

Industrial Dakwah and Youth Transformation Towards a Moderate Understanding of Islam

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Abstract

In the era of digital information that continues to develop, young people are very exposed to various perspectives and information, both positive and negative, regarding Islam. Industrial preachers, with their technological skills and deep insight into contemporary youth, have emerged as significant agents of change in creating a balanced understanding of Islam. This article explores the various strategies they used to achieve this goal, including leveraging social media, an inclusive educational approach, and building strong role models. This research is a literature study with a rationalistic approach. Data analysis uses reflective thinking logic to interpret Moderate Islamic values. The results of the research show that there are already many Islamic religious leaders in Indonesia who apply social media for preaching such as Quraish Shihab, Habib Ja'far, Adi Hidayat, Gus Baha and others. This Industrial Dakwah can also reform youth in understanding Moderate Islam because they can choose the content they want. Moderate Islamic understanding also comes from the culture and experience of the individual. Furthermore, the phenomenon of digital da'wah in Indonesia is marked by people who are still somewhat blind about the digitization of da'wah, most of whom are elderly.

Keywords: Industrial Preaching, Transformation, Moderate Islam

INTRODUCTION

Understanding Moderate Islam is very important when viewed in the context of diversity that exists in Indonesian society. History records that Islam first entered Indonesia through peaceful preaching and thus gave birth to a moderate Islamic religion in Indonesia (Alwan *et.al* 2021). This Moderate Islam has finally become the identity and characteristic of the Indonesian state which is different from Islam in other parts of the world. However, the character of Moderate Islam has begun to face challenges since the presence of transnational Islamic organizations that came to Indonesia. Therefore, efforts are needed to strengthen moderate Islam in Indonesia. One of the efforts that can be made is by increasing Islamic education which prohibits moderate Indonesian Islam. The importance of understanding moderate Islam in strengthening social harmony and the Unitary State of the Republic of Indonesia (NKRI) (Muallifah & Fatwa Dinal Maula 2022).

To spread Islamic da'wah and create a more tolerant Islamic perspective among young people, the industry and communication technology are very important. The da'wah sector can promote Islamic da'wah and foster a moderate understanding of Islam among the younger generation by utilizing the existing industry and communication technology. Industry and

communication technology can be useful tools in achieving this goal through the conversion of communication technology in da'wah, the use of social media, and increasing youth involvement (Syarofah *et al.* 2021).

One comprehensive and effective method for preaching the teachings of Islam is via the internet. Access to all kinds of information is cheap and simple, and increasingly common. The internet can be considered as a tool to connect with people both online and offline, such as developing applications that can already be used by online facilities, such as mailing lists for direct communication. Preachers can use the internet to spread goodness both in the reform era and now (Nisa *et al.* 2021). Some examples of religious leaders who put forward a moderate attitude include Qurais Shihab, Gus Baha', Adi Hidayat, Habib Ja'far and Abdul Somad.

Youth play an important role in the da'wah movement in the era of globalization. Youth are the driving force for the development of da'wah and guidance in conveying information regarding the teachings of the Islamic religion. Preachers can take advantage of opportunities and welcome challenges in this 4.0 era which must be faced by the younger generation of Muslims in Indonesia. In accordance with the development of the era of da'wah as a method of disseminating information along with the development of media that have sprung up so rapidly as a means of da'wah media, da'wah is not only limited to preaching in mosques/musola (Widodo, 2019). Apart from that, da'wah can develop through news, as well as the internet which is growing rapidly in the local area, which can be said to be our opportunity for the younger generation as well as our struggle to spread goodness in the way of Allah. The dissemination of da'wah must be able to reach all layers from the perspective of culture, social, economic, educational and technical progress because da'wah is universal, that is, it can influence all aspects of human life.

The message of Islamic peace has permeated every layer of the region and every aspect of people's daily lives. Da'wah serves as the standard and evaluation of Islam in all aspects of life, ensuring that no area of life can be separated from the perspective of da'wah (Müller, 2016). Today's methods of spreading the message of Islamic teachings involve the internet which is very significant. This method has entered the industrial revolution 4.0 as a challenge as well as an opportunity for us young people to take advantage of the internet and spread goodness (Rafiq, 2021).

Da'wah via the internet is the latest innovation in spreading Islamic teachings, which significantly facilitates the role of da'i in expanding the influence and reach of da'wah. Internet media as a means of da'wah brings opportunities as well as challenges in spreading Islamic values (Muthohirin, 2021). In the era of the internet revolution 4.0, the millennial generation has an important role in using the internet as a forum for spreading goodness, inviting others to the good path, and strengthening positive values. Proper use of developing technology can be the key to bringing positive change in society (Adnan *et.al* 2018).

RESULTS AND DISCUSSION

Industrial Da'wa in Indonesia

The modernization of the mass media as it exists today encourages advances in information and communication technology. The 1970s saw the advent of the industrial age, which helped advance other technologies such as newspapers, radio, television and the internet. Newspapers, radio, television and the internet are examples of mass media. This indicates that all the news reported by the media is objective and remains focused on the general public. A number of mass media companies tend to sell their products by installing displays. The current wave of technology has ushered in the era of satellite information, such as the internet, which has had a significant impact on the growth of mass media, including television, radio and newspapers (Widodo, 2019). Internet applications for journalism, such as for remote printing. Broadcasting is an interactive communication application, television can be connected from data using interactive television, media relations have two direct directions. The internet is developing rapidly and is no less than previous mass media. The internet spreads from the latest news to the most complete news. Technological developments that support the mass media have positive and negative impacts (Nisa, 2018). The era of globalization of information and mass communication has seen the enormous role of telecommunications and electronic media. The influence of the international world on behavior must of course run alone, but trading in global competition. The electronic media of da'wah currently influences whether electronic media can be included as an effective medium for conveying messages to the public regarding the acceptance of da'wah in the global era, current demands or not. Television stations are a very effective means of conveying religious messages to recipients of da'wah (Zulhazmi, 2021).

Mass electronic communication is an analogy (stimulation) of electronic communication as an object of mass communication in imperative communication of television channels. Communication as a communicator in the mass media (Løberg, 2021). Mass media as a means for preachers to preach is the main foundation of mass media. In organized communications in complex broadcast management, this involves the division of professional extensions across various specialties. First, audiences as communicators in mass media.

Media communication refers to a larger anonymous and heterogeneous society than face-to-face communication in more complex groups. Contact information is sent to various individuals based on their education, socioeconomic status, and where they live (Albrecht & Novak, 2021). Second, preaching messages in the media. Da'wah conveyed through mass media such as electronics is generally general and flexible, because the audience is heterogeneous and needs to pay attention to the absorption capacity of the listener or audience. One look at a message is meant to be consumed once. Da'i conveys in-depth topics so that listeners can grasp and digest them because of the one-way nature of communication (Rustandi, 2022).

This Industrial Da'wah also makes it easier for the public, especially young people, to sort and choose the content they want. Many contemporary preachers follow the times by using social

media such as Instagram, You Tube, Tik Tok and other applications to preach Islamic teachings. Many Ustadz implement this by using social media and preaching Islam in a moderate way, such as Quraish Shihab, Gus Baha, Habib Ja'far, Adi Hidayat, Abdu Shomad and so on. In their preaching, they prioritize a moderate attitude even though they basically have different backgrounds. Content that is easy to understand and easy to digest like this is of course much liked by young people. Habib Ja'far even founded an institution called "Pemuda Tersesat" to accommodate young people who were embarrassed to ask ordinary questions during recitation. Not only that, this institution also helps people who experience disasters (Nurrohman, 2021).

Industry Reforms Youth's Moderate Islamic Understanding

The idea of religious moderation and community involvement in building Ummatan Wasathan in Indonesia is heavily influenced by social media. Digital literacy is a crucial ability in today's increasingly sophisticated digital era to interact with information that penetrates cyberspace. Digital literacy fosters a perspective that is accepting, analytical and tolerant of differences in the context of religious moderation. There are practical ways to promote religious tolerance in society, according to research by Andi Saefulloh Anwar, Kardi Leo, Uus Ruswandi, and Mohamad Erihadiana. Leveraging social media to encourage religious moderation, especially among the millennial generation, is an important tactic. In the Industry 4.0 era, where social media has developed into a useful tool, the government has promoted the digital literacy movement. Social media has become an effective and practical tool for building an attitude of Islamic moderation in this century (Anwar *et al.* 2022).

It is important to emphasize the need for religious moderation on social media to create a culture of moderation and familiarize people with the idea. Social media content promoting religious peace provides users with information about the benefits of moderation. Islam emphasizes the value of good deeds and tolerance of its adherents towards each other as a religion of *rahmatan lil'aalamiin*. As a communication medium, social media allows society to dialogue about religion and moderation, fostering inclusive and tolerant understanding (Ummah, 2021).

Social media significantly influences how local communities participate in the development of Ummatan Wasathan. This portal offers a platform to gather, collaborate and disseminate knowledge about religious moderation (Islam, 2019). Through social media, communities of like-minded people can be formed to encourage moderation. Social media increases attendance at religious events such as seminars, conferences and gatherings with larger audiences. However, leveraging social media to moderate religious content presents certain difficulties. The community is still unsure about its interpretation, purpose and usage (Fadli, 2023).

The phenomenon of “echo chamber” on social media can hinder dialogue and broad understanding, and the spread of fake news undermines an accurate understanding of religious moderation. In order to build a peaceful Ummatan Wasathan, it is important for everyone to use social media wisely. Good literacy skills are needed to sift through accurate information and gain

broad perspectives. Clear social media regulations and responsibilities are needed to deal with extremist and deceptive content and encourage discussion of religious moderation.

Understanding religious moderation and community participation in creating Ummatan Wasathan through social media also requires education, awareness and acceptable content (Bahri, 2012). Encouraging religious moderation and participation in the development of the Wasathan Ummatan requires close cooperation between religious leaders and social media users. Religious leaders can promote moderation through social media, encourage interfaith dialogue, and disseminate accurate information about the principles of religious moderation. Social media users can also actively participate by posting material that promotes religious moderation and participating in constructive and inclusive dialogue (Gea *et al.* 2022).

Social media, particularly among the millennial population, can be a powerful tool for encouraging religious moderation in Indonesia if used properly. Moderate Ummatan Wasathan can be achieved by promoting digital literacy, disseminating materials that promote religious peace, and working with social media users and religious leaders (Zaid *et al.* 2022). This action will help people understand religious moderation better and will also keep the community engaged. In conclusion, social media plays a significant role in shaping public perceptions about religious moderation and community involvement in the development of Ummatan Wasathan. Religious moderation can be strengthened and society can be involved in creating a moderate and inclusive society thanks to digital literacy, content that encourages moderation, and collaboration between religious leaders and social media users.

The Phenomenon of Industrial Da'wah in Indonesia

The main strategy for integrating Islam into society is da'wah. To transform an adverse situation, da'wah plans are also important and require special attention. Even though the revolutionary period put more emphasis on the development period, da'wah became an important part in this development, even though as we all know, Indonesia is a country with various religions and different ethnic cultures. they are all scattered across the island and visible to all (Widodo, 2019).

Religion is actually not about conveying da'wah, but religion is a reference for the material that the preacher wants to convey so that the audience or audiences of the da'wah are interested in the existing material. current situation in the era of revolution (Millie *et al.* 2023). If in the era of the industrial revolution that we are living in, especially the industrial revolution 4.0, in this era, like it or not, the general public must be sensitive to technology. Although many members of society are still blind to digitalization (Mukarom, 2020).

The next question that arises is how Islamic da'wah can better communicate its message to society as we enter the digital era. It turns out, one of the media for spreading da'wah is the mainstream media. Today's da'wah is able to convey messages that can be understood by all groups, including all ages, thanks to applications on social media. Therefore, the events occurring around us today can be used as a reference for understanding the journey of da'wah in the current era of

the industrial revolution. Starting from the preaching content presented which is unique and interesting, to moving on to topics that are currently popular (Pahlevi, 2021).

Several scholars seem to reveal the phenomenon of da'wah that occurred in the era of the industrial revolution which was centered on the use of advanced technology such as smartphones. As a preacher or preacher, of course you are not inferior to the use of electronic devices and da'wah applications via social networks (Arifuddin, 2016). Even though it is natural that many lectures are delivered using a face-to-face or face-to-face da'wah strategy, the formation of a taklim assembly still offers an agenda for regular monthly or weekly meetings, as well as regular meetings. these readings often occur and we still often see them today because they are inseparable from da'wah activities. Apart from that, the ulama are of the opinion that there is a new generation that is united in carrying out da'wah activities, including spreading information about Islamic law through social networks. Although organized indirectly or indirectly, they hold regular meetings, where they coordinate what is missing from the implemented da'wah strategy.

CONCLUSION

The main strategy for integrating Islam into society is through da'wah which needs to be carefully planned. The current era of reform offers opportunities for da'wah that are in line with progressive Islamic principles. Especially in the midst of the industrial revolution 4.0, many religious leaders have successfully used social media to spread Islamic teachings effectively on the internet. This has significantly influenced people's understanding. Industrial da'wah is one way to transform youth into an understanding of Moderate Islam. In industrial da'wah or what is more known as digital da'wah, we can sort and choose the content we want. Young people can easily access the teachings of the Islamic religion that they want. Many religious figures use internet technology such as social media to preach, some of which we can see, such as Qurais Shihab, Gus Baha', Adi Hidayat, Habib Ja'far and Abdul Somad who always prioritize moderation in the content provided. Da'wah for this industry is very effective because most of the young people, almost all of them, already understand digital. Social media that are usually used include You Tube, Instagram and Tik Tok. This industrial preaching is also not fully understood by all levels of society. Some people who are elderly are still blind to the digitalization of this da'wah.

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