

Islam Santuy in Cyberspace: Existence, Contestation and Resistance

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Abstract

The Indonesian millennial generation tends to be influenced by extreme Islamist movements on social media, which challenge the idea of moderate Islam. This research aims to examine the message and implications of the “*NU Garis Lucu*” da’wah in the efforts of existence, resistance, and contestation with the Islamism Movement in cyberspace. This research method uses qualitative analysis using Roland Barthes’ semiotics and Norman Fairclough’s Critical Discourse Analysis. The results of the study concluded that the message of the “*NU Garis Lucu*” da’wah in relation to contestation and resistance with the Islamism Movement is carried out through jokes/humor in each of its posts. The implications of the “*NU Garis Lucu*” da’wah message in carrying out resistance and contestation against the Islamism Movement in the world are through these posts, which ultimately give birth to Islam tawasuth, Islam tasamuh, and humanism. So that it can provide an understanding of religious moderation with a humorous approach through the “*Islam Santuy*” and “*NU Garis Lucu*” Movements, which are effective in reaching the millennial generation and countering extremist narratives on social media.

Keywords: *Islam Santuy, NU Garis Lucu, Existence, Resistance, Contestation*

Abstrak

Generasi milenial Indonesia cenderung terpengaruh oleh gerakan Islamisme ekstrem di media sosial, yang menantang gagasan Islam moderat. Riset ini bertujuan untuk mengkaji pesan dan implikasi dakwah “*NU Garis Lucu*” dalam upaya eksistensi, resistensi dan kontestasi dengan gerakan islamisme di dunia maya. Metode penelitian ini menggunakan kualitatif dengan analisis menggunakan semiotika Roland Barthes dan Critical Discourse Analysis Norman Fairclough. Hasil penelitian menyimpulkan bahwa pesan dakwah “*NU Garis Lucu*” dalam kaitannya dengan kontestasi dan resistensi dengan gerakan islamisme dilakukan dengan jalan joke/humor dalam setiap postingannya. Implikasi pesan dakwah “*NU Garis Lucu*” dalam melakukan resistensi dan kontestasi terhadap gerakan *islamisme* di dunia yaitu melalui postingan-postingan tersebut pada akhirnya melahirkan islam *tawasuth*, islam *tasamuh* dan humanisme. Sehingga dapat memberikan pemahaman mengenai moderasi beragama dengan pendekatan yang humoris melalui Gerakan “*Islam Santuy*” dan “*NU Garis Lucu*”, yang efektif dalam menjangkau generasi milenial serta melawan narasi ekstremis di media sosial.

Kata Kunci: *NU Garis Lucu, Eksistensi, Resistensi, Kontestasi*

INTRODUCTION

The moderate Islam campaign rolled out by the Indonesian government is still ongoing to this day. There are many activities carried out in an effort to introduce the idea of moderate Islam, especially in Islamic educational institutions under the auspices of the Indonesian Ministry of Religion. Even in several state universities, there are “*Rumah Moderasi*,” “*Rumah Pancasila*,” and other terms that all refer to efforts to design and campaign for Islamic moderation.¹ However, the government’s efforts through the formalization of moderate Islamic ideas have not shown significant success. This is marked by the strength of some Islamic populist movements in the public space, including in cyberspace.² Although within certain limits, Islamic populism in the context of a democratic country like Indonesia is still considered normal.

In addition, the negative perception of some people about “moderate Islam” still exists. People still consider “moderate Islam,” promoted by the government, to be no different from “liberal Islam.” A term that also still has negative connotations for some Indonesian people, including educated people. Moreover, the idea of religious moderation initiated by the Ministry of Religion is considered to take the liberal and secular Western spirit and is contrary to Islam. Therefore, several representatives of Salafiyah and Asriyah Islamic boarding schools who gathered in Tegalsari, Ponorogo, issued a statement containing criticism of religious moderation campaigned by the Ministry of Religion.³ This criticism is very important so that the terms used are appropriate so that all parties can understand what is meant by “religious moderation” by the Ministry of Religion.

Regardless of the debate, there is something that is neglected from the idea of moderate Islam promoted by the government, namely introducing a more enjoyable and humorous Islam among millennial Muslims, which some people call “*Islam Santuy*.” A name that was originally a pun on “relaxed.” “Relaxed” in this case is responding to anything, faced with ease no matter how difficult the situation is. In its development, “*Islam Santuy*” became a kind of movement to present religion to the public space with peace, tolerance, harmony, and a sense of humor. The “*Islam Santuy*” movement began with the presence of “*NU Garis Lucu*,” which was then followed by “*Muhammadiyah Garis Lucu*,” “*Katolik Garis Lucu*,” “*Hindu Garis Lucu*,” and others.

The existence of “*Islam Santuy*” is actually a resistance and answer to the “Islamist movement” which is quite popular in millennial society. As is known, religious contestation in the context of millennial society is stronger in the internet world (cyberspace). On the other hand, based on research conducted by M. Mujibuddin SM and M. Fakhru Riza, the internet has become a new arena in the contestation of religious

¹ See Wildani Hefni, “Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri,” *Jurnal Bimas Islam* 13, no. 1 (July 21, 2020): 2, <https://doi.org/10.37302/jbi.v13i1.182>.

² Lihat Greg Barton et al., “Religious and Pro-Violence Populism in Indonesia: The Rise and Fall of a Far-Right Islamist Civilisationist Movement,” *Religions* 12, no. 6 (2021): 1, <https://doi.org/10.3390/rel12060397>.

³ <https://www.pesantrenmuadalah.id/berita/risalah-tegalsari-kritik-moderasi-beragama/>

discourse in the public sphere.⁴ This means that the internet and all media in the online world have become a fairly tough “contest” arena with millions of people involved in it. Millions of people involved in the “contest” are included in the category of young people (millennial generation). The latter Islamism Movement is very strong among young people, especially young people whose religious passion is high but whose religious knowledge is still very limited.

Meanwhile, at least, there are three factors that gave birth to the trend of “Islamism Movement” among millennial Muslims. *Firstly*, the trend of shifting Muslim piety is marked by the sharia hijab clothing. *Secondly*, the trend of exclusive religious learning in certain communities that is far different from religious studies in mosques or village prayer rooms. The content of this study is more about motivation and the importance of hijrah. *Thirdly*, the trend of learning Islam on social media that is limitless.⁵ Even according to research conducted by Eva F. Nisa, social media (Instagram as an example used by Eva) is called an effective media for preaching among millennials. Many millennials “discover” Islam on social media by “only” reading messages on Instagram.⁶ However, studying Islam in an “express” way is also very “dangerous,” especially if it is related to verses of the Qur’an that require interpretation from scholars who are competent in their fields.

The three factors mentioned above are still ongoing until now. If left unchecked, it will have a negative impact on the integrity of the nation. This is where a counter is needed, and one of the counter efforts is the presence of “*Islam Santuy*” in cyberspace. This study will reveal the preaching message of “*Islam Santuy*” and “*NU Garis Lucu*” in an effort to resist “horror” religious beliefs in a humorous way. In other words, “*Islam Santuy*” actually indirectly resists the Islamist movement by campaigning for moderate Islam through social media.

This study is important to do because of several arguments. *Firstly*, the current virtual world is like the “real” world where humans cannot be separated from the virtual world.⁷ Including the world that is most visited by Indonesian people, especially millennials. Based on data collected by databoks.katadata, a website that collects several

⁴Lihat M. Mujibuddin and M. Fakhru Riza, “Internet Sebagai Ruang Baru Kontestasi Diskursus Agama Dan Politik: Kajian Atas Diskursus Islam, Demokrasi Dan Pancasila Pada Website Keislaman Populer Di Indonesia,” *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik* 11, no. 2 (2021): 331–58.

⁵ Moh Dahlan, “Geneologi Islamisme di Kalangan Muslim Millenial Indonesia,” *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 9, no. 1 (June 25, 2020): 14–15, <https://doi.org/10.29300/jpkth.v9i1.3234>.

⁶ Lihat Eva F. Nisa, “Creative and Lucrative Da’wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia,” *Asiascape: Digital Asia* 5, no. 1–2 (February 14, 2018): 92–93, <https://doi.org/10.1163/22142312-12340085>.

⁷ Lihat tulisan Bayu Indra Pratama, *Etnografi Dunia Maya Internet* (Universitas Brawijaya Press, 2017), 6. Tulsian yang mengupas dunia maya dari sisi etnografi. Dalam buku ini, secara umum, para peneliti terbelah menjadi dua menyikapi “dunia maya”, pertama ada bersikap skeptis, dalam arti bahwa secara substansial dunia maya dan dunia nyata tidak ada perbedaan yang signifikan. Kelompok kedua, kelompok yang tertarik dengan mengasumsikan bahwa ketika terjadi kehidupan baru maka akan lahir transformasi baru.

things related to internet data, Indonesian internet users reach 204.7 million people.⁸ A fantastic and largest number in the world.

Secondly, Indonesia gets a demographic bonus in the form of a high number of productive age, namely ages 15-64 years. Based on data released by the Central Statistics Agency, Indonesia's demographic bonus will last from 2020 to 2035. This year, the graph of the number of productive age people in Indonesia is at the highest level in Indonesian history.⁹ This means that this condition is actually an advantage if managed well, including in the context of cyberspace. It will also apply vice versa; if this demographic bonus condition is not managed well, it is possible that it will become a burden on the state in the future, including the negative excesses of the use of social media in cyberspace.

When the "Islamism Movement" in cyberspace is so strong. The movement did not happen suddenly but has a connection with history both in Indonesia and in the world. The presence of social media is a tool and means to unite this movement. For example, the hijrah movement that emerged in various cities¹⁰, One Day One Juz (ODOJ) movement¹¹ and others. Although it seems that this is just a social movement, in its development it has become a political movement that leads to fundamentalism and radicalism.¹² If this movement is allowed to grow, it will certainly be very dangerous for the survival of the nation. Because of that, not only the government is trying to counter this movement, but also some people who have the same concerns, "*NU Garis Lucu*" is one of them. The presence of relaxed Islam in cyberspace through "*NU Garis Lucu*" can be a counter to the "Islamism movement." With a humorous approach and not seeming to preach, "*NU Garis Lucu*" can "hit" the Islamism campaign that often spreads "horror Islam" (with a "black-and-white" approach) with "Islam humor," which emphasizes a relaxed "Islamic feeling."

RESEARCH METHOD

The research method used in this research is qualitative research with a qualitative descriptive research type. The choice of qualitative descriptive type in this research is because this researcher narrates the phenomenon of "*NU Garis Lucu*" and then also reads the "*NU Garis Lucu*" post with the help of Roland Barthes' semiotics and Norman Fairclough's Critical Discourse Analysis perspective.

⁸ <https://databoks.katadata.co.id/datapublish/2022/03/23/ada-2047-juta-pengguna-internet-di-indonesia-awal-2022>

⁹ Suci Prasarti and Erik Teguh Prakoso, "Karakter Dan Perilaku Milineal: Peluang Atau Ancaman Bonus Demografi," *Consilia: Jurnal Ilmiah Bimbingan Dan Konseling* 3, no. 1 (2020): 11.

¹⁰ Lihat Trie Yunita Sari, Fatimah Husein, and Ratna Noviani, "Hijrah and Islamism Movement in Social Media: A Social Movement Study of Anti-Dating Movement# IndonesiaTanpaPacaran," *Dinika: Academic Journal of Islamic Studies* 5, no. 1 (2020): 1-26.

¹¹ Fatimah Husein and Martin Slama, "Online Piety and Its Discontent: Revisiting Islamic Anxieties on Indonesian Social Media," *Indonesia and the Malay World* 46, no. 134 (January 2, 2018): 80-93, <https://doi.org/10.1080/13639811.2018.1415056>.

¹² Sahlul Fuad, "Gerakan Hijrah Dan Konstruksi Emosi Keislaman Di Perkotaan," *Mimbar Agama Budaya*, November 17, 2020, 58, <https://doi.org/10.15408/mimbar.v0i0.17949>.

As stated by Cresswell, in qualitative research, understanding “phenomena” is the main thing. Because of this, subjectivity cannot be avoided, considering the power of “phenomena” lies in words and actions.¹³ Therefore, qualitative research is actually research that talks more about how a researcher can understand the “phenomenon” itself. Furthermore, according to Cresswell’s view in qualitative research, researchers are key instruments that can identify problems that occur in the field.¹⁴ Because of this, in the context of qualitative research, researchers play an important role in the success of the research.

RESULT AND DISCUSSIONS

The Message of the “*NU Garis Lucu*” Preaching in Carrying Out Resistance and Contestation Against the “Islamist Movement” in Cyberspace

To understand the message of preaching intended by “*NU Garis Lucu*,” the researcher used Roland Barthes’ semiotics.¹⁵ In Barthes’ semiotic research, he offers the concept of connotation and denotation as part of the unit of analysis where both concepts are two levels of signifiers that will produce a meaning. The concept of denotation that describes the relationship between the signifier (expression) and the signified (content) in a sign to external reality is included in the first stage of significance. So the real meaning of a sign is denotation. Then the second stage of significance is shown by the connotation meaning that describes the relationship that is built when there is a meeting between the sign and the reader’s emotions or feelings along with their cultural values. So the connotation meaning can be said to have a subjective or intersubjective nature. In short, denotation is a description of a sign to an object, while the connotation meaning is how to describe it.¹⁶ Furthermore, Roland Barthes’ semiotics briefly emphasizes three pillars of thought that are the core of his analysis, namely denotative, connotative, and mythical meanings. The first meaning system is known as denotative, and the second meaning system is called connotative.

The signifier, signified, denotative meaning, connotative meaning, and myth of several *NU Garis Lucu* tweets can be seen in table 1.

Table 1. Signifier, Signified, Denotative Meaning, Connotative Meaning, and Myths of

¹³ John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th ed (Boston: Pearson, 2012), 13.

¹⁴ Creswell, *Educational Research*.

¹⁵ Lebih lengkap cara kerja semiotika barthes, lihat Panji Wibisono and Yunita Sari, “Analisis Semiotika Roland Barthes Dalam Film Bintang Ketjil Karya Wim Umboh Dan Misbach Yusa Bira,” *Jurnal Dinamika Ilmu Komunikasi* 7, no. 1 (April 23, 2021): 30–43.

¹⁶ Nafisah Innayati and Fikru Jayyid Husain, “Konsep Syura Dalam Al-Qur’an (Analisis Semiotika Roland Barthes),” *CONTEMPLATE: Jurnal Ilmiah Studi Keislaman* 4, no. 1 (June 7, 2023): 40, <https://doi.org/10.53649/contemplate.v4i1.242>.

Some Tweets from “NU Garis Lucu”




No	Post/Image	Signifier	Signified
1	 <p>Figure 1. Tweet from “NU Garis Lucu”</p>	<p>a. Fasting during Ramadan is useless.</p> <p>b. Debate on stalls opening during fasting.</p> <p>c. Fasting is not about people eating whatever they want.</p> <p>d. The purpose of fasting is to be pious.</p>	<p>The essence of fasting is lost because many Muslims are arguing about whether or not it is permissible to open a stall. Whereas the essence of fasting is for humans to be pious.</p>
		<p>Denotative Meaning</p> <p>The post shows a debate about whether or not food stalls can be open during the fasting month.</p> <p>Myth</p> <p>People consider it taboo for stalls to be open during the fasting month.</p>	<p>Connotative Meaning</p> <p>This post shows that people often fuss over formalistic things, ignoring the substantive.</p>
2	 <p>Figure 2. Tweet from “NU Garis Lucu”</p>	<p>a. Religious Puberty</p> <p>b. Short Puberty</p> <p>c. Always Study and Read</p>	<p>People who are just learning about religion are usually like people going through puberty, “all excited” and have the potential to blame other people. If they continue to learn, eventually they will understand.</p>
		<p>Denotative Meaning</p> <p>In this post, people who are just learning religion are like people who are going through puberty.</p> <p>Myth</p> <p>People who are new to studying religion tend to be fanatical.</p>	<p>Connotative Meaning</p> <p>People who often blame others are usually people who are new to studying religion.</p>
3		<p>a. The more knowledge.</p> <p>b. The easier it is to solve problems.</p> <p>c. Balloons filled with helium can float.</p> <p>d. Balloons that are blown up can roll.</p>	<p>A knowledgeable person will be more knowledgeable (tolerant) in solving problems.</p>
		<p>Denotative Meaning</p> <p>Balloons filled with helium will float to the</p>	<p>Connotative Meaning</p> <p>A person who increases his knowledge and</p>

Figure 3. Tweet from “NU Garis Lucu”

top, while balloons that are inflated will just roll below.

learns the knowledge correctly will easily solve problems and think simply.

Myth

People who have a lot of knowledge are usually quieter and calmer.

Signifier	Signified
a. Previously wearing a robe, Signifier alim alamah.	In the past, the representation of knowledgeable people
b. Now wearing a robe, hanging around Monas, and getting angry.	included wearing robes, now robes are also worn by people without knowledge who are arguing and getting angry on the street.

Denotative Meaning	Connotative Meaning
The robe is a representation of the clothing of a pious (knowledgeable) person. People who mill around while being angry indicate people who are not knowledgeable.	People who wear robes do not necessarily have to be people of knowledge, let alone those who have a personality that likes to get angry.

Myth

Robes are synonymous with very pious people (*alamah*).

Figure 4. Tweet from “NU Garis Lucu”

Figure 5. Tweet from “NU Garis Lucu”

Signifier	Signified
a. Is it permissible to retaliate against those who hate us?	Hate must not be met with hatred.
b. You can't, because then the world will be filled with people who hate.	

Denotative Meaning	Connotative Meaning
The post contains people asking about the attitude they should take when someone hates them.	Hate must not be met with hatred.

Myth

People who defend hatred usually the person is angry and vengeful.

Signifier	Signified
a. When praying	Praying for others is the same as praying for yourself.
b. for others, the angels also whisper: may it be for you too	



Figure 6. Tweet from “NU Garis Lucu”

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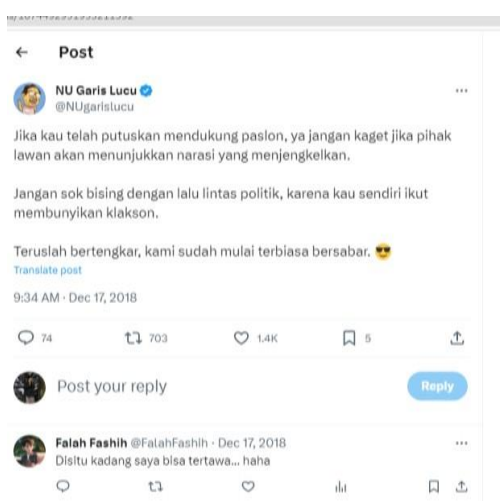


Figure 7. Tweet from “NU Garis Lucu”

8

c. Angry at Billboards:
Stupid Regime

Denotative Meaning	Connotative Meaning
The post contains 2 things: first, people who pray for others who are accepted by angels. Second, people who insult others with the term stupid regime.	People who pray for/say bad things about other people will basically have it come back to them.

Myth

Society’s view is that people who pray for other people’s bad things usually turn back on themselves.

Signifier	Signified
a. Decide	When there is a
b. Support the candidate	commotion of mutual support for political candidates, as a supporter of the candidate, don’t get carried away.
c. Don’t be surprised if the opposing party shows an annoying narrative	
d. Don’t be noisy with political traffic	
e. Because you yourself are the one who honks	
f. Keep fighting, we are used to being patient	

Denotative Meaning	Connotative Meaning
The post depicts supporters of the candidate pair fighting with each other, while a third party is just patient with the fight.	The clamor of support from the candidate pair must be responded to wisely and judiciously

Myth

People who support a candidate fanatically are usually considered by society to be people who have no job/activities.

Signifier	Signified
a. Gus Dur	The attitude of
b. teaching politics in an adult way	politicians is like that of kindergarten children, even though Gus Dur has taught national politics
c. They want to be like kindergarten children	

Denotative Meaning	Connotative Meaning
The post shows how childish today’s politicians are, even though Gus Dur taught	Politicians who are still children at heart.



Figure 8. Tweet from “*NU Garis Lucu*”

9



Figure 9. Tweet from “*NU Garis Lucu*”

10

mature politics.

Myth

Anggota dewan adalah anggota yang terhormat, pintar tapi kurang jujur

Signifier	Signified
a. Santa Claus Invited to Friday Prayer (with a laughing expression)	Religions should be tolerant of each other and maintain mutual respect.
b. 2 small children dressed in Muslim clothes who are about to perform Friday prayer are helped by Santa Claus to cross the road	
c. Take care of your children so they can be baptized (with a joking expression)!	
Denotative Meaning	Connotative Meaning
The post shows a person dressed as Santa Claus helping two small children cross the road who are about to perform Friday prayers.	Tolerance and mutual assistance to each other.

Myth

People who are Christian are considered evil people.

Signifier	Signified
a. Maybe we need the Rukyatul Hilal Team?	Differences of opinion are addressed in a reasonable manner.
b. We Have an Expert Team	
c. If <i>NU Garis Lucu</i> and	
d. Muhammadiyah Garis Lucu The	



Figure 10. Tweet from “NU Garis Lucu”

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Figure 11. Tweet from “NU Garis Lucu”

12

difference of 1 day is already crowded.

- e. Catholic GL Celebrates Christmas on December 25
- f. HKBPGL has been since December 1 until 3 months after

Denotative Meaning	Connotative Meaning
The post describes the difference in determining the holiday (Nu and Muhammadiyah) by 1 day, and the Catholic Christian and HKBP reaching more than 1 month.	Differences in opinion, especially small ones, must be tolerated, sometimes even large differences can still be tolerated.

Myth
These differences are considered normal.

Signifier	Signified
a. a. Even though it is difficult, people prefer to look for differences rather than similarities.	It's not easy to agree on one thing.
b. A picture that shows many similarities continues to be looked for for its differences.	

Denotative Meaning	Connotative Meaning
The post illustrates a person looking for differences in two images that look the same.	Unity is difficult to implement.

Myth
Unity between religions is very difficult to achieve.

Signifier	Signified
a. Learn to be a human being who can understand, not just one who wants to be understood.	Everyone should learn to treat humans as human beings.
b. Photo illustration of Mbah Moen (KH. Maimun Zubair), while hugging his grandson and playing games together using a cellphone.	


 A screenshot of a tweet from the account 'NU Garis Lucu' (@NUgarislucu). The tweet text is 'Belajar jadi manusia yg bisa memahami, bukan hanya ingin dimengerti.' (Learn to become a human who can understand, not just want to be understood). Below the text is a video thumbnail showing an elderly man in a white cap and shirt sitting on a wooden chair, holding a small child on his lap. The child is wearing a colorful patterned shirt and a blue headband. They are both looking at a smartphone held by the man. The video timestamp is '15.06.2016 16:29'. The tweet is timestamped '8:12 PM · Jun 17, 2016'.	Denotative Meaning	Connotative Meaning
	The post depicts the figure of Mbah Moen Moen (KH. Maimun Zubair gives an example of “understanding” other people’s feelings, by “becoming” a small person again (a child).	In order to understand other people, we have to be that other “person.”
	Myth	Becoming mature in behavior is synonymous with knowledge and experience.

Figure 12. Tweet from “NU Garis Lucu”

Implications of the “NU Garis Lucu” Preaching Message in Carrying Out Resistance and Contestation Against the Islamism Movement

To find out the implications of the message of the “NU Garis Lucu” da’wah in carrying out resistance and contestation against the Islamist movement, the researcher used Norman Fairclough’s Critical Discourse Analysis perspective.¹⁷ According to Fairclough, discourse analysis is divided into three dimensions, namely text, discourse practice, and sociocultural practice.

Firstly, text is used as a form of representation of something that contains a certain ideology so that the text is dismantled linguistically because it wants to see how a reality is displayed or formed in a text that could lead to a certain ideology, how the author constructs his relationship with the reader (either formally or informally, closed or open), and how an identity is to be displayed (the identity of the author and reader), meaning that in this text analysis it includes representation, relations, and identity. *Secondly*, discourse practice is a dimension related to the process of text production and consumption. The text production process is more directed at the creator of the text. This process is attached to experience, knowledge, habits, social environment, conditions, circumstances, context, and so on that are close to or in the creator of the text. *Thirdly*, socio-cultural practice is a dimension related to the context outside the text. Such as the context of the situation. The context relating to a particular society, culture, and politics that influences the presence of the text.¹⁷

In this discussion, the researcher will present the analysis of discourse practice and socio-cultural practice simultaneously. Regarding the image, it can be seen in the

¹⁷ Ardhina Saraswati, “Wacana Perlawanan Persebaya 1927 Terhadap Pssi: Analisis Wacana Kritis Norman Fairclough,” *Mozaik Humaniora* 17, no. 2 (2017): 183, <https://doi.org/10.20473/mozaik.v17i2.8511>.

image above.

1. Be “Reasonably” Religious

For “*NU Garis Lucu*,” being religious for someone should be done “reasonably.” It is not good in a pluralistic nation; we become adherents of religion who feel most right and force our truth on others. This can be seen in the tweet/figure 1 above. The tweet above shows the message conveyed by “*NU Garis Lucu*” that the issue of fasting should be considered a private area, not a public area. This cannot be separated from the context of the Indonesian nation, which is indeed not a religious state but a religious state. However, this does not mean that the state is liberal in the Western sense; moral and social control is still strong in Indonesia. Therefore, when discussing the issue of “people who do not fast” during the “fasting month,” *NU Garis Lucu* responded to it “reasonably.” In fact, people who are “strongly” religious are usually people who are new to or learning religion. “*NU Garis Lucu*” tweeted about this phenomenon. See Tweet/figure 2.

The term “religious puberty” used by “*NU Garis Lucu*” has been very strong in recent years. People very easily accuse others of being infidels just because of differences in political views. Even more extreme, some consider people who salute the flag during ceremonies to be “polytheists.” If this condition is allowed to continue, it will endanger the continuity of the nation and state. The “*NU Garis Lucu*” tweet counters this with the satirical tweet above.

2. Not Easily Angered

An important message often conveyed by the tweet “*NU Garis Lucu*” in relation to the contestation of the Islamism Movement is “don’t get angry.” Don’t get angry is understood as “don’t get angry.” Because so far the Islamism Movement has more often resolved problems by getting angry. Small things for those who tend to think like the Islamism Movement are always done with anger. Like Tweet/figure 3. Even when a netizen mocks the president as a symbol of the state with the term “stupid,” “*NU Garis Lucu*” tweets simply but hit the mark. See Tweet/figure 6.

3. Politicize Intelligently

So far, the trend of Indonesian people’s political support for candidates has been very high. Even in the 2019 presidential election, the terms “cebong” and “kampret” were introduced. A sarcastic term from supporters of two different camps. In this presidential election, the contestation is very fierce. Even religious and ethnic sentiments are used as weapons to bring down the positions of the two opponents. Not a few of them fight with each other. Moreover, sometimes the fights reach families with different views. So it was very “hitting” when “*NU Garis Lucu*” made tweet/figure 7.

The noise of political supporters is actually not comparable to the unproductive work of council members. This means that the support given by the community to political parties is actually like “air susu dibalas dengan air tuba,” which means “good deeds but repaid with bad deeds.” Their supporters are willing to die to defend, but those who are supported behave negatively. There is no significant

feedback to constituents. The lifestyle of members is luxurious while the community lives in misery. Council members are like small children who often fight, are anti-criticism, and want to win on their own. Even the late Gus Dur once said that members of the DPR are like kindergarteners (TK). See Tweet/figure 8.

The tweet above is in accordance with today's reality; many politicians play "drama." They are not ashamed to make claims to each other, often showing religious things, even though they are actually doing camouflage.

4. Tolerant of Different Views

Generally in December, the public will be presented with a debate on Christmas greetings among Muslims. Some people strongly reject Muslims who say Merry Christmas. Not infrequently even to the point of judging it polytheism. There are some other people who have a different view. That today's greetings are considered permissible because they are related to the aspect of tolerance in the state. These differences in views sometimes make the virtual world very hot. Then, *NU Garis Lucu* casually posted tweet/figure 10.

Then *NU Garis Lucu* also reposted the account "Katolik Garis Lucu." In its upload, "Katolik Garis Lucu" satirized the Muslim communities of Nu and Muhammadiyah, who often had "commotion" when determining Eid. Whereas in the Catholic community, the difference in determining Eid is very sharp, if the Nu and Muhammadiyah communities, the difference only lasts one day; in the Catholic community, the difference in Eid reaches 1 month. See tweet/figure 11.

Next, *NU Garis Lucu* conducts self-reflection on the phenomenon of society that seeks differences rather than similarities. Although in fact there are more differences than similarities.

5. Humanizing Humans

The main problem of humans today is that they have not been able to humanize humans. This means that if we as humans want to be respected by others, then we must also be able to respect. However, in reality, society more often wants to be understood than humans who can understand. The *NU Garis Lucu* account then posted figure 12.

If you look at the text of this tweet, it seems ordinary, but if you look at the image used, this status becomes very special. Showing the figure of a charismatic cleric, KH. Maimun Zubair (*mbah moen*), with his grandson, who is holding a cellphone (in another status he is playing a game), *mbah moen*, a great cleric, must "lower" his greatness in order to understand his grandson's feelings. This tweet also gives the message that in order to understand others, we must be able to "become" part of those other people.

More simply, according to the researcher, the implications of the "*NU Garis Lucu*" preaching message in carrying out resistance and contestation against the Islamist movement are three things, namely:

Firstly, the emergence of the idea of *tawasuth* in cyberspace. This value is reflected in several tweets from "*NU Garis Lucu*" that simplify issues that people have

always considered sacred. It is not without reason that “*NU Garis Lucu*” does this, but indeed some of the issues are in the realm of *ijtihadiah*. Such as the issue of saying Merry Christmas to a Muslim. “*NU Garis Lucu*” only tweets simply, but for people who think, it is quite “piercing.” Like the picture below, which shows a Santa Claus escorting someone who is going to Friday prayers. (see figure 10).

Islam *washatiah* itself has been studied by many researchers, including Dimiyati,¹⁸ Najib and Fata,¹⁹ As’ad et al.²⁰ Some of the studies above actually reflect what *NU Garis Lucu* is saying. If the researchers above are saying it in a “serious” way, *NU Garis Lucu* is saying it in a humorous way.

Secondly, the emergence of the idea of Islamic *tasamuh* in cyberspace, the value of *tasamuh* taught through the Twitter account “*NU Garis Lucu*” is understood as one “relaxed” attitude towards all differences, be it differences in religion, mass organizations, or religious schools. The attitude of *tasamuf* that “*NU Garis Lucu*” brings up is that it can be presented in a relaxed manner, not scary. Religion is understood easily, delivered easily, and practiced easily, but not made easy. The idea of Islamic *tasamuh* has also been written by many researchers, including Jamaluddin and Jamarudin,²¹ Novanshah,²² Ratih and Muharom.²³ With the presence of the Islamic *tasamuh* style in cyberspace, Islamic discourse is increasing so that the Islamic religion has various styles.

Thirdly, the emergence of the idea of humanist Islam in cyberspace. This humanist value is understood as a value of respect because of its human side. Because of this humanist value, “*NU Garis Lucu*” always upholds differences, similarities, and things that are humanitarian. The value of hatred must be eliminated. Because basically humans do not want to be hated by other humans and do not want to hate other humans. Furthermore, the values above also increasingly confirm that Islam is a friendly, easy religion and can respect various different views. Both differences within Muslims themselves and with other religions. This humanist Islam is actually

¹⁸ Ahmad Dimiyati, “ISLAM WASATIYAH,” *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 6, no. 2 (2017): 139–68, <https://doi.org/10.35878/islamicreview.v6i2.167>.

¹⁹ Muhammad Ainun Najib and Ahmad Khoirul Fata, “Islam Wasatiah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia,” *Jurnal Theologia* 31 (2020): 25.

²⁰ As’ad, D. I. Ansusa Putra, and Arfan, “Being Al-Wasatiah Agents: The Role of Azharite Organization in the Moderation of Indonesian Religious Constellation,” *Journal of Islamic Thought and Civilization* 11, no. 2 (September 16, 2021), <https://journals.umt.edu.pk/index.php/JITC/article/view/1552>.

²¹ Z. Mutaqin, Jamaluddin, and Ade Jamarudin, “Religious Tasamuh Processing Applications In the Persfektive Of the Qur’an: Introduction, Methods, Tasamuh in Islam, Tasamuh in Aqidah Islamiyah, I’tiqad, Syari’ah, Vision The Concept of the Qur’an Builds Tasamuh for Humans,” *Al-Afkar, Journal For Islamic Studies* 6, no. 4 (September 2, 2023): 563–76, <https://doi.org/10.31943/afkarjournal.v6i4.813>.

²² Diky Novanshah, “Internalisasi Nilai Tasamuh Dalam Pembelajaran Pendidikan Agama Islam,” *Jurnal Educatio FKIP UNMA* 8, no. 3 (September 25, 2022): 1058–64, <https://doi.org/10.31949/educatio.v8i3.2814>.

²³ Ratih Ratih and Fauzi Muharom, “Tasamuh Based E-Module Development in The Fiqih Subject for 10th Grade Students in Islamic Senior High School,” *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (October 19, 2021): 531–46, <https://doi.org/10.31538/nzh.v4i3.1617>.

the most relevant Islam and must be developed.²⁴ Because humanist Islam actually wants to place humans according to their nature based on religion as its guide.

CONCLUSION

Based on the findings of the data and analyzing it using Roland Barthes' semiotics for the first focus and analysis using Norman Fairclough's Critical Discourse Analysis perspective for the second focus, this study concludes that the message of the "*NU Garis Lucu*" da'wah in relation to contestation and resistance with the Islamism Movement is carried out through jokes/humor in each of its posts. The posts based on the researcher's findings at least convey several aspects of values, namely: divinity, tolerance, humanity, enthusiasm for learning, compassion, rationality, equality, and togetherness. The implications of the message of the "*NU Garis Lucu*" da'wah in carrying out resistance and contestation against the Islamism Movement in the world are through these posts, which ultimately give birth to Islam tawasuth, Islam tasamuh, and Islamic humanism in cyberspace. The colorful character of Islam ultimately makes readers see Islam more sidedly.

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²⁴ Bicara islam huamis, Lihat Wahyudin Wahyudin, Agus Maimun, and Mat Jalil, "Islamic Humanism in Indonesia's Context: Discourse Analysis of Nationality Problems in Indonesia," *Ulul Albab Jurnal Studi Islam* 20, no. 2 (2019): 302–21.

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