

Discourse analysis on the use of language by fundamentalist and moderate Islamic groups on Facebook

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Abstract: This study explains the discourse on language use that occurs in fundamental and moderate Islamic groups on Facebook. The design of this study utilized a qualitative descriptive method. The data were in the forms of Facebook statuses uploaded by fundamental and moderate Islamic groups. The data sources were from 20 Facebook accounts affiliated with fundamental and moderate Islam. The data collection technique was carried out by observing Facebook status and layer captures. Data analysis was carried out through several stages by way of categorizing data and applying narrative analysis techniques. A data triangulation technique was carried out to check data validity. The results of this study show fundamental Islamism as a form of language identity expression and language identity among moderate Muslims. This finding has implications that language is not just a medium for conveying information to opponents, but also a battle of Islamic ideologies that fundamentalists and moderate Islamists uphold.

Keywords: *Language societies, fundamentalist Islamism, moderate Islamism, language identity expression*



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INTRODUCTION

Facebook has become a place of online interaction for millions of people and has been considered a miniature offline interaction for years. Rajesh and Rangaiah (2020) showed that Facebook is a social media platform that many people like. Many users of this social media have become addicted to it, even in a country that is dependent on Facebook (Xie & Karan, 2019; Błachnio *et al.*, 2019; D'Arienzo *et al.*, 2019; Jeri-Yabar *et al.*, 2019; Meshi *et al.*, 2019). As a social fact, Facebook-addicted users were confirmed through data developed by Tan *et al.* (2020) that Facebook was used in more than 160 countries (Tan *et al.*, 2020). Perez-Cepeda and Arias-Bolzmann asserted that Facebook is a social media with more active users than Twitter (Perez-Cepeda & Arias-Bolzmann, 2022). Bruns *et al.* (2020) affirmed the harmonious aspect that Facebook has become a communication platform used worldwide. However, people in mainland China do not use Facebook (Bruns *et al.*, 2020). Thus, Facebook became a kind of king on social media, favoured by almost all countries.

Moreover, Facebook is not the only social media platform to interact with millions of people online; there are also the Instagram, Twitter/X, Telegram, and TikTok. Błachnio *et al.* (2019) stated that Facebook was not the only social media used globally (Błachnio *et al.*, 2019; Madjar *et al.*, 2023). Even Jeri-Yabar *et al.* admitted that, in recent periods, there has been an increase in social media networks dominated not only by Facebook but also by the Twitter and Instagram (Jeri-Yabar *et al.*, 2019). While Facebook is not the largest corpo-

rate platform in the world, the Twitter and Instagram are (Dwivedi *et al.*, 2021; Rathje *et al.*, 2021). One of the local governments in the U.K. also uses the Twitter to greet the public and dispel hoax information as it develops (Chen *et al.*, 2020). This statement confirms that Facebook is not the only social media platform that dominates in its utilization. However, other social media, such as the Twitter, have been claimed by Pennycook *et al.* as a significant platform for online interaction (Pennycook *et al.*, 2020). Against this backdrop, it must be realized that meetings on Facebook are still not as effective or communicative as in-person meetings. Even the data shown by D'Arienzo *et al.* show that interacting with Facebook affects users' anxiety (D'Arienzo *et al.*, 2019).

Regarding Facebook users, some groups have been engaged in social media interactions using the platform. Fundamental and moderate Islamic groups are Facebook users who apply Facebook to communicate Islamic ideas. Islamic fundamentalist groups have strong ties to religion. By contrast, moderate Islamic groups are the opposite of fundamentalist Islam, which view progressive religious ideologies that can be adapted to the society's social and cultural conditions (Putra & Sukabdi, 2019; Putra & Sukabdi, 2020). Furthermore, Kosarkova *et al.* asserted that, in carrying out its ideology, the fundamentalist Islamism is based on the view that everything it does comes from the scripture and anti-modernism, as well as being a counter-narrative that contradicts it (Dupret & Gutron, 2020; Kosarkova *et al.*, 2021). Meanwhile, religious moderation emphasizes a spirit of understanding religion that is not rigid and prioritizes harmonization among religious believers despite differences in ideological views (Latifa *et al.*, 2022; Mustakim *et al.*, 2021; Subchi *et al.*, 2022). On a practical level, the Islamic fundamentalist groups use Facebook to display Qur'anic quotes and hadiths that align with its ideology (see also Bayani & Serajzadeh, 2023). Meanwhile, the moderate Islamic groups use Facebook to universally express the idea of Islam (see also Suntana & Tresnawaty, 2022).

Fundamental and moderate Islamic groups have not used Facebook to communicate the ideas of Islam universally. Statements common to Islamic fundamentalists tend to be influenced by their espoused ideology (Miao, 2019). Moderate Islamists express their beliefs according to their identity (Wibisono *et al.*, 2019). Of course, this is contrary to the initial spirit of Facebook, which is founded to look for friends who have not seen each other in real life for a long time (Jeri-Yabar *et al.*, 2019). Based on this, it must be realized that Facebook is the only tool that anyone can use according to their needs. Ulla and Perales (2021) pointed out that Facebook supports online learning (Ulla & Perales, 2021). Puri *et al.* (2020) showed that Facebook can be used to obtain sources of health information (Puri *et al.*, 2020). Using Facebook as a tool, these two groups also express their identity (Ardi & Budiarti, 2020; Kosarkova *et al.*, 2021). Thus, fundamentalist Islamic groups use Facebook to display Qur'anic quotes and hadiths and express their iden-

tities. The same applies to the moderate Islamic groups that use Facebook to convey insights into religious moderation and individuality.

Social media have become an essential space for various groups to spread ideological discourses and build group identities, including fundamentalist and moderate Islamic groups. Statistics show that more than 3.6 billion people are actively using social media, with Facebook being one of the leading platforms for public discussions and spreading ideologies (Jakir *et al.*, 2021). In the context of digital communication, computer-mediated communication (CMC) theory suggests that language patterns used on social media are often different from face-to-face communication because of the physical limitations offset by the use of texts, images, and other symbolic languages (Verduyn *et al.*, 2021). In addition, critical discourse analysis (CDA) highlights that discourse on social media plays a vital role in shaping public opinions and reinforcing group identities through strategically designed language (Fairclough, 1995). Therefore, this study is essential to understanding how fundamentalist and moderate Islamic groups use language on social media to shape discourses and articulate their identities.

Scholars have widely discussed many research studies concerning the issues of speech communities in social media. Although many studies have revealed a similar ideology of religion, studying language societies is interesting. The present study investigates how Islamic Facebook users interact with others concerning their ideological ideas. This scheme is important because Facebook is a forum for millions of people to interact online and disseminate religious insights. However, in reality, Facebook was also used by these two groups to express their respective ideologies. This study offers several language methods for fundamentalist and moderate Islam through a community-based language approach. This study explores how Islamic Facebook users interact in different languages, how society is analyzed, and how the language of fundamentalist Islamic groups and moderate Islam is used on Facebook.

METHOD

This study, employing a descriptive qualitative method, aims to analyze the linguistic discourses of the fundamentalist and moderate Islamic groups on Facebook. This research design was chosen to describe and understand how the two groups used language to spread their ideologies through social media interactions. This topic is of significant importance for understanding the role of social media in shaping and disseminating Islamic ideologies.

This study collected data in the forms of status texts and comments posted by Facebook account owners, who are identified as affiliated with fundamentalist and moderate Islamic groups. The data included written texts containing religious narratives, quotations of Qur'anic verses, hadiths, or opinions related to Islamic ideologies, both literally (fundamentalist) and contextually (moderate). The data also included comments that appeared on each relevant post.

The data sources designated in this study were 20 Facebook accounts identified as affiliates of fundamentalist and moderate Islamic groups. In the view of Imarah (1999), fundamentalist Islamism is a literal interpretation of the Gospel and all religious texts and rejects the complete validation of any texts, even though the texts are metaphoric and symbolic. Meanwhile, according to Yasid (2014), moderate Islamism is an understanding of Islamic teachings that not only contain divine issues but also several problems related to humanity.

Facebook accounts were selected based on a specific criteria, namely, consistently uploading ideological contents and characteristics that show a fundamentalist or moderate orientation to Islamism. Identification was carried out by observing the religious narratives uploaded by account owners. For example, accounts that consistently uploaded quotes from the Qur'an and Hadiths with literal interpretations were regarded as parts of a fundamentalist group. By contrast, accounts that uploaded more contextual and inclusive narratives were marked as moderate.

Data were collected meticulously using two main techniques: direct observation and manual logging. The observation technique involved monitoring selected accounts and recording any status or comments relevant to the research focus. Observations were made every week during the study period. To support the observation process, the researcher also used a manual recording technique, in which each text uploaded by these accounts was recorded in the forms of text documents and screenshots. This meticulous approach was used to ensure that the data were accurate and well-documented. In addition to a narrative status and commentary, the researcher also noted the use of other elements such as images or links, that were relevant to the contexts of the linguistic discourses.

The data were analyzed using the narrative analysis method, a thorough technique used to understand the linguistic patterns that emerged from the texts posted by fundamentalist and moderate Islamic groups on Facebook. The analysis was conducted in several stages. First, the researcher categorized the data by identifying the main themes that emerged from the status and comments, such as the use of Qur'anic verses, religious political rhetorics, and the emphases on the values of democracy and tolerance. Once the main themes were identified, each text was analyzed in depth to understand how both groups used language to build and spread their ideologies. This thorough analysis ensured that no detail was overlooked in the understanding of the linguistic discourses.

Through the narrative analyses, the researchers can identified the differences in the language usage patterns between the two groups interacting in Facebook. The fundamentalist groups would tend to be typically literal while the moderate groups would sound more contextual.

This study used several strategies to ensure the research validity. First, data triangulation was carried out by comparing findings from different

accounts and matching the results of this study with similar research studies conducted previously on fundamentalist and moderate Islamic groups on social media. In addition, the researcher also applied peer debriefing, wherein an expert in linguistics reviewed the results of the analyses to ensure that the interpretation of the data was appropriate and valid.

Repeated observations of Facebook accounts during the study period strengthened the data validity, allowing for the consistent verification of any patterns of the language use. Thus, this study is expected to produce accurate and scientifically accountable findings.

RESULTS AND DISCUSSION

Results

Fundamental Islamist Language Identity

Here, the results of screenshots from Facebook accounts affiliated with fundamentalist Islam are presented. Next, the screenshot results are described in tables identified by their respective identities: Figures 1, 2, and 3 show Facebook accounts affiliated with fundamentalist Islam.

The language facts conveyed by @Solahudin Ibrahim's account in Figure 1 explain the form of interaction between he and other Facebook residents. In terms of the lingual form, its status leads to the fact that Islam is fundamentalist. The stator tries to build an argument first, such as *TERKADANG PAKAIAN BERDEBU LEBIH BAIK DARI PAKAIAN BERPARFUM* [SOMETIMES DUSTY CLOTHES ARE BETTER THAN PERFUMED CLOTHES]. His view certainly does not stand alone; it is based on the hadith of the Prophet "Will not unite in one servant, dust in the way of Allah and smoke of hell (H.R. Tirmizi)." For this reason, the fact that the language chosen in Solahudin Ibrahim's status is complex does not show that this falls into the category of fundamentalist Islam. On the contrary, this is because the basic philosophy promoted by the fundamentalist Islamic movement is the understanding of Islam that is done textually; the truth that is based on the text.

@Yusuf Helmi's account in Figure 2 is one of the leaders of the fundamentalist Islamic movement. The status he posted invites us to interpret the new year from the perspectives of the Prophet. It can be seen in the status entitled *NEW YEAR'S REFLECTION*, which he then corroborated with the following hadith quote: "*Take advantage of five things before five things: (1) your youth before your old age (2) your health before your illness (3) your wealth before your poverty (4) your leisure before your busy time (5) your life before your death.*" It can be observed that the language presented by Helmi Yusuf is framed within the context of the new year's turn, during which fundamentalist Muslims claim certain norms are contrary to the teachings of the Prophet Muhammad. For this reason, he conveyed a message to Facebook residents to interpret the new year with full reflection, especially on the five points advanced in his status. Moreover, lexically, there are two

striking aspects: the time and the need for Facebook contestants to take it seriously, especially those who are members.

Meanwhile, the status of Habib Muhammad Rizieq Syihab, Lc, MA, and other DPMSS also shows the pattern of the literalist fundamentalist Islam. Language facts such as: *AYAT SUCI DI ATAS AYAT KONSTITUSI* [THE SCRIPTURE IS ABOVE THE CONSTITUTION VERSE] and the addition that the Constitution Verse must not contradict the Holy Scriptures further strengthens the invitation that the State must return to the Qur'an. Of course, this is in line with the view of the fundamentalists who want to apply the Islamic sharia and, at the same time, campaign that Islam is a religion and a State. Even at the end of his call, there were invitations, such as *Let's..., Uphold the Constitution...* As long as it is in line with the Holy Scriptures, it is acceptable. This can be seen that the fact of the language it raises tends to be non-negotiable; that is, not thinking that Indonesia is not a country based on Islamic laws, but Pancasila, so that this fundamentalist Islamic movement is not trapped in dogmatics, but Islam as a liberating force. This is one of the reasons why moderate Muslims always campaign for the importance of Pancasila as the basis of the State and even as a view of the nation's life.

Another lingual form that leads to fundamentalist Islamism can be observed through the account of @K.H. Muhammad Arifin Ilham in Figure 3. Based on the fact that the fundamentalist language he raises is to enter into issues surrounding the joints of one's social life, such as the marriage at a young age of Arifin Ilham's son, which has reaped polemics in the community. The author categorizes this status into a literalist fundamentalist movement because the arguments he builds are always based on the Qur'an. This has indeed become the spirit of this kind of the fundamentalist movement. Language facts such as "hasten to carry out God's command" and "marry men alone among you..." are a translation of the Qur'an, Surah an-Nur, verse 3, which is affirmed by the commandment "marry," which literally indicates a statusist. Therefore, this fundamentalist trait shows his tendency to interpret religious texts literally.



Figure 1: @Solahudin Ibrahim's Facebook account



Figure 2: @Helmi Yusuf's Facebook account

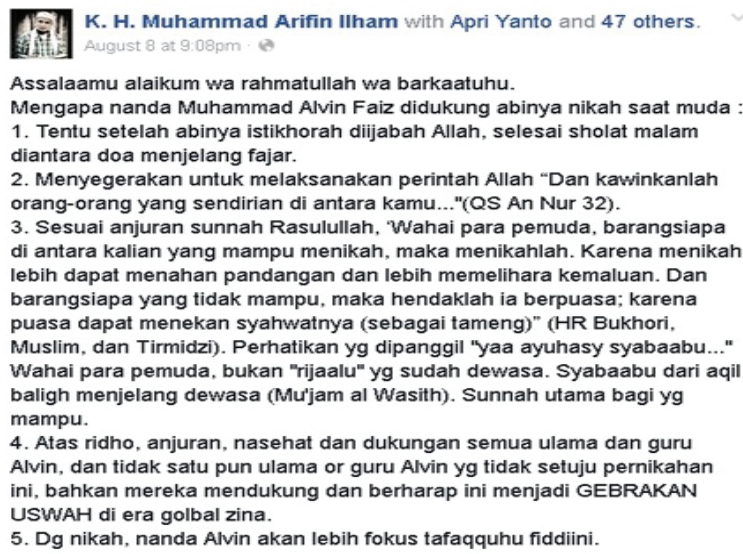


Figure 3. Facebook account @K.H. Muhammad Arifin Ilham

Several images explain the language of fundamentalist Islamists on an aggressive, literary, doctrinal, and political bases. Comparisons of holy and constitutional verses show aggressive speaking by fundamentalist Islamists. Islamic fundamentalist circles are shown through literalism through quotations of verses and hadiths. The cultivation of ideology characterizes the Islamic fundamentalist doctrine of defending a particular action. Fundamentalist Islam, in the form of politics, is characterized by an invitation to win one specific group in political contestation. For this reason, Table 1 reaffirms the language characteristics of fundamentalist Islam by referring to the language expressed in their respective Facebook accounts.

Table 1. Fundamental Islamic Language Identity

The Fundamentalist Way of Speaking			
Aggressive	Literalist	Doctrinal	Political
“AYAT SUCI DI ATAS AYAT KONSTITUSI” “Ayat Konstitusi tidak boleh bertentangan dengan Ayat suci” [“Scripture Over Constitution Verse The Constitution Verse must not contradict the Scripture.”]	RENUNGAN TAHUN BARU “Manfaatkanlah lima perkara sebelum lima perkara. (1) Waktu mudamu sebelum datang waktu tuamu (2) Waktu sehatmu sebelum datang waktu sakitmu (3) Masa kayamu sebelum datang masa kefakiranmu (4) masa luangmu sebelum datang masa sibukmu (5) Hidupmu sebelum datang matimu.” [PONDER ON NEW YEAR “Take advantage of five things before five things. (1) Your youth before your old age (2) Your healthy time before your sickness (3) Your wealth before your poverty (4) Your leisure before your busy time (5) Your life before your death comes.”]	“Hari Persaudaraan Umat Islam. 2 Rabi’ul Awwal 1438 H/ 2 Desember 2016 M. Keberkahan Ilahi. Untuk Aksi 212. Aksi Bela Islam.” “Muslim Brotherhood Day. 2 Rabi’ul Awwal 1438 H / 2 Desember 2016 A.D. Divine Blessings. For Action 212. Action to Defend Islam”	“UNTUK MEMENANGKAN GUBERNUR MUSLIM FPI AKAN ADAKAN MINIMAL 44 KALI TABLIGH AKBAR DI SELURUH KECAMATAN DI JAKARTA.” [“TO WIN THE MUSLIM GOVERNORSHIP, THE FPI WILL HOLD AT LEAST 44 GRAND PREACHING SPEECHES IN ALL SUB-DISTRICTS IN JAKARTA.”]
“PENJARAKAN PENISTA AGAMA SEKARANG JUGA !!!” [“IMPRISON BLASPEMISTS RIGHT NOW !!!”]	Assalamu’alaikum “Mari sama-sama banyak istigfar, minta ampun sama Allah, dengan istigfar Nabiyyallah Adab as “Rabbana dzallamna anfusana wa in lam tagfir lana lanakunanna minal khasirin” Juga istigfar Nabiyyullah Yunus as “La illaha illa anta subhanaka inni kuntu minaz dzholimin” Mungkin kita udab banyak dzalimnya, mungkin kita banya lalainya, mungkin kerasa benar padahal salah, mungkin merasa memperbaiki padahal merusak, hingga akhirnya di jerumuskan ke tingkat yang rendah (dari surga ke bumi, atau diperangkapkan dalam perut ikan yang bau, gelap dan sempit.” [Assalamu’alaikum “Let’s together much ask for forgiveness, asking Allah for mercy, with “Nabiyallah Adab” verses “Rabbana dzallamna infusing wa in lam tagfir lana lanakunanna minimal khasirin” Also, “Nabiyullah Yunus” verses “La illaha illa anta subhanaka inni kuntu minaz dzholimin” Maybe we have done a lot of sinful deeds; perhaps we have done a lot of carelessness, maybe we feel right but we are wrong; maybe we think right when we are destructive, until finally we are dumped into a low level (from heaven to earth, or trapped in the belly of a smelly, dark, and narrow fish.”]	TERKADANG PAKAIAN BERDEBU LEBIH BAIK DARI PAKAIAN BERPARFUM [SOMETIMES DUSTY CLOTHES ARE BETTER THAN PERFUMED CLOTHES]	MUSLIM WAJIB PILIH PEMIMPIN MUSLIM [MUSLIMS ARE OBLIGED TO VOTE MUSLIM LEADERS]
“Tegakkan Konstitusi ... Selama sejalan dengan Ayat Suci.” [“Uphold the Constitution... As long as it is in line with the holy Scriptures.”]	“menyegerakan untuk melaksanakan perintah Allah dan kawinkanlah orang-orang sendirian di antara kamu...” [“hasten to carry out the commandments of God” and make the lonely people among you married...”]	TENTARA ALLAH “(1) Air itu tentara Allah... (QS. Al-Ankabut : 14), (2) Angin itu tentara Allah... QS. Al-Haaqqah), (QS. Al-Ankabut : 14), (3) Petir itu tentara Allah... (QS. Hud : 68), dan (4) Tanah itu tentara Allah... (QS. Al-Hijr : 73-76)” [SOLDIERS OF GOD] [“(1) Water is the soldier of God... (QS. Al-Anfog: 14), (2) The wind is the soldier of God... Q.S. Al-Haaqqah), (QS. Al-Anfog: 14), (3) Lightning is the soldier of God... (QS. Hud: 68), and (4) The land is the soldier of God... (QS. Al-Hijr: 73-76)]	“Jika Pejabat dan Penjahat sudah Kolaborasi Ma’siat, maka umat harus bangkit Berjihad.” [“If officials and criminals have collaborated with sinful deeds, then the believers must rise to holy war.”]

Language Identity among Moderate Muslims

The results of the screenshots from Facebook accounts affiliated with moderate Islamism were presented. Furthermore, the screenshot results were presented in a table for identification based on their respective identities. Figures 4, 5, and 6 were affiliated with moderate Islamism.

The account @Kutipan “Gus Mus” in Figure 4 does not only mention religious sides but also implicitly contests the social sides. Sentences such as: ‘HATRED mixed with ENVY causes people to be discouraged and often justifies all means’ as a form of language that calls for peace to be maintained in social life. In that context, Islam enters the public sphere with values that inspire justice and the spread of peace. In fact, justice, peace, humanity, and equality are included in humanist Islam. The language expressed by this @Kutipan account “Gus Mus” encourages Facebook users to maintain peace, as peace fosters community harmony. With another explanation, differences of opinions that arise in the community should not be developed because this phenomenon can increase public tension and anger. Moderate Islam is actually present to maintain that diversity.

The status of @Robi Sugara in Figure 5 serves as a form of satire on a social condition that occurred at that time amid an incessant diversity campaign by the People’s Consultative Assembly (MPR). There are at least three linguistic facts that indicate that he is affiliated with moderate Islamism, which carries an attitude of tolerance. The fact of the language is marked by the existence of a clause like “*Pake lonceng ga boleh, pake terompet ga boleh, dan Makan sari roti jg ga boleh.*” [Wearing a bell is not allowed, wearing a trumpet is not allowed, and eating Sari bread is also not allowed.] In addition, he strengthens his argument by providing reasons for his prohibitions, which indeed lead to traditions outside of certain religions, such as church traditions and Jewish traditions and support for Islamic defence actions. In other words, moderate Islam is more flexible in understanding the meaning of a text. Of course, the views of moderate Muslims are contrary to fundamentalist Islamists who frame their ideology by staying away from all trinkets that can destroy their beliefs, for example, not using bells because they are indicated to be worn by Christians in church, not blowing trumpets because it is part of a Jewish tradition, and likewise not consuming bread because it is not pro to Islamic action 212.

The language in @Sepri Yono’s status in Figure 6 is expressed in the phrase: *A safe Indonesia...* This indicates the ideals of moderate Islam and simultaneously affirms that religion is a way of salvation. The reason is that religion is a valid, distinct path to salvation, bestowed by God, so it must be valued equally. No one should be considered superior to others. For this reason, it can be observed that Ahmad Syafii Maarif’s views are closely related to the Jakarta Regional Election, which raised national political tension at that time. Actually, he wants to convey a message to the audience to maintain diversity in society and avoid being easily swayed by any camp, as

this is one of the steps to ensure a safe, comfortable, and peaceful Indonesia.



Figure 4. Facebook account @Kutipan "Gus Mus"



Figure 6. @Sepri Yono's Facebook account

"Sebuah Indonesia yang aman, damai, dan nyaman jangan samapai dirusak oleh kekuatan perusak mana pun, atas nama apa pun"

Several images inform moderate Islamists about language, emphasizing a dialogical concept oriented towards nationality and humanity. Table 2 describes in detail a moderate Islamic language identity, based on the fact that each Facebook account expresses the language.

Table 2. Language Identity among Moderate Muslims

The Language of Moderate Islam	
Dialogical	National and Humanitarian Oriented
<i>“KEBENCIAN yang bercampur dengan IRI DENGKI menyebabkan orang kalap dan seringkali menghalalkan segala cara”</i>	<i>Pake lonceng ga boleh krn itu tradisi gereja, pake terompet ga boleh krn itu tradisi Yahudi plus nyalain lilin. Makan sari roti juga ga boleh sebagai dukungan aksi bela Islam. Ini apa-apaan sih!!! Guys perang udah usai, ini soal kualitas diri kita.</i>
<i>[“Hatred mixed with envy causes people to be crazy and often justifies all means.”]</i>	<i>[Using bells isn’t allowed because it’s a church tradition, using a trumpet isn’t allowed because it’s a Jewish tradition, plus lighting candles. Eating bread is also not allowed as support for Islamic defense actions. What the heck is this!! Guys, the war is over; it’s about the quality of ourselves.]</i>
<i>MOHONLAH KEPADA ALLAH AGAR DILINDUNGI DARI BERBAGAI FITNAH DAN AGAR DIRI ANDA DISUCIKAN DARI SEGALA DOSA!!!</i>	<i>“Sebuah Indonesia yang aman, damai, dan nyaman jangan sampai dirusak oleh kekuatan perusak mana pun, atas nama apa pun.”</i>
<i>[BEG TO GOD THAT YOU BE PROTECTED FROM VARIOUS SLANDERS AND THAT YOU BE CLEANSED FROM ALL SINS !!]</i>	<i>[A safe, peaceful, and comfortable Indonesia must not be destroyed by any destructive force, in any name.]</i>
<i>AGAR ANAKMU MENJADI PERMATA HATI SEJATI</i>	<i>MENAG: PENDIDIKAN AGAMA AKAN FOKUS PADA 3 ASPEK UTAMA</i>
<i>[SO THAT YOUR CHILD MAY BECOME THE JEWEL OF THE TRUE HEART]</i>	<i>[RELIGIOUS MINISTRY: Religious education will focus on three main aspects]</i>

DISCUSSION

Fundamental Islamists express their identities through language that is full of positive notes (Alanazi, 2023). Messages conveyed by the fundamentalist Islamic movements are expressed through social media (Seto, 2019). In Alanazi’s view, fundamentalist movements encompass a broad scope and are not confined to individuals, groups, or even organizational leaders (Alanazi, 2023; Tan *et al.*, 2020). Furthermore, fundamental understanding in the political context, for example, has resulted in antipathy towards forming the modern State (Adejumo *et al.*, 2022). This is in line with Tabar’s statement that the fundamentalist movement tends to commit acts of violence (Tabar, 2021). Islamic fundamentalists do not guide the Qur’an in life, but only a set of doctrines (Nurhajati & Fenton, 2020). For this reason, fundamentalists

seek to carry out new actions as an alternative movement distinct from the usual (Demmrich & Hanel, 2023; Waha, 2020).

Through an analysis of language facts, the expression of identity among Islamic fundamentalists can be determined. The fundamentalist identity of Islam is investigated through a literal understanding of scriptures and rigid claims to the truth (Verduyn *et al.*, 2021; Zuhdi, 2019). Zuhdi added that the label attached to Islamic fundamentalist circles is in the form of having a weak understanding of the basic teachings of Islam, such as the *tafsir*, *ushul fiqh*, and religious texts (Zuhdi, 2019). Even in the view of Adejumo *et al.*, who assert that terrorists define fundamentalist Islam because that is the strength of their faith (Adejumo *et al.*, 2022). Fundamentalist Islamists who opposed him threatened the death penalty (Waha, 2020). For this reason, Dupret and Gutron emphasize that fundamentalist Islamists refer only to the Qur'an and hadiths in carrying out daily worship (Dupret & Gutron, 2020). Thus, this circle believes that the meaning of the Qur'an and its hadiths is final; therefore, it is closed to further discussion (Malhas & Elsayed, 2022; Nurhajati & Fenton, 2020).

Facebook is a forum for expressing universal ideas of fundamental and moderate Islamic groups (Usmani, 2024; Wibisono *et al.*, 2019). Facebook is flexible because one smartphone can operate four accounts simultaneously (Seto, 2019). This is because the presence of Facebook has changed the framework of interacting with people who tend to be digital (Kosarkova *et al.*, 2021; Oke & Fernandes, 2020). Perez-Cepeda and Arias-Bolzmann (2022) acknowledge that Facebook has the most active users among the existing social media platforms. Xu (2022) explained that a prolonged Facebook use can have an impact on a person's mental health, such as stress, anxiety, and depression. However, millennials use social media such as Facebook to find information about religions (Omeish *et al.*, 2024; Rustan *et al.*, 2020). Thus, Facebook has become fertile through the Islamic ideas of fundamental and moderate Islamic groups.

Facebook has both positive and negative aspects of online interaction. The negative side of Facebook is that people are increasingly dependent on it, making it difficult for users to fortify themselves (Croucher *et al.*, 2020; Xu, 2022). The positive side of Facebook is that it can increase students' achievement (Sobaih *et al.*, 2020; Ulla & Perales, 2021). Tavory *et al.* (2023) presented a case in the United States of America where, in 2019, several companies approached Facebook with the intention of providing practical solutions. La *et al.* (2020) also provided an example from Vietnam: the local government used Facebook to share COVID-19 health protocols within the community. Furthermore, Rustan *et al.* (2020) explained that millennials use Facebook to obtain religious information. On the positive side, Facebook encourages users to bring up narcissistic behaviour and addiction (Miao, 2019; Tan *et al.*, 2020; Zhong *et al.*, 2021). Thus, Facebook is only a medium to express human desire, and its users must choose it intelligently.

Facebook and other social media platforms allow millions of people to interact online. Facebook is not just a place for interacting with friends; but it is also used for advertising (Ali *et al.*, 2019; Błachnio *et al.*, 2019; Madjar *et al.*, 2023). Facebook has moved the real world into a virtual one, creating a miniature version of it (Davis, 2021). Furthermore, to the millennial generation, information can easily be obtained through social media such as Facebook (Rustan *et al.*, 2020). This aligns with Perez-Cepeda and Arias-Bolzmann's (2022) view that Facebook is indeed a social media platform with the most active user base, even though it is considered the primary source of information for everyone (Soroya *et al.*, 2021). Therefore, Facebook has changed the basic foundation of society by facilitating interaction because it has entered the digital community circle (Oke & Fernandes, 2020; Pennycook *et al.*, 2020; Rathje *et al.*, 2021). This is a benefit of Facebook, which forms a digital community profile and is more effective in establishing relationships among people (Voorveld, 2019; Zahnnow *et al.*, 2024).

CONCLUSION

This study shows that the use of language on social media, especially Facebook, plays a vital role in shaping and affirming an Islamic identity, both in the fundamentalist and moderate groups. In fundamentalist Islam, the use of language reflects a closed mindset towards broader religious dialogues and interpretations, with a tendency to rely on literal and exclusive interpretations of the Qur'an and Hadiths. This further emphasizes the rigid identity of this group, which often justifies extreme actions. On the other hand, moderate Islamists show a more inclusive tendency in the use of language. However, complex global cultural and political dynamics still influence the discourse patterns that emerge on social media.

As a platform for Islamic discourses, Facebook provides a vast space for these two groups to express their views. However, the impact of using Facebook is not limited to being a communication tool; it also contributes to the formation of users' ideological identity and social behaviour. Facebook creates an environment that fosters polarisation and interaction across geographic and cultural boundaries. This implies that Islamic discourses in the digital era are more susceptible to radicalization, but can also facilitate cross-group dialogues, on the other hand, depending on how the platform is used.

Thus, this study does not only highlight the role of language in building the identity of fundamentalist and moderate Islamic groups, but it also shows how social media, such as Facebook, functions as an arena of discourse that influences the thinking and social interaction of Muslims. The challenge ahead is how moderate groups can use social media to strengthen inclusive discourses to answer global challenges without being trapped in the same narratives as fundamentalist groups.

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