



IMPLICATIONS OF RELIGIOUS MODERATION IN THE FRAMEWORK OF DIGITAL DA'WAH-BASED SOCIAL MEDIA FOR THE MILLENNIAL GENERATION

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ABSTRACT

In the era of completely open democracy, the views and interests of citizens are very diverse and managed so that aspirations can be adequately conveyed. Massive information makes the public must be able to sort out the information they receive fairly and wisely. Various developments in technology and information have become important in addressing the attitude of religious moderation. This study aims to find a model of the implications of religious moderation in the framework of digital da'wah-based social media, which is specifically for the millennial generation. The descriptive qualitative method was used in this study, by taking literature sources that correlate with research problems, such as journals, ebooks, websites, and youtube. The results obtained are, to present or apply an attitude of moderation amid the general public of various cultures and beliefs, one must be able to take a role in all matters related to religious and social life. While the relationship with digital da'wah to the millennial generation, essentially, will be more interesting if it is through social media, it is also guided by the Islamic concept of Rahmatan Lil Alamin, which has implications for the attitude of religious moderation. An effective communication space dialogue for the millennial generation at home and in the community will form a person who has character and becomes a tolerant character based on the philosophy of diversity in defending the NKRI, according to Islamic rules and government programs in religious moderation.

Keywords: Da'wah; religious moderation

1. INTRODUCTION

Religion in social life is a way of life and a reference to regulate behavior in everyday life. The characteristics of a person's actions depend on how obedient he is and how deeply he respects the religion he adheres to. Religion plays a significant role in regulating human life towards a better life.

(Munawar, 2006) Religiosity in society, especially in Surah Al-Maun, warns that sincere religion is not enough just to do the formal aspects of religion, such as prayer, fasting, hajj, and others. True religion demands a tangible manifestation of the consequences of worship, namely noble character, which refers to worship.

Religious attitudes are expected to be full of tolerance, religious moderation and independence in social life (Alfajri & Pito, 2021). The dynamics of religious life are quite dynamic, sometimes they tend to be negative, so lately the term religious moderation has been urging to surface and strengthen itself. Discourse on moderation has entered into academic debates so that the popularity of the term religious moderation is increasing. Religious moderation for Indonesia is an identity and a bargaining position at the international level. Indonesia often uses the term moderation to show Indonesia's position on various important issues at the global level. It is not surprising that religious moderation has become an important agenda that will continue to be carried out by the Indonesian people in the future.

In Indonesia, the era of democracy that is completely open, the differences in views and interests among very diverse citizens are managed so that all aspirations can be adequately conveyed. Massive information makes people have to be able to sort out the information they receive fairly and wisely (Novia & Wasehudin, 2020). The rapid internet and social media use in early 2019 has increased sharply since the Covid-19 pandemic hit the world. Advances in communication technology have blurred regional boundaries and digital connections have replaced physical contact. Technological advances also provide human life convenience (Rumata et al., 2021).

The form of phenomenon of the development of technology and information today can be seen and felt by the presence of several social media, such as Facebook, Instagram, Twitter, WhatsApp, Telegram, Tik-Tok and so on. Thus, the existence of social media is essential to be considered by the public in general, both in terms of benefits or positive impacts as well as the negative impacts it causes. Moderation messages, especially moderation in religion today, can be easily conveyed with the development of technology and information (social media). However, this must be conveyed without taking sides with either individuals or organizations (Kosasih, 2019).

To promote religious moderation in Indonesia, one of the strategies that can be used in the current digital 4.0 era is to utilize social media. There are more than 10 social media that are widely

used by people of various ages, three of which have the most users, namely Instagram, Facebook and Tik-Tok. Instagram as one of the social media that has more than 56 million users in Indonesia with 70% of its users are aged 18-24 years, so the target in the development of religious moderation through social media is young people (Setiyawati, 2015).

Along with the use of social media as a form of strength in maintaining religious moderation, of course a spiritual foundation is needed that refers to a religious platform that is quite subjective, such as da'wah-based digital media that can balance and follow social developments and is easily accepted by the community, especially for millennials. Because at this time, millennials have not found a moderation agent figure, who can socialize the content of religious moderation among the community to create a harmonious, peaceful and harmonious life. The millennial generation is expected to be able to become a role model for the creation of religious moderation.

Based on the description of the background, this study aims to find a model of the implications of religious moderation in the framework of digital da'wah-based social media, especially those aimed at the millennial generation, who can take a role in defending the Unitary State of the Republic of Indonesia (NKRI). The millennial generation must be able to become a golden generation that is moderate, has character, and has good character.

2) METHODS

This research uses a descriptive qualitative method (Nana Syaodih Sukmadinata, 2011). Researchers use literature sources that correlate with the research problem. The sources used are journals, ebooks, websites, and youtube. In the first stage, the study will explain religious moderation. It is followed by talking about social media, describing digital da'wah, the millennial generation and finally, about the implication model of religious moderation in the framework of social media based on digital da'wah to the millennial generation. Similar studies that are quite relevant, become supporting literature, in carrying out the research.

3) RESULTS AND DISCUSSION

Religious Moderation

In the context of heterogeneous Indonesian society, moderation in all matters, including religion, must be carried out properly. The term moderate comes from Arabic, namely al-

Wasathiyah, from the root word 'al-wasth' which means between, so etymologically moderate means the relationship between two opposite things, if in terminology it means a commendable attitude because it prevents someone from getting another truth, in terms of this is the extreme left and extreme right (Saragih et al., 2021). So that the notion of religious moderation can be assumed as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion (Moderasi, 2019). Religious moderation is an understanding that is taken from religious norms and rules and then applied in a fair and balanced manner without understanding a text excessively. Moderation is the core teaching of Islam that provides religious understanding that is relevant to diversity in all aspects, both religion, customs, ethnicity and nation (Tapingku, 2021).

There are several previous studies, which are quite relevant to the study of religious moderation, including (Dudy Imanuddin Effendi et al., 2022):

First, the study of Ali Nurdin and Maulidatus Syahrotin Naqiyyah (2019) examines the model of religious moderation based on salaf boarding school. The research was conducted at the Salaf Al-Anwar Islamic Boarding School, Rembang, Central Java. It was concluded that the internalization of messages of religious moderation was achieved through the formulation and implementation of application programs based on the study of classical books (turat). The existence of an expert of the book (Kiai) effectively conveys matters related to religious moderation, both to students and the surrounding community. On the other hand, the application of religious moderation is reflected in the attitudes and behavior of students who cannot be separated from religion and the state.

Second, Elma Haryani's research (2019) focuses on religious moderation education for millennials. This study conducted a case study of adolescent aggression against a pastor who gave a sermon at the Church of St. Joseph Medan. Concluding that family education is the basis for building religious resilience and the content of religious moderation for millennials. Furthermore, this study shows that the trend of intolerance and terrorism extremism among the younger generation is triggered by extremist terrorist-oriented religious messages on the Internet.

Third, Ari Wibowo's research (2019) on religious moderation campaigns on Facebook. The study explored the strategies and forms of religious moderation messages on Facebook. From this data, Facebook is a popular social media widely used by active users in Indonesia. At least this study

is based on the assumption that there is a tendency for the massification of youth radicalization movements, potential conflicts due to SARA issues, and the importance of strengthening social media-based religious moderation. It is concluded that the form of messages that regulate religion in social media is ideologically oriented (towards changes in attitudes, behavior, and public views). The strategy of delivering messages on religious censorship social media campaigns must be informative and persuasive by connecting text, symbols, and images.

A similar view is also stated that religious moderation is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the two attitudes in question does not dominate in one's thoughts and attitudes. In Islam, the concept of moderation has an equivalent with the term *wasath*. The term *wasathiyah* was originally popularized by Yusuf Al-Qardhawy. In his view, *wasathiyah* means a balanced attitude or pattern of thinking in various dimensions of life, both related to aspects of worship and *muamalah*, worldly and *ukhrawi* affairs. The necessity to develop the value of *wasathiyah* is stated in Qs. Al-Baqarah verse 143. *Wasathiyah* means "the middle between two limits, or with justice, the middle or the standard or the mediocre". The *wasathiyah* attitude can be realized if awareness is awakened in thought and justice in action regarding the four main elements: honesty, openness, compassion and flexibility (Mussafa, 2018).

The concept of religious moderation which is formulated as an effort to actualize Islamic doctrine as a universal religion. This refers to the concept of '*rahmatan lil alamin*' which is a reference in displaying the values, spirit and teachings of Islam in various dimensions of life. Because moderation is a policy that helps develop social harmony that helps develop personal, family, and community affairs so that the relationship between one person and another can be wider. In addition, the concept of moderation described in Islam includes *tawazun* (balance), *i'tidâl* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *syura* (deliberation), *ishlah* (reform), *aulawiyah* (puts priority on priority), *tathawwur wa ibtikar* (dynamic and innovative). Moderation in Islam has three main principles, namely: 1) the principle of flexibility and renewal (*tajdid*), 2) the principle of convenience (*taysir*) which includes ease in religion, eliminating narrowness and relief, 3) the principle of tolerance (*tasamuh*) (Wibowo & Nurjanah, 2021).

From the results of the synthesis of several studies, the researcher concludes that religious moderation is actually the key to creating tolerance and harmony, both locally, nationally and

globally. The choice of moderation by rejecting religious extremism and liberalism is the key to balance, in order to maintain civilization and create peace. As a result, every religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity.

Social Media

The term social media consists of two words with their respective meanings, namely the word media and the word social. The word media can be understood as a tool commonly used to communicate, while social is an action (interaction) carried out by individuals who will contribute to the surrounding community. Social media (often misunderstood as social media) is an online medium where users can easily participate, share, and create content for blogs, social media, wikis, forums, and virtual worlds. Blogs, social media and wikis are the most common forms of social media used by people all over the world. In other words, social media is a means of online social interaction (in a network) that is connected to the Internet, making it easier for users to share information or stories, participate, communicate through messages, build relationships, and network. From some of the definitions above, it can be concluded that social media means a tool used by someone to communicate with others, and communication will certainly help communication partners (Kosasih, 2019).

The role and needs of social media in the recent pandemic have made social media the most dominant tool capable of shaping public opinion. Indonesia has many different religions, with a larger percentage of Muslims than any other religion. Because of the diversity, there needs to be tolerance and justice between religious communities in Indonesia. Given the significant role and need for social media and its relationship to religious diversity in Indonesia, we can apply justice, wisdom, and tolerance in religion and spread it through social media. Of course, this needs to be made as attractive as possible so that people can understand and accept (clearly) and presented it in a simple form, so that people feel like reading information lightly, when in fact the information received is information about religious moderation. If this is disseminated and achieved through social media, then religious moderation has been carried out properly and the social impact will be positive (Novia & Wasehudin, 2020).

By utilizing several platforms of various social media services, it is hoped that the public can well receive the campaign against the religious moderation movement. In the religious moderation campaign, social media has a powerful influence. In effect, social media can be used to attract the attention of users through content that has been created and shared on social media and can be a driving force for movement or people power so that it is expected to change people's attitudes and behavior to respect each other and accept diversity in the context of religious moderation.

Therefore, social media can be an educational forum for the community to emphasize religious moderation. It is important to develop the use of technology as a form of innovation in various scientific fields. Using social media will make people understand more about religious moderation. Of course, understanding religious moderation will make it possible to understand the text of religious norms without understanding outside the context of religion.

Digital Da'wah

Da'wah is an essential part of the life of a Muslim, namely inviting or providing encouragement (motivation), providing stimulation and guiding others. The goal is that the person accepts the teachings of Islam with full awareness for his own sake and not for the benefit of the preacher. Da'wah comes from Arabic, namely da'a, yad'u, da'watan which means to invite. In this sense, da'wah can also be interpreted as calling, inviting, inviting and even calling on Khairi Sheikh Maulana Arabi, *Da'wah With Smart*, 1st ed. (Laksana Yogyakarta, 2017). Etomologically, da'wah has the meaning of inviting, calling, or calling. This is different from amar ma'ruf which means ordering to do good, and nahi mungkar which means forbidding to do evil (Nugroho, 2021).

The development of technology and media has quite influenced the operation of da'wah activities that were previously carried out conventionally, now they are digital. The practice of Islamic da'wah has developed into the public domain. Da'wah as a process of giving spiritual teachings, which comes in various forms. The diversity of da'wah activities is driven by another factor, namely the media of da'wah. In the field of communication, media is understood as a means used by individuals and communities of actors (senders) to convey messages (messages) to the public (recipients). In the life of the global community, this da'wah activity is often found in cyberspace. It becomes easier for someone to get religious or da'wah information, especially if one has access to the Internet (Ummah, 2020).

Da'wah with digital media of course has its own charm for the millennial generation whose daily life cannot be separated from digital devices. The existence of social media such as Instagram, Tiktok, Youtube, Twitter, Facebook, and WhatsApp can be used as propaganda media that can directly touch the millennial generation (Ucu, 2022). This media is considered quite effective in approaching the millennial generation, whose demands for social interaction are more often used through several application platforms that are currently widely used by the wider community, especially for the millennial generation. However, it is hoped that the use of the application must be able to create or classify methods of presenting da'wah based on the level of community needs, by adjusting the paradigm or phenomena that occur and presenting themes that can motivate the millennial generation.

Classification of da'wah in internet media can be understood as a form, method or pattern about something. The da'wah paradigm in internet media can be interpreted as a method or form of da'wah carried out by Da'i to convey da'wah messages to digital mad'u. The perspective of Internet users was originally neutral, based on who the user is. Because communication technology products, such as double-edged swords, on the one hand can be a blessing, on the other hand can be a disaster. Its existence depends on who uses it and what it is used for. The understanding of da'wah science scholars about da'wah typography on the Internet is almost evenly divided. The da'wah model in cyberspace can be achieved by using various features and internet media. Some types of da'wah include: First, the style of da'wah based on websites, blogs, and social networking sites such as Twitter and Facebook. Second, categorize da'wah emails, such as mailing lists. Email is often used to exchange information or share important files. Third, a YouTube-based da'wah format, was carried out audio-visually. This method can be in lectures, films, or other things. Fourth, classify da'wah using chat (chat). Fifth, there is a visual style based on da'wah images, both photos and animations. Da'wah, in this category, uses non-verbal messages designed as attractive as possible, hoping that the message behind the images and animations can be digested and understood. Sixth, the classification of da'wah is based on e-books. In the real world, through e-books or electronic books, da'wah is like writing a book and then distributing and forwarded to mad'u in need (Muhaemin, 2017).

Millennial Generation

The millennial generation or the demographic-based designation as generation Y, this is the generation that grew up in the era of the internet boom. According to Absher and Amidjaya, the millennial generation is the generation whose birth was between 1982 and 2002 or between the ages of 17 and 39. This generation is known to depend on the internet, social networks, and following technological developments to facilitate daily activities. In this generation, the most prominent feature is the use of very complex technology, especially mobile phones or smart devices as a timely communication tool that can quickly and easily access information. Along with advances in technology and information, preaching is also experiencing growth and change. This case conveys the message of da'wah to remain interesting, effective and efficient and a sense of interest to always listen to lectures back to the straight path and be pleased with Allah SWT. Offline da'wah can also be done online. As we know, da'wah can now be done using digital means such as radio, television, telephone, internet, and social networks. The role of the Da'i is very important, in other words, he must be smart to take advantage of technological advances (Mardiana, 2020).

Currently, the role of the millennial generation is very influential in religion and da'wah. Like the emergence of the Islamic da'wah community, the millennial generation can be a solution in terms of da'wah. In da'wah there is a way or method used to convey the teachings of da'wah material (Islam). When delivering da'wah messages to the millennial generation, it plays an important role, even though it is good but delivered through an incorrect method, the message may be rejected by the recipient. While the religious da'wah material that is meant is the problem of the content of the message or material conveyed by the Da'i to teenagers, especially the current millennial generation. The material presented is sourced from the Al-Quran and Hadith, which should bring teenagers to be able to love Islam. Islamic religious education is carried out so that the millennial generation does not fall into unwanted negative things and can have good ethics following Islamic teachings (Safira, 2020).



Figure 1. Overview of the use of various social media among the millennial generation
Source: radarmalang.id

3. RESULTS AND DISCUSSION

Implications of Religious Moderation in the Social Media Framework

In the related discussion regarding religious moderation in the framework of social media, it certainly has interesting implications to be discussed. Several opinions and assumptions regarding religious moderation all refer to the understanding that religious moderation is a religious perspective, attitude, and practice in living together by embodying religious teachings that are essential and can protect human dignity which is oriented to protect and then build the public benefit based on fair and balanced principle. Then obey the existing constitution, which always takes a middle position, acts fairly, and does not overdo it in the application of religion. This of course can be maintained and maintained, so that the unity and unity of the people can be maintained at any time.

But what has happened lately, especially when it comes to the prevalence and sophistication of guerrilla technology in the midst of society. The people's mindset seems to be led to their own individual mindset that a belief they profess is an ideology that can be a guide for a better and more dignified life. The attitude of tolerance between people begins to fade and disappear due to mutual respect formed by information on social media. An incident has occurred such as the case in the Mount Semeru area, the problem of destroying offerings which is considered to have tarnished one's right to freedom of worship and belief, as well as hurting the values of diversity and tolerance that have flourished in Indonesia.



Figure 2, Incident of kicking offerings in the Mount Semeru area, East Java

Source: <https://jatim.tribunnews.com/2022/01/14/makna-sesajen-tradisi-ruwatan-di-gunung-semeru-viral-ditendang-asal-usulnya-dari-cerita-pewayangan>

From this description, one should understand why Wali Songo's da'wah prioritized an attitude of tolerance for the diversity of beliefs of the Javanese people at that time. In spreading Islam, Wali Songo did not blame and scorched the belief that had grown solidly in the community. It is conceivable, if later in the past, Wali Songo also threw away the offerings that had become a habit or culture at that time. So, of course, what arises is the rejection of Islam. If something like this happened when Wali Songo was leading, there would be resistance from the community, not only to the presence of the preachers, but even to Islam. In fact, if the groups of people carry out social actions that law, then it is part of a cultural process and understanding of Islamic values that is not yet final (Umar Al Faruq, 2022).

At this moment, the role of da'wah needs to be carried out, lest opponents in carrying out Islamic da'wah, easily blame others, convert different understandings and even disbelieve anyone who is opposed to it. A wise attitude in preaching must take precedence over just conveying the message of da'wah itself.

One of the coordinators of the Gusdurian Network coordinators responded to the incident. In his response, he said that, Indonesia is a country that upholds diversity, even though the majority is Muslim, but not a few too people who follow other religions, including beliefs. So it is necessary to emphasize mutual respect for the rights of others, because this is included in religious orders (Trianto, 2022).

Incidents related to religious moderation can also be observed through incidents that occurred in neighboring Malaysia and have implications for the case that is currently processed in Indonesia, namely the Ahok trial in 2017. Picking up the papers that were scattered on the street "The Koran, was torn up and dumped on the street during Ahok's trial...who picked it up until he cried", which was quoted from one of the social media (twitter) in 2017. Twitter ever, the image was previously published in the media online Gulf Digital News (GDN) dated 27 June 2016 with the title: "Three women spend hours collecting pieces of torn Quran found on a busy Malaysian Road". GDN reported on the incident of picking up pieces of the Koran on a street in Kuala Lumpur during

Ramadan in 2016. It is not clear who tore up the Koran and spread it on the street from a car, but the three women patiently picked up hundreds the tear (Juditha, 2018).



Figure 3, photos and news that affect religious moderation

Source: <https://media.neliti.com/media/publications/261723-hoax-communication-interactivity-in-social-media>

Digital Da'wah Based on Millennial Generation

Basically, digital da'wah activities have long been echoed among millennials. Since the spread of the world of technology among the millennial generation, it has added to the repertoire and methods of presenting da'wah for the benefit of all people. The essence of da'wah is looking straight ahead and calling for goodness to humans. Therefore, da'wah has a significant meaning and a very urgent role for civilized and religious people. Da'wah can be done anywhere and anytime and does not depend on a special place or place that requires a da'wah pulpit. Da'wah can be done anywhere and at certain times requiring situations and conditions (Rohana, 2018).

To adapt with the trend of society, religious leaders in this case, the da'i and missionaries, when preaching, should always improve, so that the message conveyed seems correct and spreads widely. Da'wah is no longer enough to be carried out only in face-to-face meetings such as recitations, taklim assembly meetings, and other offline da'wah. But preachers also have to enter cyberspace, especially social media, where people seek and share information about anything, with anyone.

Digital da'wah has been widely implemented into the millennium era. In that era, da'wah follows the times, does not deviate from the rules of da'wah. Various challenges, problems, methods and teachings to overcome the adoption of digital da'wah are a struggle in the millennium era. Every effort is made by the da'i so that the da'wah of Islam does not stop and can be accessed by anyone and at any time. Digital da'wah is carried out because it is sad that Muslims, the majority of whom are only Muslim ID cards. This is triggered because so many types of activities are carried out through digital media. So, digital da'wah or da'wah bills for social media emerged. This kind of da'wah is carried out to revive the spirit of Muslims who believe in and fear Allah SWT.

Three methods of digital da'wah can be applied by da'i: the al-hikmah method, the hash mau'izhah method and the 'al-mujdalam bil al-lati hiya ahsan' method. This method is taken from verse 125 of Surah An-Nahl in the Qur'an. The first method means knowing something exists and doing good things. The second method means lessons or beautiful sayings about the opinions contained in the Qur'an. The third method means the argument is carried out using a good, polite, and gentle discussion.

Some several da'i and missionaries are quite active in voicing their da'wah through social media types such as youtube and tik-tok, including:

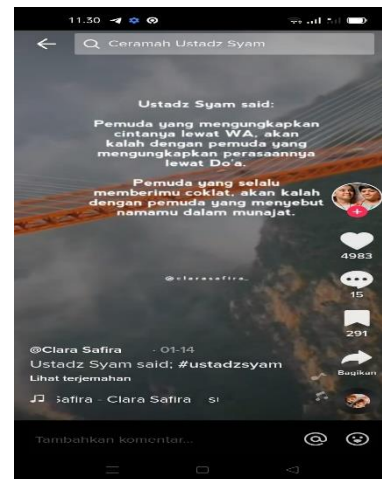


Figure 4,
Two millennial preachers who often preach
Habib Husein Ja'far (*youtube*) dan Ustadz Syam (*tik-tok*)

The two young preachers are referred to as millennial da'i who are quite moderate in conveying religious messages and are classified as modern. The message of religious moderation for the millennial generation is important to convey to maintain diversity and diversity in Indonesia.

One of them can be achieved by advocating religious moderation for the development of human resources through spiritual revolution, as well as the religious moderation program of the Ministry of Religion of the Republic of Indonesia.

In an article it is also said that, nowadays young preachers are starting to actively broadcast about religious moderation through social media compared to conventional methods. The activity received a positive response from the Indonesian people, as seen from the number of followers, likes, and comments on the preacher's Instagram. Posting photos accompanied by slang captions is an attraction for the millennial generation. The delivery is simple and easy to understand, making the contents of messages about religious moderation reach faster (Wibowo & Nurjanah, 2021). Family support is essential for the millennial generation to be present in every activity related to religious moderation.

CONCLUSION

Implementing an attitude of religious moderation on a social media scale is not easy. It takes the right strategy and method in echoing the importance of implementing religious moderation, especially for the millennial generation. Various perspectives and in-depth studies are essential elements in presenting or implementing an attitude of moderation among the general public of various cultures and beliefs, and social life. Being a majority society must be able to be a protective role among minorities, embrace every difference from every line, and be an encouragement in adversity. This method can be packaged in engaging and easy-to-understand activities, so the millennial generation must know the importance of moderation in religion.

For digital da'wah, what is needed by the millennial generation is that it will be more interesting if it is through social media. Still, it is also guided by the Islamic concept of *Rahmatan Lil Alamin*, especially in the implication model related to the attitude of religious moderation. This attitude, in general, can be done in a concrete environment in the community, by optimizing the function of the family in a positive character renewal. Building an effective communication space dialogue for the millennial generation at home and in the community, will form a person who has character and becomes a tolerant character who remains based on the philosophy of diversity in defending the Unitary State of the Republic of Indonesia. This foundation follows Islamic principles and

government programs in religious moderation, which are included in the 2020-2024 National Medium-Term Development Plan (RPJMN).

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