Framing Religious Pluralism as Deviation: A Digital Hadith-Based Discourse of Salafism on Instagram

Digital transformation has changed the landscape of Islamic *da'wah* in Indonesia, including in the production and dissemination of exclusive religious discourse by Salafi groups. This study analyzes the Instagram account @ittiba_salaf, which consistently frames religious pluralism as a deviation from Islamic creed, by referring to verses of the Qur'an and hadith. This study uses Robert M. Entman's framing analysis approach, which includes four main elements—problem definition, cause diagnosis, moral evaluation, and solution recommendation—combined with *Maʿānī al-Ḥadīth* analysis to reveal the ideological instruments underlying the use of hadith. The findings show that this account constructs pluralism as a theological and ideological threat, associated with Western liberalism and categorized as a form of *kufr*. This narrative represents theological reductionism that ignores the complexity of Indonesia's pluralistic society. This study emphasizes that digital *da'wah* not only conveys religious messages, but also becomes an arena for contestation over the meaning and authority of Islam, requiring a moderate hermeneutical approach to bridge theological commitments with the reality of societal diversity.

Keywords: Digital *da'wah*; Salafism; Religious pluralism; Framing analysis; *Maʿānī al-Ḥadīth*.

Transformasi digital telah mengubah lanskap dakwah Islam di Indonesia, termasuk dalam produksi dan penyebaran wacana keagamaan eksklusif oleh kelompok Salafi. Penelitian ini menganalisis akun Instagram @ittiba_salaf yang secara konsisten membingkai pluralisme agama sebagai penyimpangan dari akidah Islam, dengan merujuk pada ayat-ayat Al-Qur'an dan hadis. Penelitian ini menggunakan pendekatan Analisis Framing Robert M. Entman yang mencakup empat elemen utama—definisi masalah, diagnosis penyebab, evaluasi moral, dan rekomendasi solusi—dikombinasikan dengan analisis *Maʿānī al-Ḥadīth* untuk mengungkap instrumen ideologis penggunaan hadis. Temuan penelitian menunjukkan bahwa akun ini mengkonstruksi pluralisme sebagai ancaman teologis dan ideologis, diasosiasikan dengan liberalisme Barat dan dikategorikan sebagai bentuk kekufuran. Narasi ini merepresentasikan reduksionisme teologis yang mengabaikan kompleksitas masyarakat Indonesia yang pluralistik. Kajian ini menegaskan bahwa dakwah digital tidak hanya menyampaikan pesan-pesan keagamaan, tetapi juga menjadi ajang kontestasi makna dan otoritas Islam, yang membutuhkan pendekatan hermeneutika moderat untuk menjembatani komitmen teologis dengan realitas keberagaman masyarakat.

Kata Kunci: Dakwah digital; Salafisme; Pluralisme agama; Analisis framing; *Maʿānī al-Ḥadīth*.

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Introduction

Digital transformation has significantly impacted the patterns of production, distribution, and contestation of religious discourse in Indonesia. Social media has now become the main space for articulating Islamic authority, previously confined to traditional spaces such as Islamic boarding schools, religious assemblies, or academic institutions.[1] In this context, religious groups such as the Salafis utilize digital platforms to disseminate teachings, shape collective identity, and solidify their religious authority within a Muslim community that is increasingly pluralistic and ideologically fragmented.

Salafi preachers now function as religious scholars and digital influencers who employ personal and institutional branding strategies.[2] They actively produce content that emphasizes the purification of faith and the correction of Islamic practices, while criticizing ideas that are considered deviant, including religious pluralism.[3] This phenomenon demonstrates that social media has become a strategic and populist arena for da'wah, as well as a place for contestation over the meanings of Islam in the public sphere.

One social media account that is an important representation of this phenomenon is @ittiba_salaf. This account actively voices its rejection of religious pluralism, referring to verses from the Qur'an and hadith, and explicitly frames pluralism as a deviation from Islamic doctrine. A post highlighting Nasaruddin Umar's welcome of Pope Francis at the Istiqlal Mosque on September 9, 2024, is an important example of how the digital Salafi narrative is constructed to delegitimize pluralism, while presenting itself as the authentic representation of straight Islam.[4]

The Salafi community's rejection of religious pluralism is not merely a theological reflection but also an ideological-political expression that seeks to limit spaces for interfaith dialogue and coexistence. Within the Salafi framework, legitimate Islam is understood based on the teachings of *al-Salaf al-Ṣāliḥ*, and any form of religious interpretation that deviates from this framework is considered a form of *bid'ah* or deviation. Conversely, in the discourse of diversity, pluralism is interpreted as an ethical stance that recognizes the existence and right to life of other religious traditions without abandoning one's commitment to the truth of one's own teachings.[5] In the nation-state context, this pluralistic approach can serve as a foundation for solid national integration.

Previous studies have examined the relationship between Salafi *da'wah* and media. For example, Sunarwoto's research shows that digital media has become an arena for contesting authority among Salafi groups in Indonesia, not only at the theological level but also in terms of the representation of legitimate Islam in the context of citizenship.[6] Van Eerten highlight the strategies of Salafi groups, especially extremist ones, in building exclusive communities and spreading ideological narratives through digital networks that are difficult to trace due to their decentralized nature.[7] Ridha reveal that some

[1] Achmad Hasibul Ma'arif, Moh. Iza Al Jufri, and Mega Laela Akhiru Nahar, "Between Text and Social Media: Interpretation of Hadith Bid'ah in Salafi and Nahdlatul Ulama Discourse," *Jurnal Living Hadis* 9, no. 2 (2024): 245.

[2] Simon Sorgenfrei, "Branding Salafism: Salafi Missionaries as Social Media Influencers," *Method & Theory in the Study of Religion* 34, no. 3 (September 13, 2021): 233.

[3] Mohamed Ali, "Understanding Salafis, Salafism and Modern Salafism," *Islamiyat* 41, no. 1 (2019): 125–136.

[4] @ittiba_salaf, "Instagram Photos and Videos (September 9)," *Instagram*, last modified 2024, https://www.instagram.com/ittiba_salaf/.

[5] Khoirul Anas, "Menggali Prinsip-Prinsip Pluralisme Agama Dalam Sorotan Al-Quran; Analisis Hermeneutis Pemikiran Wahbah Zuhaili Dalam Tafsīr Al-Munīr," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 1 (2021): 119–120.

[6] Sunarwoto, "Salafi Dakwah Radio: A Contest for Religious Authority," *Archipel* 91 (2016): 203–230.

[7] Jan-Jaap van Eerten et al., *Developing a Social Media Response to Radicalization: The Role of Counter-Narratives in Prevention of Radicalization and de-Radicalization* (Amsterdam, 2017),

Salafi preachers show adaptation to national symbols, such as allowing respect for the national flag, as part of a strategy of symbolic moderation without sacrificing core principles of faith.[8]

However, there are two notable research gaps. First, there has been little research specifically analyzing how narratives delegitimizing religious pluralism are constructed in digital spaces by Salafi actors. Second, there has been no integrated approach combining Framing Analysis with the *Maʿānī al-Ḥadīth* methodology to systematically deconstruct the theological argument structures used in digital *da'wah*. However, combining these two approaches is important to explain how hadith texts are used as authoritative quotations and ideological instruments in shaping public perception.

Therefore, this study aims to analyze the @ittiba_salaf account as the primary case study to examine how exclusive narratives against religious pluralism are constructed and disseminated through social media. This study employs Robert M. Entman's Framing Analysis framework[9]—comprising four main elements: problem definition, causal interpretation, moral evaluation, and treatment recommendation—combined with *Maʿānī al-Ḥadīth* analysis to dissect how hadith is used as theological legitimization. With this approach, this article contributes to developing digital Islam studies, Salafi discourse, and the dynamics of religious contestation in contemporary Muslim societies.

Symbols of Tolerance and Religious Narrative Contestation in the Digital Age

Pope Francis' visit to Indonesia on September 5, 2024, marked an important milestone in global religious diplomacy, in line with the state's agenda of religious moderation. The visit was warmly welcomed by the Indonesian Minister of Religion, Nasaruddin Umar, who also serves as the Grand Imam of the Istiqlal Mosque. One of the most meaningful moments of the meeting was the signing of the "Istiqlal Declaration", a joint commitment to strengthen interfaith harmony in Indonesia and around the world.[10]

The meeting was rich in symbols of tolerance and interfaith respect. The personal interaction between the two religious leaders—when Nasaruddin Umar kissed Pope Francis' forehead as he sat in a wheelchair, and the Pope responded with a hand kiss—represented the ethics of reciprocity in interfaith dialogue. After signing the declaration, the Pope also visited the Silaturahmi Tunnel, which connects the Istiqlal Mosque with the Jakarta Cathedral. He described the tunnel as an important symbol for the future of interfaith peace and offered prayers and blessings for the space to become a unifying force for interfaith harmony.[11]

In his speech, Nasaruddin welcomed the Pope in Arabic: *Ahlan wa Sahlan*, reinforcing the atmosphere of inclusivity and brotherhood. According to him, Pope Francis' visit reflects great hope for the creation of harmony among religious communities in a world plagued by fragmentation and suspicion. This visit carries an important message about humanity, peace, and respect for diversity of beliefs, especially amid global challenges that test the meaning of

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https://repository.wodc.nl/bitstream/handle/20.500.12832/2215/2607_Volledige_Tekst_tcm28-286136.pdf?sequence=2&isAllowed=y.

[8] Muhammad Ridha DS et al., "Mapping the National Insight of the Salafi Group in Indonesia Based on Their Fatwa on Social Media," *Al-'Adalah* 21, no. 2 (2025): 245–270.

[9] Robert M. Entman, "Framing Bias: Media in the Distribution of Power," *Journal of Communication* 57, no. 1 (2007): 163–173.

[10] Haryanti Puspa Sari and Ihsanuddin, "Paus Fransiskus Dan Deklarasi Istiqlal Yang Teguhkan

Kerukunan Umat," *Kompas*, September 6, 2024, https://nasional.kompas.com/read/2024/09/06/06523471/paus-fransiskus-dan-deklarasi-istiqlal-yang-teguhkan-kerukunan-umat?page=all.

[11] Sharisya Kusuma Rahmanda, "Bunyi Deklarasi Istiqlal Yang Ditandatangani Imam Besar Masjid Istiqlal Nasaruddin Umar Dan Paus Fransiskus," *Tempo*, September 9, 2024, https://www.tempo.co/politik/bunyi-deklarasi-istiqlal-yang-ditandatangani-imam-besar-masjid-istiqlal-nasaruddin-umar-dan-paus-fransiskus-11404.

religiosity in an era often referred to as a spiritual turn or a revival of transcendent consciousness.[12]

In the last decade, world civilization has faced serious symptoms of religious anxiety. Failure to understand differences has obscured essential issues such as social justice and peace among humankind. In this context, some exclusivist groups interpret Islam within the framework of absolutism of truth, leading to the delegitimization and even demonization of other religions.[13] This singular interpretation is not only theologically flawed but also dangerous in a socio-political context, as it contributes to growing intolerance in the public sphere, including on digital platforms.

The lack of moderate and inclusive Islamic narratives on social media exacerbates the growth of digital radicalization. Religious arguments are disseminated in a fragmented manner with minimal contextualization, resulting in conclusions far from Islam's spirit as *raḥmatan li al-ʿālamīn*. In this context, the concept of religious moderation is often misunderstood as a compromising or nihilistic attitude, when in fact its essence is the ability to respond to differences in a proportional and fair manner. Moderation requires a tolerant attitude that does not ignore firmness, as well as respect for diversity without losing identity.

However, the momentum of Pope Francis' visit and the strengthening of the state's moderation agenda have triggered a counter-reaction in the digital space. Several Salafi-affiliated accounts—including @ittiba_salaf—responded to the moment with harsh criticism of pluralism and symbols of interfaith dialogue. The narratives constructed reflect an active rejection of the idea of coexistence and emphasize the boundaries of religious exclusivism, which is believed to be a form of Islamic purification. In this context, social media has become an arena for ideological contestation between the project of religious moderation and the purification movement, which emphasizes the rigidity of religious interpretation.

The @ittiba_salaf Account and the Hadith about the Rejection of Pluralism

Established in 2018, the @ittiba_salaf account functions as a digital platform for disseminating religious discourse and has since garnered significant attention, amassing a following of 90,600 individuals. Its substantial following reflects the account's considerable influence and extensive reach among digital audiences. Moreover, the @ittiba_salaf account has been identified as a prominent channel for articulating Salafi's doctrinal perspectives in the digital public sphere. The account's content is administered by a network of *ustādh* (Islamic scholars/teachers) identified as adherents of the Salafi school of thought, including prominent figures such as Khalid Basalamah, Firanda Andirja, and Muhammad Nuzul Dzikri.[14] A thorough examination of the content disseminated by this account reveals a discernible pattern of censoring practices deemed to be contravening the tenets of the Salafi doctrine. Such censure often serves to delegitimize alternative expressions of Islam and interfaith engagements.

Furthermore, the account frequently disseminates lectures by preachers identified as Salafi, including Yazid ibn Abdul Qadir Jawaz, Firanda Andirja, and numerous others. Content posted by @ittiba_salaf is frequently supplemented with quotations from the Qur'an, the prophetic hadith, and the perspectives of

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[12] "[FULL] Sambutan Imam Besar Masjid Istiqlal Di Hadapan Paus Fransiskus Dan Tokoh Lintas Agama," last modified 2024, https://www.youtube.com/watch?v=MVxmA1Ma85k.

[13] Kunawi Basyir, "Fighting Islamic Radicalism Through Religious Moderatism in Indonesia: An Analysis of Religious Movement," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 2 (October 31, 2020): 210,

https://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/2313.

[14] Andi Fakhrullah et al., "The Salafi Da'wa Movement in Jakarta from the Perspective of Media Glocalization," *IJISH (International Journal of Islamic Studies and Humanities)* 6, no. 2 (October 10, 2023): 122–124, http://journal2.uad.ac.id/index.php/ijish/article/view/8728.

Salafi scholars, which serve as the foundation for its argumentation.

Picture 1. Instagram Account of @ittiba_salaf

A particularly notable post critiques Nasaruddin Umar's reception of Pope Francis during his tenure as the chief imam of the Istiqlal Mosque. The @ittiba_salaf account expressed strong opposition to Nasaruddin Umar's actions, deeming them pot entially detrimental to Islamic doctrinal principles. This response exemplifies the account's delegitimation strategy regarding public manifestations of interreligious solidarity. The @ittiba_salaf account asserts that Nasaruddin Umar's actions directly oppose the teachings of QS. Āli ʿImrān verse 85. Furthermore, @ittiba_salaf employed the hadith narrated by Muslim to substantiate its stance against pluralism, thereby reinforcing its doctrinal exclusivism and rejection of religious plurality within Islam:

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى، أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي عَمْرٌو أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: « وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ¹⁵

"Yūnus ibn ʿAbd al-A'lā told me, Ibn Wahb told us, and ʿAmr told me that Abū Yūnus told him from Abū Hurayrah from Rasulullah SAW, who

said: By the life of my soul in his hands, no one from among the human race who hears me, Jew or Christian, and then dies without believing in the teachings that I bring, shall be among the inhabitants of the Fire."

Hadith Quality Analysis

The hadith used by the @Itiiba_Salaf account as the basis for its argument against religious pluralism is listed in *Saḥīḥ Muslim*, through the Abū Hurayrah line of transmission in volume 1, in the chapter on the obligation to believe in the message of the Prophet Muhammad for all mankind and the elimination of idolatrous religions, with index number 153.

Further research shows that this hadith has *shawāhid* (supporting report from other companion lines) transmitted through Abū Musā al-Ash'arī, which are contained in *Sunan al-Kubrā* of al-Nasā'ī volume 10, index number 11177[16], and *Musnad* of *Abū Dāwūd al-Tayalisī* volume 1, index number 511.[17] This hadith also has *muttabiʿ qāṣirah* (supporting reports from other than the companions) found in *Musnad* of *Imām Aḥmad*, volume 14, index number 8609, as well as in the book *Mustakhraj Abī ʿAwanah*, index number 375. Thus, the hadith narrated by Muslim is not included in the category of *gharīb al-ḥadīth* (a narration with a single chain of transmission) because it has *shawāhid* and *muttabi'* that support.

Regarding the credibility of the narrators, almost all of the hadith narrators above were rated *thiqah* (trustworthy) by hadith critics. However, Zakariyyā ibn Yaḥyā al-Sajī rated Ibn Wahb ('Abdullāh ibn Wahb ibn Muslim) and ʿAmr ibn al-Ḥārith as *thiqah ṣadūq* (trustworthy and truthful). This assessment indicates that the two narrators are generally reliable in their transmission of hadith, though there are some minor deficiencies in terms of memorization or accuracy of remembrance. This perspective

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¹⁵ Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim Al-Qushayrī, *Ṣaḥīḥ Muslim Vol. 1* (Turkiye: Dār al-Ṭabʿah al-ʿĀmirah, 1916), 93.

¹⁶ Abū ʿAbd al-Raḥmān Aḥmad ibn Shuʿayb Al-Nasāʾī, *Sunan Al-Kubrā Al-Nasāʾī Vol. 10* (Beirut: Muʾassasat al-Risālah, 2001), 126.

¹⁷ Abū Dāwūd al-Ṭayālisī Sulaymān ibn Dāwūd ibn Al-Jarūd, *Musnad Abī Dāwūd Al-Ṭayālisī Vol. 1* (Cairo: Dār Hijrah, 1999), 410.

aligns with that of Aḥmad ibn Shuʿayb al-Nasāʾī, who offers a divergent evaluation of Ibn Wahb. While acknowledging that Ibn Wahb may exhibit a certain degree of laxity in his acceptance of narrations, Shuʿayb does not regard this as a substantial deficiency.

Moreover, other records indicate that Ibn Wahb once narrated a hadith contradicting a more valid *riwāyah* (transmission). According to al-'Ajlī, however, Ibn Wahb is still categorized as *thiqah* narrator [18], and even Ibn Abī Ḥātim al-Rāzī states that Ibn Wahb's riwāyah is more valid than that of other narrators, such as al-Wālid ibn Muslim. The majority of other hadith critics, including prominent figures such as Ibn Ḥajar al-'Asqalānī, Ibn Abī Ḥātim al-Rāzī, and al-Bukhārī, also accorded him the designation of *thiqah* to Ibn Wahab. In al-Dhahabi's view, a narrator who is rated *ṣadūq* shows that he is honest, even if he sometimes makes minor mistakes. Furthermore, the hadiths narrated by the ṣadūq narrators who do not meet the criteria for *tamām al-ḍabṭ* are typically classified as *ḥasan li dhātihī*.[19] According to this perspective, the hadith narrated by Imam Muslim can be evaluated as *ḥasan li-dhātihī*, as it is attributed to two narrators who have been evaluated as *thiqah ṣadūq*.

Sharḥ al-Ḥadīth

In *al-Minhāj fī Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, al-Nawawī explains that the aforementioned hadith underscores the abrogation of all religious dispensations upon the advent of the Prophet Muhammad's message. This implies that those unexposed to *da'wah* are classified as *ma'dhūr* (exempt from legal responsibility), in accordance with the legal maxim that no obligation precedes the establishment of divine law.[20]

In one hadith, the Prophet Muhammad is reported to have said, "No one of my people has heard from me," implying that all individuals from his era until the Day of Judgment are obligated to adhere to his message. The mention of Jews and Christians serves as a warning to other people, considering that both have scriptures. Accordingly, those who possess revealed scriptures are even more compelled to follow the Prophet Muhammad, let alone those without such texts.

In *Fatḥ al-Munʿim Sharḥ Ṣaḥīḥ Muslim*, Mūsā Shāhīn Lāshīn elucidates that the dominant exegetical stance of this hadith is the dispensation of the Prophet Muhammad as a herald of auspicious tidings and a cautionary message to all humanity. The Prophet's teachings supersede those of preceding religions and extend a universal invitation to the People of the Book (*Ahl al-Kitāb*) to embrace his message and heed his warnings concerning disbelief.

In the context of fiqh hadith, several salient points emerge: the Prophet Muhammad's message served to nullify all prior teachings, particularly among those who lacked scriptural guidance; the universal nature of his message extends to all individuals across all temporal periods; and the advent of sharia supersedes all preceding legal systems. Individuals who have not received the message of Islam are regarded as *ma'dhūr*, absolving them of responsibility for their lack of belief, as outlined in the Qur'an.[21] Consequently, this hadith underscores the significance of embracing the message of the Prophet Muhammad as a prerequisite for faith and salvation.

Concerning the *asbāb al-wurūd* (context of revelations), the hadith recorded by al-Dāraqūṭnī in the Book of *al-Afrād* was transmitted from Abdullah bin Mas'ud, who

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[18] al-Sayyid Abū al-Maʿāṭī Al-Nawrī, *Al-Jāmiʿ Fī Al-Jarḥ Wa Al-Taʿdīl Vol. 2* (Lebanon: ʿĀlam al-Kutub, 1992), 140.

[19] Abū al-Faḍl Aḥmad ibn ʿAlī ibn Muḥammad ibn Aḥmad ibn Ḥajar Al-ʿAsqalānī, *Al-Nukat ʿalā Kitāb Ibn Ṣalāḥ Vol. 1* (Medina: ʿImādat al-Baḥth al-ʿIlmī bi al-Jāmiʿah al-Islāmiyyah, 1984), 407.

[20] Abū Zakariyyā Yaḥyā ibn Sharaf Al-Nawawī, *Syarah Sahih Muslim Oleh Imam An-Nawawi Vol. 2*, trans. Unknown (Jakarta: Darus Sunnah, 2002), 101.

[21] Mūsā Shāhīn Lāshīn, *Fatḥ Al-Munʿim Sharḥ Ṣaḥīḥ Muslim* (Cairo: Dār al-Shurūq, 2002), 489.

stated that on one occasion, a man approached the Prophet Muhammad and said: "O Messenger of Allah, I see a man from among the Christians clinging to his Gospel, and a man from among the Jews clinging to the Torah. They believe in Allah and His Messenger, yet refrain from following you." In response, Prophet Muhammad said, "Whoever hears about me, both Jew and Christian, and does not follow me will be in hell."[22] This hadith affirms the doctrinal centrality of acknowledging Muhammad as Allah's final and ultimate messenger. While adherents of Islam may have faith in Allah and knowledge of the preceding messengers, such belief remains theologically deficient without adherence to the Prophet Muhammad's message. This hadith underscores the universal nature of Islamic teachings and the imperative for adherents to believe in and follow the Prophet Muhammad as the path to salvation.

Framing Analysis on the Rejection of Pluralism by the @ittiba_salaf Account

In recent decades, Salafi preaching has undergone a significant transformation in line with advances in communication technology. Whereas previously the spread of Salafi teachings was dominated by traditional media such as mosque pulpits, lecture cassettes, and analog radio Salafi[23] actors now strategically utilize digital media to effectively disseminate their religious ideology more effectively.[24]

These media use is not merely a means of information, but an integral part of a *da'wah* strategy that emphasizes the construction of religious authority, control of meaning, and the strengthening of *tawḥīd* identity. This transformation has become increasingly evident with the emergence of digital platforms such as YouTube, Telegram, and Instagram, which have expanded the reach of Salafi discourse to a broader audience, transcending geographical and social boundaries.

The Instagram account @ittiba_salaf has been one of the active digital *da'wah* channels since January 2018. Based on its profile description, this account is managed by @syarief_officiall, an individual who studied at Ma'had As-Sunnah Lombok, Islamic Center Syaikh bin Baz Yogyakarta, and UIN Imam Bonjol Padang, West Sumatra. This account also has a backup channel named @ittibasalaf_official.[25]

Based on the posting patterns and content presentation, this account does not exhibit characteristics of a *da'wah* medium managed by an official institution or formal religious authority. Instead, it appears to be independently managed by individuals or communities sympathetic to the Salafi movement, actively reproducing and disseminating *da'wah* materials from influential Salafi figures such as Yazid bin Abdul Qadir Jawwas, Khalid Basalamah, and Firanda Andirja.

The main characteristic of this account lies in the presentation of short video clips featuring excerpts from lectures by figures identified as part of the Salafi *da'wah* network. These clips are accompanied by argumentative narratives that explicitly refer to verses from the Qur'an and hadith. In addition to conveying teachings that are in line with their ideological framework, this account is also active in commenting on and criticizing religious views that are considered to deviate from Salafi doctrinal principles. These criticisms are often accompanied by the use of visual symbols, such as an "X" mark on certain figures' videos, as a form of affirmation of the delegitimization of views that are positioned as contrary to Salafi understanding.

The Instagram account @ittiba_salaf published a post explicitly rejecting the ideology

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[22] ʿAbd al-Raḥmān ibn Abī Bakr Jalāl al-Dīn Al-Suyūṭī, *Al-Lumaʿ Fī Asbāb Al-Wurūd Al-Ḥadīth* (Beirut: Dār al-Fikr, 1996), 90.

[23] Sunarwoto, "Salafi Dakwah Radio: A Contest for Religious Authority," 218–220.

[24] Sorgenfrei, "Branding Salafism: Salafi Missionaries as Social Media Influencers," 233.

[25] @syarief_officiall, "Instagram Account," *Instagram*, https://www.instagram.com/syarief_officiall.

of religious pluralism. The post was structured around the assertion that religious pluralism directly opposes Islamic teachings and should be construed as a deviation from orthodox Islamic belief. The publication's content is supported by quotations from the Qur'an and hadith, which are used to construct the argument that acknowledging the equal validity of all religions constitutes disbelief. This post also serves as a delegitimizing mechanism, aiming to strip religious pluralism of any theological or moral credibility within the Islamic framework.

Figure 1. Post by @ittiba_salaf's Rejecting Religious Pluralism

In the uploaded content, the @ittiba_salaf account presented a video recording of Nasaruddin Umar delivering an address to commemorate the visit of Pope Francis. In this address, Nasaruddin Umar underscored the significance of fostering tolerance through tangible actions rather than mere verbal rhetoric. He highlighted the Istiqlal Mosque's efforts in promoting interreligious harmony among religious communities and called upon all parties to act with conscience. Furthermore, he articulated the doctrine of universal human unity, signifying a universal perspective on the inherent equality of all individuals, irrespective of their religious beliefs, national origin, ethnicity, or gender. In further support of this assertion, Nasaruddin Umar cited al-Isrā' verse 70, which states, "And indeed, We have honored

the children of Adam," as a textual basis for affirming the universal value of humanity in Islam.[26]

The post by the @ittiba_salaf account was accompanied by a caption articulating views against religious pluralism. The caption was written in a firm tone that clearly expressed the conviction that religious pluralism is inherently incompatible with the core principles of Islam that underlie the belief in absolute truth within the Islamic tradition. In this view, the @ittiba_salaf account presents pluralism as a threat to the integrity and purity of Islamic teachings. Through this framing, pluralism is rejected and delegitimated by framing it as both theologically untenable and ethically misguided. This rejection of pluralism is aimed at highlighting the profound theological and ideological dissonance between Islamic views on religious pluralism.

Framing analysis, comprising two principal dimensions—issue selection and emphasis—functions to render information more salient, engaging, and cognitively resonant for the audience.[27] Consequently, framing significantly influences audience perception by underscoring salient ideas, directing audience members to adopt the presented perspective. The application of this framing model has the effect of portraying pluralism as an ideology that is in opposition to the fundamental tenets of Islam. In this manner, pluralism is depicted as a threat that necessitates control.

In the "define problem" stage, the objective is to ascertain how content creators or account owners attempt to explain and interpret the notion of religious pluralism, a process capable of shaping the audience's perspective on the subject. The captions reveal that religious pluralism is framed as a concept that contradicts Islam's foundational principles, specifically the belief that all religions possess the same truth and are valid as a path to God. Moreover, it is depicted as a dangerous intellectual trend that

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[26] @ittiba_salaf, "Instagram Photos and Videos (September 9)."

[27] Entman, "Framing Bias: Media in the Distribution of Power," 164–166.

endangers the exclusivity of Islamic teachings and obscures the boundaries of truth. This interpretation serves as an act of delegitimation, casting pluralism as a deviant doctrine that should be excluded from the realm of acceptable Islamic discourse. This viewpoint is further elaborated upon in the subsequent quote:

"This trend of thinking, built on the foundation of freedom of belief, has eroded a central pillar of religious belief: the truth claim inherent to each religion as embraced by its followers. In essence, religious pluralism is conceptualized as a new religion that seeks to dismantle the core values upheld by religions, including Islam. Pluralism assumes that the truth of religions is relative and positions all faiths on an equal footing, regardless of their content. Religious pluralism believes that all religions are valid paths to the same God. This concept argues that religion is merely a relative human perception of an absolute God; because of this relativity, no religion can claim to be more correct than others or assert that only its teachings are true.[28]

The @ittiba_salaf account posits a narrative in which religious pluralism is regarded as a doctrine that does not differentiate between various religious beliefs and teachings, thereby negating the claim of exclusivity of truth that is fundamental to religions, including Islam. From this perspective, belief in absolute truth is considered the nonnegotiable core of Islam. Consequently, pluralism is construed as a threat to Islam's doctrinal foundations and a reduction of religion to a mere human perception of God.

Concurrently, in the diagnose causes stage, the @ittiba_salaf account posited that the underlying cause of religious pluralism is a symptom of inherent flaws in Western liberal thought, which excessively prioritizes the principle of unrestricted religious liberty. The account's caption further elaborated on this perspective, asserting that:

"Religious pluralism is one of the ideas promoted by people with liberal views. Pluralism clearly contradicts Islam because Allah has stated in the Quran that: First, Islam is the only true religion "Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers." (QS. Āli ʿImrān [3]: 85) However, strangely enough, so-called "intellectuals" influenced by Western ideas and ways of thinking persist in supporting pluralism and justifying it as if it were derived from Islam. They often deliberately reinterpret Qur'anic verses in ways deemed inconsistent with traditional Islamic teachings to satisfy their liberal desires."[29]

Religious pluralism is conceptualized as a doctrine rooted in liberal ideology and predicated on the principle of religious liberty. This understanding is regarded as contravening a fundamental tenet of religion: the exclusive claim to truth that each faith community upholds. Moreover, pluralism is seen as undermining the core principles of religious conviction by establishing an egalitarian framework in which all religious doctrines are treated as equally valid. From a socio-cultural perspective, the concept of religious pluralism is regarded as a contemporary intellectual current shaped by Western cultural paradigms and the globalizing forces that characterize the contemporary world.

The @ittiba_salaf account has consistently criticized Muslim scholars who, in their view, have been influenced by Western thought and have come to support pluralism. These scholars are accused of employing Qur'anic verses to substantiate pluralism, a practice regarded as a departure from the purist tenets of Islam. The post's comprehensive narrative endeavors to demonstrate that religious pluralism is not an integral component of Islam. Rather, it is perceived as a significant threat to the religious

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[28] @ittiba_salaf, "Instagram Photos and Videos (September 9)."

[29] @ittiba_salaf, "Instagram Photos and Videos (September 9)."

beliefs and practices of adherents. This viewpoint is framed not merely as an ideological divergence but also as a delegitimating strategy, positioning pluralism as a foreign construct incompatible with Islam and thereby marginalizing both the concept and its proponents.

In the "moral judgments" stage, the post underscores the perceived moral incongruity between religious pluralism and Islam. This moral stance is reinforced by the argument that Islam is the only true religion, as asserted in Qur'anic verse Āli 'Imrān [3]: 85. The claim that "religious pluralism is an invitation to unbelief" serves as the central theme of the moral discourse advanced in the account. This assertion perceives pluralism as a deliberate attempt to undermine the fundamental tenets of Islam, particularly the principle of asserting truth.

This viewpoint is further substantiated by other arguments emphasizing the imperative of the Qur'an as the sole guide for life (QS. al-Māidah [5]: 48), and the Prophet Muhammad as the sole messenger of Allah who must be followed (QS. al-Aḥzāb [30]: 40). This moral statement is emphasized in the following phrase:

> "All of the above arguments are very clear, as self-evident and indisputable as daylight, stating that Islam is the only true religion, the Quran is the only holy book that must be followed, and Muhammad is the only messenger of Allah who must be followed. Anyone who does not believe all of this is an infidel and will not attain salvation in the hereafter."[30]

This moral assertion functions as an invitation to reject pluralism and to perceive it as a significant threat to Islamic identity. Accordingly, the Salafis regard pluralism not merely as an ideological misstep but also as a menace to the spiritual rectitude of their community. The @ittiba_salaf account vehemently denounces supporters of pluralism, characterizing them as Western product scholars.

These critics are accused of engaging in theological manipulation, a term denoting the manipulation of religious texts to support a belief system that is deemed incompatible with Islamic teachings. This critique serves to reinforce the perception that pluralism is both theologically erroneous and ethically deviant. Certain actors, whose objectives are regarded as incompatible with Islamic tenets, are portrayed as complicit in this deviation. The @ittiba_salaf account, for instance, has been accused of perpetuating this frame by consistently portraying religious pluralism as a phenomenon of immorality, equating it with a 'neo-religious ideology' intent on subverting the fundamental tenets of Islam. This moral assertion functions as an invitation to reject pluralism as a concept and to perceive it as a significant threat to Islamic identity.

Moreover, in the suggest remedies stage, the account advocates for the reaffirmation of Islam as the sole true religion, which, according to this view, should be universally embraced by humanity. The doctrine of religious pluralism, which recognizes all religions as equally legitimate paths to God, is perceived as being fundamentally incompatible with the Islamic doctrine of exclusive truth. Consequently, the promotion of pluralism is construed as a deviation from the core tenets of Islam, as articulated in the Qur'an and the Prophet Muhammad's hadith, asserting the exclusive truth of Islam. The proposed solution is to reinforce the belief that pluralism has no place in Islamic teachings. This perspective is further elaborated in the following statement:

> "Religious pluralism is an invitation to disbelief because it essentially calls for the abandonment of the most fundamental beliefs in Islam, a principle that is crucial in determining whether someone can still be considered a Muslim. Therefore, combining pluralism with Islamic teachings is contradictory."[31]

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[30] @ittiba_salaf, "Instagram Photos and Videos (September 9)."

[31] @ittiba_salaf, "Instagram Photos and Videos (September 9)."

In this statement, the @ittiba_salaf account underscores the imperative for Muslims to safeguard the purity of their faith and to reject the notion of religious pluralism. The statement further urges Muslims to exercise greater caution when accepting pluralist views. The framing suggests the implementation of preventive measures, emphasizing the importance of unwavering adherence to orthodox Islamic teachings.

As a proposed solution, @ittiba_salaf also puts forth the idea of refuting the teachings of pluralism by referring to verses from the Qur'an, particularly those that emphasize the exclusivity of Islam. By emphasizing the truth of Islam, it is hoped that pluralist views will not influence the umma. The accompanying caption in the post further emphasizes the importance of avoiding liberal interpretations of verses from the Qur'an that are frequently employed to support religious pluralism, such as the verse "There shall be no compulsion in religion" (QS. al-Baqarah [2]: 256). The @ittiba_salaf account asserts that liberal groups deliberately manipulate the interpretation of this verse to advance the interests of the pluralism movement. The account states the following:

> According to liberals, this verse supports pluralism. However, this is not the case at all. As stated by Ibn Kathir in his interpretation, this verse states that we, as followers of Islam, must not force anyone to convert to Islam. Why? The rest of the verse explains, "Indeed, the path of the righteous has been made clear from the path of the misguided."[32]

The @ittiba_salaf account proposes using what it describes as the "correct" interpretation of the verse, namely the truth in choosing a religion without implying that every religion is the same or equivalent. This proposed resolution underscores the pressing need for Muslims to revert to scholars' authentic interpretations to ensure their understanding remains sound. The ultimate resolution proposed entails an invitation to Muslims to maintain unwavering conviction in the unassailable status of Prophet Muhammad as the singular messenger of Allah, a conviction that requires consistent adherence. The following table provides a comprehensive overview of the aforementioned analyses:

Define Problem	Religious pluralism is a concept that contradicts the fundamental principles of Islam, namely the concept that all religions have the same truth and are valid as a path to God. In addition, religious pluralism is also described as a misleading trend of thought that threatens the exclusivity of Islamic teachings and blurs the boundaries of truth.
Diagnosis Causes	Religious pluralism is described as an idea that originates from liberal thought because it is largely influenced by Western culture. In addition, religious pluralism is considered to undermine the foundations of religious belief by placing all religions on an equal footing. This is considered to be contrary to QS. Āli 'Imrān verse 85, which emphasizes that Islam is the only true religion. Therefore, religious pluralism is not part of Islam but a serious threat to the faith and beliefs of the people. This idea is not only seen as an ideological deviation but also as a systematic attempt to weaken the position of Islam as a superior religion.
Make Moral Judgements	Religious pluralism contradicts Islamic moral principles such as the principle of truth claim, because it indirectly invites infidelity. In addition, pluralism is not only theologically wrong but also reflects moral

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[32] @ittiba_salaf, "Instagram Photos and Videos (September 9)."

	deviations supported by certain parties.
Suggest Remedies	Religious pluralism has no place in Islamic teachings (rejected/strongly opposed).

The framing carried out by the @ittiba_salaf account regarding the meeting between Nasaruddin Umar and Pope Francis does not merely serve as a means of conveying information, but is an attempt to construct a reality that defines the meaning of religious pluralism. By selectively quoting verses from the Quran and hadiths, which are then inserted into a narrative emphasizing doctrinal deviations, this account not only constructs a definition of an issue but also implicitly sets boundaries between truth and error according to a specific ideological perspective. The impact of this discourse construction is evident in the audience's response patterns to the posts, reflecting the internalization of the narrative and acceptance of the binary opposition between what is considered correct and what is deemed deviant.

Figure 3. Several audience comments supporting the discourse rejecting religious pluralism by the account @ittiba_salaf

In this study, researchers observed and examined the dynamics of discussions developing in the comments section to identify the impact of the framing strategy applied by the @ittiba_salaf account. The findings of the observation show that the audience's responses are divided into two opposing camps. The first group shows an affirmative attitude toward the narrative of rejecting religious pluralism framed by the account, while the second group articulates support for Nasaruddin Umar's statement emphasizing the importance of unity in human values above religious differences. The following table presents a variety of comments in the discussion column, reflecting how the audience interprets, discusses, or even rejects the meaning of the discourse, rejecting religious pluralism as shaped through the account's communication strategy.

No.	Positive Comments	Negative Comments
1.	Suppose all religions are considered equal in their truth. In that case, there should be no objection for followers of other religions to recite the Islamic creed *Lā ilāha illā Allāh*, which is the core teaching of Islam.	This statement em-phasizes human equ-ality, not religious equality.
2.	Statements of inter-faith tolerance need to be distinguished from forms of colla-boration that can blur the boundaries of each religion's beliefs and theo-logical principles.	This is the spirit of moderate Islam— appreciation for the Imam of Istiqlal Mosque.
3.	Suppose all religions are considered to have the same value of truth. In that case, the question arises as to why Islamic religious leaders themselves do not change their beliefs as a form of consistency with that view.	He did not say that all religions are the same, but rather that all humans are equal in dignity.
4.	Claims of religious equality can cause theological confusion, even questioning the urgency of essential Islamic teachings such as prayer, fasting, zakat, and hajj.	When heard in its entirety, the messa-ge is "humanity is one." All humans are descendants of Prophet Adam and therefore deserve to respect one another without discrimination.

5.	The existence of QS. al-Kafirun affirms the principle of distingu-ishing beliefs, rejecting theological relativism.	The beauty of the value of tolerance is conveyed.
6.	The call to follow liberalism and religi-ous pluralism appears inclusive, but it can actually cause a more subtle yet dangerous theological vulnerabi-lity to the purity of Islamic faith.	The stance of the Imam of Istiqlal Mosque is highly inspiring.
7.	In the view of some groups, there is a tendency toward hy-pocrisy when some-one shows emotional closeness to non-Muslims but adopts a hardline and intole-rant stance toward fellow Muslims.	It is ironic if tolerance is instead regarded as an innovation.
8.	Therefore, instilling a strong sense of *tawhīd* is of utmost importan-ce. Many intellectually intelligent individuals have deviated from their ighlyghting the need for attention to theological integrity.	What is meant, of course, is the equality of huma-nity, not the same-ness of religions.
9.	It is hoped that Muslims are always guided and protected by Allah from religi-ous interpretations th-at deviate from the pure principles of tauhid.	
10.	May Allah always guide this community and protect it from the influence of leaders who mislead the	

	people from the path of truth.	

Based on the table above, it can be concluded that comments supporting the narrative of the @ittiba_salaf account appear to be more dominant than those expressing rejection. The number of comments opposing the post is relatively small and insignificant compared to the large number of responses that agree with and reinforce the ideas framed by the account.

Comments supporting the rejection of religious pluralism in the @ittiba_salaf account's post represent how some of the audience affirm the exclusively framed discourse, which is in line with the ideological scheme they have internalized. For example, comments such as "Ignoring the concept of *al-walāʾ wa al-barāʾ* has the potential to undermine the faith of the ummah" affirm acceptance of the narrative of Islamic exclusivism by referring to the classical doctrine of loyalty and hostility towards non-Muslims. The prominence of such messages is inseparable from the fact that the narrative is consistent with the audience's belief structure, namely the cognitive framework and values that have been embedded in their consciousness, thereby shaping the patterns in which they process information.[33]

Other comments such as "If all religions are the same, why doesn't the cleric convert to a religion other than Islam?" demonstrate resistance through rhetorical strategies that reduce humanitarian messages to exclusive theological claims. This reflects a process of reframing, i.e., the distortion of message meaning to align with established exclusive thought constructs. These comments are built on deeply rooted social scripts and stereotypes asserting that truth belongs solely to Islam, while religious relativism is regarded as a deviation.

Other comments, such as "The call to follow liberalism, pluralism ... is far more dangerous because it weakens faith" demonstrate a framing

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[33] Alex Sobur, *Analisis Teks Media: Suatu Pengantar Untuk Analisis Wacana, Analisis Semiotik, Dan Analisis Framing* (Bandung: PT. Remaja Rosdakarya, 2015), 163.

strategy that represents pluralism as a latent threat to religious identity. The discourse on pluralism is positioned as an ideological infiltration that appears subtle but is deemed potentially destructive from within. These comments not only affirm the framing done by the @ittiba_salaf account but also actively reproduce counter-discourse against values of tolerance that are seen as conflicting with the purity of Islamic doctrine.

Although comments affirming the narrative of the @ittiba_salaf account appear dominant, it is important to note that there are also counter-comments indicating resistance to the discourse from audience members who understand the context of Nasaruddin Umar's statement in its entirety. In the video that was the subject of the post, Nasaruddin Umar explicitly stated that "humanity is only one," meaning that all of humanity is one unity regardless of religious differences. He emphasized the Islamic principle of upholding human dignity, as quoted from the Qur'an: "*Wa laqad karramnā banī Ādam.*" This understanding is reflected in comments such as "He's right, he said humanity is one. We are all descendants of the Prophet Adam...", which articulate a counter-narrative emphasizing the importance of inclusive and non-discriminatory human ethics.

This finding reinforces the argument in framing theory that framing does not occur neutrally, but rather takes place in an arena of contested meaning influenced by power relations. As stated by Adi Rachman Adirjondro, framing is not only carried out by the media, but also by actors directly involved in the discourse conflict, each trying to highlight particular aspects to strengthen their ideological position. Framing is not applied to the entire event, but only to selected parts that are deemed as significant objects of framing.[34] Therefore, the audience cannot be positioned as passive recipients, but as active subjects who help

construct meaning based on their existing cognitive schemas, which ultimately either reinforce or reject the narrative presented by the account.

The narrative of rejecting religious pluralism in the @ittiba_salaf account is not sporadic, but forms a recurring pattern accross various other posts. For example, in a post dated September 13, 2024, which featured an excerpt from a lecture by Yazid ibn 'Abdul Qodir Jawas entitled "A believer who loves an unbeliever is not a believer but a hypocrite." In the lecture, Yazid discusses the hadith narrated by ʿĀʾishah about Ibn Jud'ān, stating that Muslims are obligated to disassociate themselves (*barā'*) from non-Muslims and reject any form of emotional loyalty toward them. Loving non-believers, even if they are relatives, is considered a deviation from faith and a sign of hypocrisy. This view is reinforced by arguments from the Qur'an, particularly QS. al-Mujādilah verse 22.

This post represents a form of religious exclusivist framing that emphasizes the rejection of the idea of peaceful coexistence among religious communities. It also demonstrates how religious texts are used to cultivate emotional and social distance between Muslims and non-Muslims, framing pluralism as incompatible with Islamic beliefs. This post represents a form of religious exclusivism framing that emphasizes the rejection of the idea of peaceful coexistence among religious communities. It also demonstrates how religious texts are used to build emotional and social distance between Muslims and non-Muslims, framing pluralism as incompatible with Islamic beliefs.

The approach adopted by @ittiba_salaf— rejecting religious pluralism by asserting the exclusive truth of Islam and framing pluralism as a manifestation of infidelity, has the potential to strengthen religious exclusivism in Indonesia. This attitude not only disregards the social reality of Indonesia as a diverse country but also

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[34] Sobur, *Analisis Teks Media: Suatu Pengantar Untuk Analisis Wacana, Analisis Semiotik, Dan Analisis Framing*, 167–168.

risks triggering intolerance, discrimination, and social polarization, especially when this narrative continues to grow on social media. Labeling pluralism as heresy can create stigma against groups that promote interfaith dialogue. In the long run, this attitude can marginalize certain groups, exacerbate social tensions, and undermine efforts to build a harmonious society. The @ittiba_salaf account interprets the concept of pluralism through an antagonistic lens, so their frame towards this term tends to be repressive. In fact, in the context of a pluralistic country like Indonesia, the concept of pluralism is not always purely theological but often has a sociological dimension.

The rejection of religious pluralism promoted by the @ittiba_salaf account stems from a literal understanding of the texts of the Qur'an and hadith without considering Indonesia's diverse social reality. In the Islamic scholarly tradition itself, the interpretation of religious texts does not always posses a single, uncontested meaning. As quoted by Husein Muhammad, al-Ghazālī argued that the literal interpretation of religious texts is only valid for the individual interpreter and is erroneous if it requires others to accept a limited opinion.[35]

Besides, at the theological level, religious pluralism is not merely a social phenomenon but also a manifestation of divine will, as recorded in QS. al-Māidah verse 48: "If Allah had willed, He would have made you one nation (only), but Allah wants to test you concerning His gift to you, so compete in doing good".[36] In other words, the world's cultural diversity is intended to facilitate the exchange of positive aspects. Therefore, tolerance and acceptance become the logical consequence of this reality. Rejecting pluralism not only entails the dismissal of existing diversity but also potentially constitutes a repudiation of divine wisdom in creating differences among humans.

Research conducted by Lene Pedersen indicates that in the context of maintaining social harmony, communities with strong traditions of building cross-religious relationships tend to be more stable in managing differences. On the other hand, communities that increasingly reinforce religious boundaries are more vulnerable to social tensions.[37] It is therefore imperative to critically examine narratives that constrain the discursive space for tolerance on social media. This is an effort to maintain social harmony and prevent the emergence of broader social problems, such as hate speech and radicalism.

Pluralism can only flourish when a dynamic interplay exists between public discourse and academic inquiry. Segregating public discourse from scholarly examinations of pluralism impedes the internalization of inclusive values within society. The sustainability of pluralism is jeopardized when political actors instrumentalize it as mere rhetoric devoid of substantive implementation.[38] For pluralism to function effectively, the state must actively affirm citizenship principles that uphold all individuals' equal rights and responsibilities, free from discrimination. The state must also undertake affirmative measures to reinforce inclusive national values and counteract exclusivist tendencies that threaten social cohesion.

In addition, active civic engagement is essential for fostering public understanding of religious pluralism, which, in essence, does not conflict with personal convictions. This initiative represents a strategic effort to enhance social cohesion, curb disinformation, and cultivate collective awareness that religious diversity can

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[35] Husein Muhammad, *Menimbang Pluralisme Belajar Dari Filsuf Dan Kaum Sufi* (Bandung: Mizan Pustaka, 2021), 3.

[36] Muhammad, *Menimbang Pluralisme Belajar Dari Filsuf Dan Kaum Sufi*, 87.

[37] Lene Pedersen, "Religious Pluralism in Indonesia," *The Asia Pacific Journal of Anthropology* 17, no. 5 (October 19, 2016): 387–398.

[38] Azhar Ibrahim, "Denial, Trivialization and Relegation of Pluralism: The Challenges of Managing Diversity in Multi-Religious Malaysia and Indonesia," *Studia Islamika* 19, no. 3 (March 30, 2014): 457.

be constructively managed without undermining personal belief systems. In the Indonesian context—grounded in Pancasila and constitutional guarantees of religious freedom—religious exclusivism poses a grave challenge if not critically addressed. Therefore, it is necessary to promote a proper understanding of religious pluralism. Religious pluralism does not seek to homogenize all faith traditions but rather to affirm and value religious diversity as a constructive social force.

Conclusion

The @ittiba_salaf account consistently frames religious pluralism as an ideology inherently incompatible with Islamic teachings, citing the Qur'an and hadith as its primary sources of reference. Its rejection of pluralism is grounded in a literalist interpretation of religious texts, which neglects the complex social realities of contemporary Indonesia. From the perspective of Ma'ānī al-H{adīth analysis, the cited hadith reflects a narrow interpretive scope that disregards the prophetic tradition's broader contextual, purposive, and multi-layered dimensions. This approach culminates in theological reductionism, which oversimplifies a multifaceted socio-religious reality. Such rejection constitutes part of a broader delegitimization effort, wherein the ideological and theological underpinnings of religious pluralism are systemically undermined on the grounds that they are perceived as un-Islamic.

Drawing on Robert M. Entman's framing theory, the @ittiba_salaf account employs keyframing devices—namely, problem definition and causal diagnosis. In this case, the account frames pluralism as a threat to Islam, attributing its emergence to Western liberal ideologies, which are characterized as misleading. Thus, pluralism is not only seen as a deviation from Islamic teachings but also as an ideological threat that can damage the overall Islamic identity. The moral judgment articulated by the account portrays religious pluralism as a manifestation of infidelity, deemed theologically invalid and spiritually hazardous. Within this discursive framework, the delegitimization of pluralism functions as a strategic mechanism to reinforce exclusivist narratives and suppress alternative theological interpretations.

This study reveals that the intersection of Entman's framing theory and *Ma'ānī al-H{adīth* analysis exposes the instrumental misuse of religious texts in the digital *da'wah* context. The @ittiba_salaf account does not merely disseminate religious messages but actively constructs a polemical worldview that constricts Islamic interpretive possibilities and overlooks the sociological imperative of religious harmony in Indonesia. Consequently, the @ittiba_salaf account engages with pluralism solely as a theological construct without addressing its sociological dimensions. Indeed, Indonesia's pluralistic reality necessitates a more moderate hermeneutic—one that bridges theological commitments with the lived diversity of communal life.

Competing Interests
The authors affirm that there are no conflicts of interest or affiliations that may have impacted the research findings.

Author Contributions
Each author listed has made a substantive contribution to both the conceptual development and the writing of this manuscript.

Data Availability
This study did not involve the collection or analysis of new data; as such, data availability is not applicable.

Ethical Considerations
The research adhered to ethical research guidelines and involved no human or animal subjects.

Funding Information

Disclaimer

The perspectives and interpretations expressed herein are those of the authors alone and do not represent the official views of their affiliated institutions.

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