderation is not enough to be maintained at the normative level, but must be communicated contextually and responsively in order to be able to strengthen social cohesion in the new media era.

Scientifically, this research contributes to strengthening the concept of digital religious public sphere by showing that traditional religious institutions still have legitimacy and adaptive capacity in the digital ecosystem. The institutional model offered enriches the study of Islamic communication and digital religion, as well as provides practical implications for the management of media-based da'wah.

The limitations of this study lie in the focus of a single location in the Great Mosque of Jami' Malang City and the dominance of the qualitative approach. Further research is recommended to conduct a cross-mosque comparative study and integrate a quantitative approach to measure the impact of moderation more broadly and measurably.

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