



SOCIAL MEDIA AS A PLATFORM OF MODERATION PREACHING TO Z GENERATION BASED ON AL-QUR'AN PERSPECTIVE

Hima Roiku Dinia¹ & Nasrulloh²

^{1,2}Universitas Islam Negeri Maulana Malik Ibrahim Malang

Correspondence Email: 220104220027@student.uin-malang.ac.id

ABSTRACT

Social media is a platform that allows religious narratives to be disseminated and accessed freely. Extremist groups can use this facility to trigger religious conflicts. It is undeniable that Z Generation will often encounter radical narratives on social media, considering that they are a generation that is very close to social media. The more active extremist movements on social media require balancing the domination of the wasathiyah doctrine by the teachings of the Al-Qur'an, especially towards Z Generation to create a wise generation in accepting differences and harmony in religious life. This article aims to find out how social media can be used to preach wasathiyah to Z Generation based on the perspective of the Al-Qur'an. This research is descriptive qualitative research using the library research method. The data is sourced from the Al-Qur'an, books, and relevant scientific articles. The data is read and analyzed using descriptive techniques. The analysis results are presented using a deductive method from a general theory to the findings of the research results. The results of the study say that social media is a platform that is very close to Z Generation so that it can be an opportunity to voice the wasathiyah concept by the Al-Qur'an: (1) Al-Adiyat: 5; (2) Al-Baqarah: 143; (3) Al-Qalam:28; and (4) Al-Baqarah: 238, more broadly on social media, a place where Z Generation seeks and shares information. Z Generation's characteristic behavior on social media requires Da'l to be more creative, innovative, to the point, relate, and up-to-date in showing wasathiyah da'wah content on social media. Thus, Wasathiyah da'wah will be distributed more widely to overcome the problems of differences in the digital space.

Keywords: Wasathiyah preaching; religious moderation; generation z; social media

1. INTRODUCTION

The concept of moderate comes as a counterbalance to the cultural shifts of Indonesian society in studying religion in the era of disruption, especially Z Generation which shows a shift from conventional methods to studying religion virtually (Wawaysadhya et al., 2022). All aspects of life cannot be separated from technology, including religious and spiritual aspects. Chairman of PP Muhammadiyah, Prof. Dadang Kahmad said that the percentage of the Z Generation seeking religious references online was 50.8%, books or scriptures were 48.57%, television was 33.73%, and finally 17.11% were listening to virtual preaching. This shows that the search for religious information through internet media in Z Generation is greater than in other media. Recent research says 58% prefer to access Islamic content through social media such as Instagram, Facebook, YouTube, and Twitter (Febriani & Desrani, 2021).

Social media makes it possible to provide various religious narratives that are freely accessible. Certain groups often use this to create conflict amid peace and shift religious authority (Ni'mah & Rifa'i Man, 2022). The conservative group is increasingly active and moving in the digital space. A study shows that religious conservatism dominates in the media space, with (67.2%) conservatism narratives, (22.2%) moderate groups, (6.1%) liberal groups, and (4.5%) Islamists (Azisi et al., 2022). It is also undeniable, Z Generation often finds conservative narratives in social media and have the potential to be swallowed and digested raw. If social media is filled with shallow Islamic narratives and creates conflict, then it will potentially disturb inter-religious harmony. Given the increasingly active movement of extremist, radicalist, and terrorist groups in the realm of social media, it is necessary to balance the domination of the moderation doctrine to maintain the stability of social and religious life.

Moderation in Islam is called *Wasathiyah*. *Wasathiyah* is an Islamic teaching that guides its adherents to be fair, balanced, beneficial, and proportional in all aspects of life. The ideology of *wasathiyah* or moderation is considered an Islamic discourse that is believed to create superior, just, and more relevant Muslims interacting in the era of globalization and the industrial revolution, information and communication (Husnayaeni & Tunggal, 2022). Moderate Islam is a concept that has existed since the beginning of Islam and is not contemporary. The word *wasath* is mentioned several times in the Qur'an, namely in verses: (1) Al-Adiyat 5; (2) Al-Baqarah 143; (3) Al-Qalam 28; and (4) Al-Baqarah 238. These verses show a moderate attitude (*wasathiyah*) in Islam which is highly ordered in all aspects, both aspects of worship, *muamalah*, morals, politics, economy, and others. Moderation is a principle that instructs Muslims to embrace harmony and not be hostile to each other over differences (Muir et al., 2022). Moderation is also defined as a method of thinking, interacting, and behavior based on the attitude of *tawazun* (balanced) in responding to two situations to be analyzed and

compared, so that an attitude that is by the conditions and does not conflict with the principles of religious teachings and community traditions can be found (Husna et al., 2022).

The strategy of disseminating religious moderation to Z Generation can be done by utilizing social media. Social media has become a source of information that Z Generation widely uses. Social media is expressive, so it can be used to give and receive spiritual support, express beliefs, and introduce activities, rituals, and religious understanding to others. (Hamdi et al., 2021). Not only that, Z Generation can easily get all the information they need, including religious information (Andriyani & Ardina, 2021). So in this era, *wasathiyah* da'wah, or moderation using social media platforms, is more effective in targeting Z Generation, considering that most social media users often encounter radical information (Alka, 2019).

Social media has the advantage of being instant in obtaining various information and easy access, so Z Generation prefers to look for religious references on social media because it is considered simpler, so radicalized information has the potential to be quickly accessed by them too, without being filtered. In this case, Ulama has a role in balancing the spread of these deviant views in the social media space, validating the truth of da'wah content, and re-digging the essence of religious spirituality. Religious moderation is a very relevant effort to deal with a variety of religious literacy both from the perspective of preachers and Z Generation (Wawaysadhya et al., 2022). Thus, the potential of social media can be an opportunity for the world of da'wah to ground *wasathiyah* preaching by the Qur'an for Z Generation, to suppress hate speech and conservative behavior on social media. With that, the preacher should expand the scope of his *wasathiyah* preaching in social media, so that the content delivered can mediate amid differences of opinion on social media. *Wasathiyah* da'wah is no longer enough to be carried out in meetings. However, you must also enter social media, a place where people and Z Generation seek and share information about anything.

The previous research with a discussion similar to the research that the researcher will conduct is as follows: (1) Edy Sutrisno's research in 2020 entitled "*Moderasi Dakwah di Era Digital dalam Upaya Membangun Peradaban Baru*" by producing approaches that can be carried out in preaching in the digital era, that is; (1) Packaging da'wah messages in the digital era; (2) Digitizing da'wah through the website; (3) Maximizing da'wah videos in the digital era; (4) Moderation of preaching in the form of articles; and (5) Da'wah moderation in the family (Sutrisno, 2020); (2) Saibatul Hamdi, Munawarah, and Hamidah's research in 2021 entitled "*Revitalisasi Syiar Moderasi Beragama di Media Sosial: Gaungkan Konten Moderasi untuk Membangun Harmonisasi*" with the results saying the importance of moderation content on social media is to present humanist Islam, change views to be broader, and understand Islam as a whole which is carried out

starting from the government, the important role of religious institutions by providing education to the public, as well as individuals as users of social media in voicing moderate religious understanding by packaging it in creative content (Hamdi et al., 2021).

Furthermore, (3) Nur Kholis's research in 2021 entitled "*Dakwah Virtual, Z Generation dan Moderasi Beragama*" with results stating that Z Generation has contributed to the transition of da'wah in Indonesia, from conventional da'wah to virtual da'wah in the digital space. Z Generation is characterized as an open and tolerant generation. Even so, several studies have found that many Z Generation are exposed to intolerant and radical teachings on the internet (Kholis, 2021); and (4) Research by Fathurrahman Arif Rumata, Muh. Iqbal, and Asman in 2021 entitled "*Dakwah Digital sebagai Sarana Peningkatan Pemahaman Moderasi Beragama di Kalangan Pemuda*" with the result of the younger generation's familiarity with social media opens opportunities for preachers to spread da'wah content digitally. This is very supportive in conveying the importance of religious moderation to prevent conflicts arising in a heterogeneous society's life (Rumata et al., 2021).

With all that has been described, this research has the role of continuing previous research focusing on social media as a place for *wasathiyah* da'wah by the Qur'an by targeting Z Generation. The purpose of this research is to find out how social media can be used as a da'wah platform *wasathiyah* towards the Z Generation based on the perspective of the Qur'an.

2. METHODS

This research is descriptive qualitative research using the library research method. Data comes from the Al-Qur'an, books, articles, and scientific reports relevant to the research topic. The data collected was read and analyzed using descriptive techniques. Then the results of the analysis are presented by the deductive method of general theory which ends in conclusions, and the findings of the research results.

3. RESULTS AND DISCUSSION

In the era of disruption or Industry 4.0, where information spreads more easily, including religious information, this creates new challenges that can potentially create differences of opinion (Zazin & Zaim, 2020). Liliweri believes that the factor in religious conflict is due to the lack of understanding and indifference of the people to understand other religions with different ideologies (Hamdi et al., 2020). Thus, religious moderation is a solution to overcome religious problems and pluralism to create harmony and tolerance (Al Faruq, Umar; Noviani, 2021). Knowledge of religious moderation should be instilled in the younger generation, bearing in mind that they have to face challenges in

digesting various religious information that creates differences due to the rapid pace of information technology that cannot be avoided. Especially for those of the generation born in the early 2000s, namely the Z-generation, where they have a culture of life that is used to the flow of information and industrial technology 4.0 so that they have different personalities, psychology, and characters when digesting religious information and applying it.

For this reason, it needs a da'wah method that can increase the nature of religious moderation in the Z Generation so that no deviations damage the generation and society. In this case, preaching religious moderation for Z generation must also be packaged appropriately and actual, factual, and contextual (Rumata et al., 2021). In the following, the researcher will explain further the concept of preaching religious moderation based on the perspective of the Al-Qur'an which is by the characteristics of Z Generation.

The Concept of Wasathiyah Da'wah to Z Generation is Based on the Perspective of the Al-Qur'an

According to the Indonesian Dictionary (Kamus Besar Bahasa Indonesia), *wasathiyah* or moderation has two important meanings: reducing violence and avoiding extremes (KBBI, 2023). *Wasathiyah* means the way of religion in a middle way so that it is not extreme and exaggerated when carrying out religious teachings. *Wasathiyah* is an Arabic word with the meaning of moderation, derived from the word *wasath* or *al-wasathiyah* which means the best and most perfect, and those who practice it are called moderates (Bahijah et al., 2022). *Wasathiyah* Islam is a symbol of Islam, with a moderate understanding emphasizing a just way of preaching, rejecting various liberal and radical thoughts (Anwar dan Mulhayati, 2023). Religious moderation is appropriate in dealing with the problem of difference or bigotry in various plural areas (Destriani, 2022). Therefore, instilling a moderate Islamic character in the younger generation is something that must be done, as an effort to eradicate extremism at this time.

In practice, religious moderation is a middle way to understanding religion which all religious people, including Muslims, should have (Sutrisno, 2019). Religious moderation is crucial to creating a harmonious religious life in Indonesia's diversity. Then, this understanding is also a determinant of the form of Islam which is *rahmatan lil'alamin*, because, with moderation in religion, one can balance his attitude and understanding in implementing the propositions of the holy book Al-Quran and Hadith with his mind.

In this case, researchers have collected data regarding the concept of wasathiyah, or moderation in Islam, from the perspective of the Qur'an, as follows:

Q.S Al-Adiyat Verse 5,

فَوَسَطْنَ بِهِ جَمْعًا

"And charged into the midst of a group of enemies (Q.S Al-Adiyat (100): 5)".

Q.S Al-Adiyat is a continuation of the previous verse about the cavalry envoys of Muhammad SAW, but there was no news until one month after they left. Surah al-Adiyat verses 1-5 indicate that the army was fighting against the enemy and is enshrined in that verse. More precisely, this verse shows that the position of the cavalry is attacking the enemy in the middle. At-Tabari, Al-Qurthubi, and Al-Qasimi interpret the meaning of this verse as being amid enemies. Thus, they interpret *Wasatha* as the middle (As-Shalaby, 2007).

Q.S Al-Baqarah verse 143,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

"And thus (also) We have made you (Muslims), a just and chosen nation so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions). And We do not determine the qibla that is your qibla (now) but so that We know (so that it is clear) who is following the Messenger and who is defecting. And indeed (the change of Qibla) feels very heavy, except for those who have been given guidance by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind (Q.S Al-Baqarah (2): 143)".

This verse discusses when the Qibla is shifted from Baitul Maqdis to the Kaaba. al-Tabary explained that the direction of the Qibla could be due to the conditions around the Kaaba at that time full of idols. This change of Qibla to the Kaaba was made because the position of the Kaaba was in the middle (*wasath*). The position of the Kaaba, which is placed in the middle, makes the foundation for Muslims to be middle (moderate) as well (Fattah, 2020). From Abu Said Al-Khudri ra in a sahih hadith narrated by Tirmidhi, the

Prophet said that the meaning of *wasathan* in this verse is "justice". At-Tabari also said the meaning of "wasathan" can mean "the best and highest position". He also quoted Ibn Abbas ra, Mujahid, and Atha' when interpreting verse 143: "*Ummatan Washathan*" is "justice" so the meaning of this verse is "God made Muslims the most just people". (At-Tabari, 2004). Al-Qurthubi also said that *wasathan* is justice because something that is the best is the fairest. Ibn Kathir said that *wasathan* in this verse has the best quality meaning (Katsir, 1994). Meanwhile, other *ahlu tafsir* such as Abdurrahman As-Sa'diy and Rashid Ridha interpret the meaning of *washathan* in this verse as justice and kindness. (As-Shalaby, 2007). From this explanation, it can be concluded that the meaning of *wasathan* in Surah Al-Baqarah 143 is; "Justice and goodness, or *Ummah Wasathan* is the most just and best people".

Q.S Al-Qalam Verse 28,

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

"Said the best-minded among them: "Didn't I tell you, you should glorify (your Lord)?" (Q.S Al-Qalam (68): 28)".

This verse is an explanation of the previous verses about the ungrateful behavior of kafir people. They think everything they get is because of their efforts without God's intervention, so they don't pay zakat. Until then came the plague that destroyed their crops. Only then did they realize that they were misguided people. The word *Ausath* in the verse is interpreted as the wisest person in opinion. When one has wisdom, one will consider whatever one is going to do, so one will obey the rules and not set aside something important (Fattah, 2020). Ibn Abbas and At-Tabari interpreted the word *ausathuhum* as "the fairest of them" (At-Tabari, 2004). Meanwhile, Al-Qurtubi interprets this verse as "the most ideal, fairest and most intelligent and knowledgeable person" (Arif, 2020). This verse concludes that the meaning of the word *ausathuhum* is "the fairest, the best or ideal and the most knowledgeable". The broad scientific insight will enable a person to intelligently distinguish the information he receives (Syahlan, 2018).

Q.S Al-Baqarah Verse 238,

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

"Maintain all (your) prayers, and (maintain) wusthaa prayers. Stand for Allah (in your prayers) with humility (Q.S Al-Baqarah (2): 238)".

Ahlu tafsir such as Ath-Tabari say that the meaning is the Asr prayer because it is located in the middle of the other prayers between *shubuh* and *dhuhr* as well as maghrib and *isya'* (At-Tabari, 2004). AL-Qurthubi said: "*Al-Wustha* is a form of feminism from the word *wasath* which means the best and fairest". Ibn Qayyim Al-Jauziy interprets the verse above with three meanings: first, when it is performed in the middle of another prayer. Second, the size of the prayer is the middle one. Third, his position is the most *afdhal*, because, at the same time, the *shahabat* (companions) are resting and feel it is hard to pray, so this verse was revealed which confirms to continue to pray even though it is hard and tired of trading (As-Syalaby, 2007). So there is no other meaning of the word *wustha* in this verse other than "the middle, the fairest, and the best.

Thus, based on the explanation of the data above, the Qur'an has explained the meaning of *wasathiyah* which has been interpreted accurately by the *ahlu tafsir*. From all of this, it is very clear that all *wasath* words and their derivations mean "middle", both in the sense of position, attitude, and measure. The four interpretations can also be concluded, that *wasathiyah* has the meaning of the fairest, the best, the middle, the moderate, and the deep scientific insight. Islam as a moderate religion must show it in every way. If the concept of moderation or *wasathiyah* is instilled in the personality of today's young generation, then peace, and tolerance, will be established in inter-religious life in Indonesia.

In this modern era, moderate preachers should participate in voicing religious moderation by the Qur'an, in a modern way and able to reach the younger generation (Sutrisno, 2020). In the current era, young people tend to choose the instant way of learning religion through social media, both via writing and video, which are vulnerable to being influenced by deviations in religious learning (Utomo & Adiwijaya, 2022). The 2017 PPIM UIN Jakarta national survey results show a big challenge that the internet influences high intolerance in Z Generation. Like the case of Zakiah Aeni who was the perpetrator of the attack on the Police Headquarters and was incited to understand radicalism via the internet. Meanwhile, according to his family, he is a Z Generation who is often alone in his room to study religion (Kholis, 2021). Suppose this is allowed to continue without interference from moderate preachers in the realm of social media. In that case, the risk of the younger generation being incited to understand radicalism will be even greater, especially Z Generation who are very close and familiar with social media.

Z generation was born in the digital age around the 2000s. Z generation is a generation that grew up with technological advances, which is also called the Net Generation (Zazin & Zaim, 2020). Z generation has a new culture that cannot be separated from digital social media technology. For this reason, this is a da'wah niche that preachers should pay attention to. By utilizing social media technology, preachers will easily reach Z generation by spreading the notion of religious moderation. However, to convey this, preachers must have a special strategy close to Z generation's characteristics (Kholis, 2021). This, considering the cultural shift of Z generation which is increasingly familiar with social media, also indirectly affects their mindset, personality, values, views, and goals in life (Putra, 2017). So, it is imperative to understand the characteristics of Z generation in conveying religious moderation, including the following (Wijoyo et al., 2020):

1. Tech-savvy, web-savvy, app-friendly generation. They are a generation that is passionate about technology that can access various information needed easily and quickly.
2. Z Generation is very social and interacts intensely through social media.
3. Gen Z tends to be expressive and tolerant of differences and cares about the environment.
4. Gen Z is known for multitasking and often does several things at the same time.
5. Fast Switcher, quickly switches from one thought or work to another.
6. Z Generation is also known as a generation that likes to share, be it information or their experiences.

By understanding the character of the Z Generation, the methods used by preachers in spreading the notion of moderation on social media will be more easily accepted by them. The urgency to understand the character of the Z Generation is also crucial to pay attention to in spreading the notion of moderation, bearing in mind that even though the content on social media is easier to access, the truth or misinformation is getting mixed up and out of control. This has a serious impact, especially when it comes to religious matters, coupled with the Z Generation culture which digests everything instantly (Faisal, 2020). So, this requires the role of preachers who are involved in introducing the concept of *wasathiyah* or moderation in social media (Akhmadi, 2019). For this reason, based on some of the characteristics of the Z Generation that have been described, the researcher attaches several indicators that Islamic preachers can use in conceptualizing *wasathiyah* da'wah with the target of the Z Generation based on the perspective of the Qur'an:

1. Be creative with da'wah methods that are relaxed but meaningful. Like with short videos about Islam or entertainment content. Thus, Z Generation responds more to preaching.

2. Innovative, because the Z Generation also has a critical character and asks many questions. They prefer a way that directs rather than dictates and attaches importance to self-development and passion.
3. To the point or not to beat around the bush, adapted to their instant lifestyle, wanting fast, effective, and efficient. The Z Generation prefers online studies because they are more concise and simpler. They can get knowledge from various themes that they want and are relevant to their problems.
4. Relate to daily life, like blending into the life of the Z Generation without losing Islam and faith. By creating intensive interactions, preachers will easily find their problems and immediately correct them when there is incorrect religious information.
5. Up to Date and Interactive, with da'wah packaged in a fun way, so receiving religious messages is not boring. *Dakwah* which is friendly to the Z Generation, creative and innovative, will certainly be more interesting and will have a major influence on Z Generation to create Islam *rahmatan lil alamin* among young people.

Therefore, religious content containing teachings of religious moderation is urgently needed to stem the rate of conservatism on social media. Z Generation needs to be introduced to moderation, namely being fair and balanced in social media activities. This is because considering the information space on social media is very broad. Thus, the urgency of educating *wasathiyah* values in social media needs to be actualized. This will be beneficial in embedding the concept of *wasathiyah* (tawasuth) in Z Generation which is balanced (tawazun), using social media appropriately, proportional (i'tidal), namely the Z Generation which provides correct and valid information, tolerance (tasamuh) that the Z Generation who have a wise mindset and attitude in accepting differences (Muvid & Aliyah, 2020).

Social Media as Wasathiyah Da'wah Platform for the Z Generation

Social media is software for individuals or communities to gather, share and communicate (Ahdiyanti & Waluyati, 2021). Social media, in this case, has five characteristics, namely (Zazin & Zaim, 2020): (1) Participation, by potentially bringing together everyone interested in a topic to interact; (2) Openness to feedback and participation, supports voting, comments, and information sharing; (3) Two-way conversation between audience and content creators or other audiences; (4) Communities that enable them to form quickly and communicate effectively; and (5) Connectedness by leveraging links to other sites, resources and people on them.

With the potential of these characteristics, all information dissemination activities are inevitably in contact with social media. So, this potential must be utilized for

improvement in Islamic preaching. Moreover, the issue of religion is a sensitive matter that is widely discussed on social media. Islam as the majority religion in Indonesia, should be a call for religious moderation on issues of diversity and difference (Sutrisno, 2020). By utilizing social media platforms, Da'wah can be a way or method to distribute *wasathiyah* teachings quickly and widely that can reach all groups. Where this can be used as part of an effort to voice an attitude of religious moderation by the teachings of the Qur'an, as the virtue of calling for goodness in the letter Az-Zariyat Verse 55:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

"And keep giving warnings, because actually the warning is beneficial for those who believe" (Q.S Az-Zariyat: 55).

This verse conveys the intention to always give each other advice based on the Qur'an because such advice will be very beneficial for believers. Because all of what is contained in the Qur'an is Allah's knowledge, it should be spread to remind each other of goodness, including by preaching.

Several studies say that preaching by utilizing social media is necessary, requiring preachers to follow the trends of the times as well. If not, then he will be abandoned by his followers. Islam also appreciates the novelty that is present as a necessity to further spread Islam universally (Kumala, 2020). The preaching of religious moderation with social media can be done by providing messages that are shown in interesting content that can be distributed to the audience (Wawaysadhya et al., 2022). Of course, as previously explained, the way of preaching must also keep up with the times in a way that is close to the characteristics of the majority audience, namely Z Generation.

Thus, based on the explanation above, the researcher attaches several examples of young preachers who are of interest to Z Generation audiences on social media, as follows:

Husain Basyaiban

Husain Basyaiban is a Z Generation preacher who actively shares his knowledge on social media. He is active on Instagram and TikTok platforms. He is well-known on social media and is loved by Z Generation because of his content that is relatable to the problems of young people's lives. Usually, he will create content that answers phenomenal events that are currently happening from an Islamic point of view or answers questions from his followers.



Figure 1. Husain Basyaiban's Instagram account

Figure 1 shows Husain Basyaiban's Instagram account with the username @basyasman who has 1.7 million followers, the majority of whom are Millennials and Z Generation. His preaching content via Instagram Reels has also been watched millions of times. He also has a TikTok account with the username @kadamsidik00 with 5.8 million followers with 309.3 million likes. The way he preaches, which always relates the problems of young people and answers them with Islamic views with strong arguments, has made him a very popular preacher with Z Generation.

Agam Fachrul

Agam Fachrul is a young preacher who is also from Z Generation. He is active on the Instagram and TikTok platforms. He is well-known as a young preacher with Islamic religious knowledge content that young people accept. Usually, he often collaborates with other young da'wah content creators to share knowledge. Not infrequently, he also often makes entertainment which of course is still related to Islamic knowledge and also entertainment to target young people.

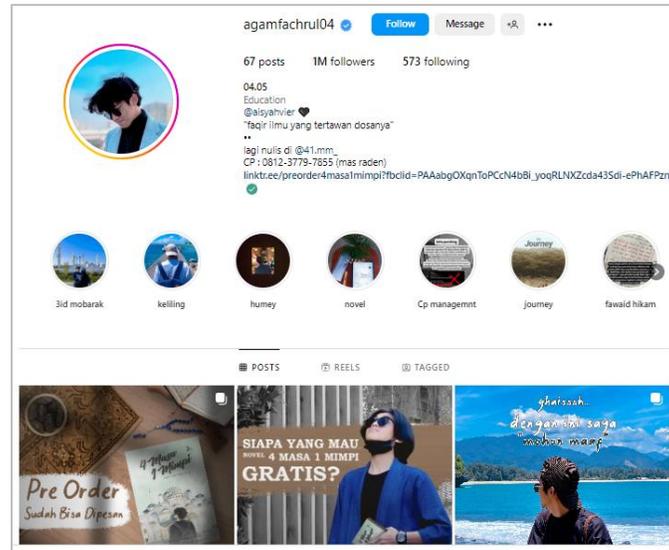


Figure 2. Agam Fachrul's Instagram account

Figure 2 shows Agam Fachrul's Instagram account with the username @agamfachrul04 which has 1 million followers. However, he is more often active in preaching on the TikTok platform. His TikTok account username @heyowu0 has 1.4 million followers and 39.9 million likes. He is one of the most popular preachers with his content on youth-related topics. Especially with the question-and-answer content in the form of Q&A which makes the concept of da'wah interactive and even more enjoyable.

Husein Ja'far Al-Hadar

Husein Ja'far Al-Hadar, who is familiarly called Habib Ja'far, is famous for his very close preaching to the younger generation. Even though he does not belong to the Z Generation group, his preaching through social media has succeeded in attracting the attention of Z Generation. He often shows that Islam is a religion with a highly moderation attitude with content on the Youtube platform that often collaborates and discusses with youths or other religious leaders.

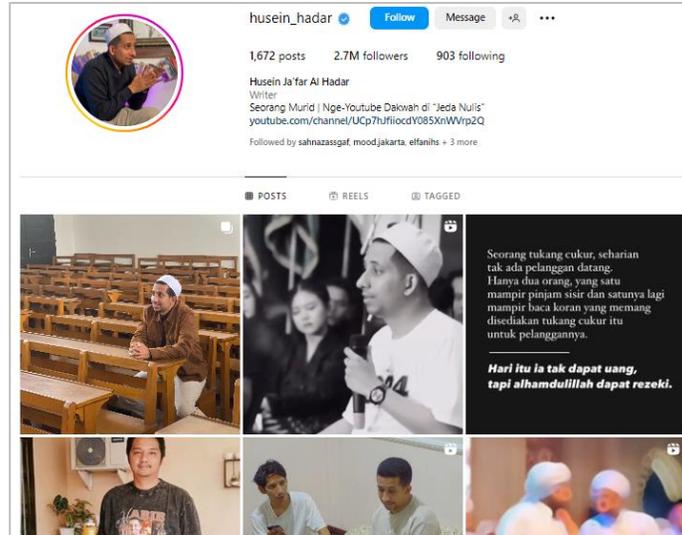


Figure 3. Husain Ja'far Al-Hadar's Instagram account

Figure 3 shows Habib Ja'far's Instagram account with 2.7 million followers. He has a distinctive and unique way of preaching so that the younger generation accepts it. Apart from Instagram, he is also active in preaching on YouTube with a more relaxed discussion concept. The concept of religious moderation is very clearly seen in his preaching by discussing with youth or other religious leaders to get each other's point of view from each other's teachings. Because of this, his statements are often used as tweets in the form of short video clips that are re-uploaded by the audience on other social media platforms.

Thus, it can be seen that to become a preacher who is popular with the younger generation, a strategy is needed and cannot be arbitrary. Z Generation itself has characteristics that must be understood and its own culture to insert preaching about moderation. A content creator must generally have several standards such as informative, objective, accurate, honest, fair, and entertaining. In addition, understanding the target character is also one of the tips, so that the audience's needs can be met and make the content attractive (Karim, 2016).

Apart from that, a preacher must also understand the ethics of preaching on social media, including: (1) Media prowess. *Da'i* are expected to be able to distribute good knowledge in a good way too so that the audience can accept it and get a positive response by the purpose of da'wah; (2) Scientific and moral credibility, being able to be a role model and qualified knowledge as the main capital in preaching. Without that, the *da'i* may provide misleading information that Z Generation will swallow raw (Kholis,

2021). For this reason, preachers of the Z Generation, in particular, are always expected to be moderate and open to the inevitable changing times.

REFERENCES

- Ahdiyanti, I., & Waluyati, I. (2021). Perilaku Keberagamaan dan Istika Ahdiyanti Fenomena Media Sosial Tik-Tok pada Generasi Z. *Sosioireligius*, 4(1), 75–83.
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Al Faruq, Umar; Noviani, D. (2021). Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme di Lembaga. *Jurnal TAUJIH Jurnal Pendidikan*, 14(01), 58–77.
- Ali Muhammad As-Shalabiy. (2007). Al-Wasathiyah fil Qur'an Al-Karim, Kairo: Mu'assasah Iqra' Linasyri watauzi watarjamah.
- Alka, D. K. (2019). Alam Digital Muhammadiyah Dakwah Islam Washathiyah Berkemajuan. *Maarif*, 14(2), 85–92. <https://doi.org/10.47651/mrf.v14i2.64>
- Andriyani, M., & Ardina, M. (2021). Pengaruh Paparan Tayangan Pornografi melalui Media Sosial terhadap Perilaku Mahasiswa di Yogyakarta. *Jurnal Audiens*, 2(1). <https://doi.org/10.18196/jas.v2i1.11138>
- Anwar, Rosyida Nurul; Mulhayati, S. (2023). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi Umum di Banjarmasin. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(1), 375. <https://doi.org/10.35931/aq.v17i1.1811>
- Arif, M. K. (2020). Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha. *Al-Risalah*, 11(1), 22–43. <https://doi.org/10.34005/alrisalah.v11i1.592>
- Azisi, A. M., Qotrunnada, L., Fatah, A. M., & Zain, A. U. (2022). Islam Cerdas di Ruang Digital: Urgensi Peran Mahasiswa dalam Menebar Jala Moderasi Beragama di Media Sosial. *Medina-Te : Jurnal Studi Islam*, 18(2), 92–108.
- Bahijah, I., Ishak, S. N. S., Rahmatika, N., & Ahmad, A. (2022). Wasathiyah Islam di Era Disrupsi Digital (Pendidikan Nilai-Nilai Wasathiyah Islam Dalam Bersosial Media Di Kalangan Generasi Milenial dan Generasi Z). *Pendidikan Islam*, 1–21. <https://doi.org/http://dx.doi.org/10.30868/ei.v11i4.3544>
- Destriani, D. (2022). Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society Era 5.0. *INCARE, International Journal of Educational Resources*, 2(6), 647–664. <http://ejournal.ijshs.org/index.php/incare/article/view/356>
- Faisal, Muhammad. (2020). Manajemen Pendidikan Moderasi Beragama di Era Digital. *Journal of International Conference On Religion, Humanity, And Development*.

- Fattah, A. (2020). Tafsir Tematik Islam Moderat Perspektif Al-Quran. *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5(2), 156–172. <https://doi.org/10.24090/maghza.v5i2.3125>
- Febriani, S. R., & Desrani, A. (2021). Pemetaan Tren Belajar Agama Melalui Media Sosial. *Jurnal Perspektif*, 14(2), 312–326. <https://doi.org/10.53746/perspektif.v14i2.49>
- Hamdi, S., Munawarah, M., & Hamidah, H. (2021). Revitalisasi Syiar Moderasi Beragama di Media Sosial: Gaungkan Konten Moderasi untuk Membangun Harmonisasi. *Intizar*, 27(1), 1–15. <https://doi.org/10.19109/intizar.v27i1.8191>
- Husna, H. Z., Salman, N. L., & Juliani. (2022). Moderasi Beragama Perspektif Al-Quran Sebagai Solusi Terhadap Sikap Intoleransi. *Al-Mutsala*, 4(1), 41–53. <https://doi.org/10.46870/jstain.v4i1.202>
- Husnayaeni, D. A., & Tunggal, A. P. P. W. (2022). Analisis Konten Visual Post Instagram @LensaMu Dalam Dakwah Islam Tengahan (Wasathiyah). *Jurnal Audiens*, 3(4). <https://doi.org/https://doi.org/10.18196/jas.v3i4.17958>
- Ibnu Jarir At-Thabari. (2004). Tafsir At-Thabari, Kairo: Maktabah At-Taufiqiyah.
- Ibnu Katsir. (1994). Tafsir Al-Quran Al-adzim, Beirut: Daar Al-Fikri.
- Karim, A. (2016). Dakwah Melalui Media: Sebuah Tantangan Dan Peluang. *At-Tabasyir*, 4(1), 157–172.
- Kholis, N. (2021). Generasi Z dan Moderasi Beragama. *Journal Of Da'wah and Communication Dakwah*, 1(2), 155–168.
- Kumala, N. (2020). Relevansi Budaya Dakwah Virtual dalam Nilai-Nilai Al-Quran. *Dakwah*, 21, 5.
- Muir, S., Syahril, & Suhaimi. (2022). Interpretasi Makna Wasathiyah dalam Perspektif al-Qur'an (Suatu Pendekatan Tematik). *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16(4), 1551–1576. <https://doi.org/10.35931/aq.v16i4.1188>
- Muvid, M. B., & Aliyah, N. D. (2020). The Tasawuf Wasathiyah Concept in Central Flow of Industrial Revolution 4.0. *Tribakti: Jurnal Pemikiran Keislaman*, 31(1), 169–186. <https://doi.org/10.33367/tribakti.v31i1.1008>
- Ni'mah, Z. A., & Rifa'i Man, A. (2022). Pengarusutamaan Moderasi Beragama Melalui Media Sosial Sebagai Upaya Menangkal Radikalisme Di Kalangan Pelajar Millennial Sltu Kota Kediri. *Jurnal REVORMA*, 3(1), 1–9. <http://ejournal-revorma.sch.id/index.php/mansa/article/view/28>
- Putra, Y. S. (2017). Teori Perbedaan Generasi. *Jurnal Among Makarti*, 9(18), 123–134.
- Rumata, F. 'Arif, Iqbal, M., & Asman, A. (2021). Dakwah Digital sebagai Sarana Peningkatan Pemahaman Moderasi Beragama di Kalangan Pemuda. *Jurnal Ilmu Dakwah*, 41(2), 172–183. <https://doi.org/10.21580/jid.v41.2.9421>
- Sutrisno, E. (2019). Actualization of Religion Moderation in Education Institutions. *Jurnal Bimas Islam*, 12(1), 323–348.

- Sutrisno, E. (2020). Moderasi Dakwah di Era Digital dalam Upaya Membangun Peradaban Baru. *Al-Insan Jurnal Bimbingan Konseling Dan Dakwah Islam*, 1(1), 66.
- Syahlan, T. (2018). Menangkal Gerakan Radikalisme Islam Melalui Sekolah. *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar Dan Keislaman*, 6(2), 1–15. <https://doi.org/10.31942/mgs.v6i2.1774>
- Utomo, D. P., & Adiwijaya, R. (2022). Representasi Moderasi Beragama dalam Dakwah Habib Husein Ja'far Al-Hadar pada Konten Podcast Noice "Berbeda Tapi Bersama." *Pusaka Jurnal Khazanah Keagamaan*, 10(1), 212–223. <https://doi.org/10.31969/pusaka.v10i1.675>
- Wawaysadhya, Oktafiani, T. U., Olivia, P. L. D., & M, B. (2022). Moderasi Beragama di Media Sosial: Narasi Inklusivisme dalam Dakwah. *AL MUNIR Jurnal Komunikasi Dan Penyiaran Islam*, 13(2), 118–132.
- Wijoyo, H., Indrawan, I., Cahyono, Y., Handoko, A. L., & Santamoko, R. (2020). Generasi Z & Revolusi Industri 4.0. Pena Persada.
- Zazin, N., & Zaim, M. (2020). Media Pembelajaran Agama Islam Berbasis Media Sosial Pada Generasi-Z. *Proceeding Antasari International Conference*, 1(1), 534–563. <http://jurnal.uin-antasari.ac.id/index.php/proceeding/article/view/3744/2216>