ORIGINAL ARTICLE   **OPEN ACCES**

IMPLEMENTATION OF RELIGIOUS MODERATION ON THE "MUI LAMPUNG" YOUTUBE CHANNEL

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Abstract

Social media use has increased significantly in recent years, including the YouTube platform. The phenomenon allows religious organizations such as the Lampung Province Indonesian Ulema Council (MUI) to convey religious messages to the wider community. There are various understandings, approaches, and different interpretations of Islamic teachings. This diversity often results in division and tension, increasing the potential for intolerance and radicalism. This article is qualitatively descriptive in analyzing the implementation of religious moderation on the "MUI Lampung" YouTube channel; how MUI Lampung constructed lectures on religious moderation from March 2020 to September 2021. This research aims to discover, describe, and analyze the content of religious moderation da'wah conducted by MUI Lampung using Teun A. Van Dijk's discourse analysis. The conclusions of this study are: (1) Lampung MUI packages da'wah videos by inserting the notion of moderation; (2) in each content of its YouTube channel, MUI Lampung provides support to the government in applying moderation to the community; (3) the affiliation of organizational power in conveying moderation discourse influences the ulema in conveying his da'wah.

Abstrak

Pertumbuhan penggunaan media sosial dalam beberapa tahun terakhir meningkat secara signifikan, termasuk platform YouTube. Hal ini memberikan peluang yang besar bagi organisasi keagamaan seperti Majelis Ulama Indonesia (MUI) Provinsi Lampung untuk menyampaikan pesan-pesan keagamaan kepada masyarakat yang lebih luas. Terdapat berbagai paham, pendekatan, dan interpretasi yang berbeda mengenai ajaran Islam. Hal ini seringkali mengakibatkan perpecahan dan ketegangan di antara mereka yang kemudian meningkatkan potensi intoleransi dan radikalisme. Artikel ini secara kualitatif deskriptif mengurai implementasi paham moderasi beragama di saluran YouTube "MUI Lampung"; bagaimana MUI Lampung mengkonstruksi ceramah tentang moderasi beragama sejak Maret 2020 hingga September 2021. Penelitian ini bertujuan mengetahui, mendeskripsikan, dan menganalisis konten dakwah moderasi agama yang dilakukan MUI Lampung dengan menggunakan analisis wacana Teun A. Van Dijk. Adapun kesimpulan penelitian ini adalah: (1) MUI Lampung mengemas video dakwah dengan menyisipkan paham moderasi; (2) di setiap konten saluran YouTubenya, MUI Lampung memberi dukungan kepada pemerintah dalam menerapkan paham moderasi kepada masyarakat; (3) afiliasi kekuasaan organisasi dalam menyampaikan wacana moderasi sangat mempengaruhi da'i dalam menyampaikan dakwahnya.

INTRODUCTION

In today's digital era, social media has become a powerful platform for conveying religious messages and influencing one's understanding of religion (Aini, Aulia, and Zulfahmi 2022). One popular platform is YouTube. It gives the public wide access to seek religious information and content (Rizky and Syam 2021). Likewise, the Lampung Indonesian Ulema Council (MUI) is also trying to implement the notion of religious moderation through its YouTube channel.

Online da'wah refers to efforts to spread religious messages through digital media, including platforms such as YouTube, Instagram, Facebook, and weblog (Ismail et al. 2015). One of the characteristics of online da'wah that is currently developing is the approach to religious moderation (Mustofa & Wuryan, 2019). This approach emphasizes inclusive understanding, tolerance, and respect for differences (Fridiyanto, Rafii, and Sobri 2021).

Indonesia is a multicultural country with various ethnicities, languages, cultures and religions (Nuraini 2020). This diversity can unite the community if managed properly (Mustofa, 2020). Good management can minimize conflicts due to differences. As Minister of Religion of the Republic of Indonesia, Lukman Hakim proposed the concept of religious moderation as a solution to prevent various conflicts with religious backgrounds (Rizky and Syam 2021). Four indicators of religious moderation are officially issued by the Ministry of Religion: non－violence, tolerance, national commitment, and accommodating to local culture (Nasir and Rijal 2021).

Therefore, in Islam, differences are media for getting to know each other and interacting with each other－－as written in al－Hujurat 49: [13]. The application of religious moderation will make people understand the need for tolerance. Research related to religious moderation is also carried out as proof that Islam is a religion that upholds peace, tolerance, and efforts to reject being considered a "terrorist religion" (Nasir and Rijal 2021).

Moderation (*wasathiyah*) can be interpreted as a middle attitude; avoidance of extremes or excesses (Ramdhan 2018). Implementing da'wah, which is wasathiyah preaching, provides opportunities for preachers to preach using moderate methods and materials (*wasat*) (Mustofa et al., 2022). The expected output of this moderation da'wah can form a balanced society living its life. The concept of wasathiyah includes aspects of aqidah, shari'ah, and *tasawuf* (Ramdhan 2018).

Islamic moderation continues to be socialized because it is relevant to religious and national discourse (Nasir and Rijal 2021). One da'wah platform that applies the concept of *wasathiyah* is "MUI Lampung" YouTube Channel provided by MUI of Lampung Province. The MUI of Lampung Province's YouTube content contains various themes such as lectures, sermons, motivation, and podcasts. It is their way to expand the scope of da'wah to reach more people (Lampung n.d.). Thus, the public can easily access *wasathiyah* preaching content by simply typing the desired da'wah theme through the search field. For example, videos uploaded between March 25, 2020, and September 18, 2021, were widely accessed by the public. The video entitled *Islam Nusantara: Islamic Insights on Nationality*, which was uploaded on March 11, 2021, received no less than 300 views.

Several previous studies discuss religious moderation. For example, Dwike Nuraini (2020) examines *Construction of Religious Moderation News in Preventing Radicalism in the Jum'at Republika Dialogue Rubric*. Nuraini explores the application of national preaching by inserting the notion of moderation into it (Nuraini 2020). Next is Laila Fitria Anggraini (2021), which examines *Religious Moderation in the Social Media*. She found that the content discussing *wasathiyah* preaching was visible from the theme and language conveyed (Anggraini 2021). Subsequent research is by Mutaqin Alzamzami (2019) entitled *The Concept of Da'wah Moderation in the M. Quraish Shihab Official Website*. He examined the delivery of da'wah by M. Quraish Shihab by utilizing several platforms in the form of YouTube videos, articles, quotes, and e－posters.

On the website, strengthening the moderation aspect is conveyed by providing an overview of Islam which is *rahmatan lil 'alamin*, advocating mutual love for the motherland, togetherness, and peace (Al Zamzami 2019). Fahrurrozi and Muhammad Thohri also conducted similar research regarding the *Strategic Role in Spreading the Idea of Moderation on the Nahdatul Wathan On-Line Site among Muslim-Santri.* The research focus on the Nahdatul Wathan On－Line Site, which is active in preaching through social media. The role of the platform is to spread da'wah as a form of *at－Taujih* (guidance on Islamic teachings through the mass media), *at-Tarjih* (means of delivering da'wah), and *at-Tagyhir* (efforts to improve society). This research shows that delivering da'wah through the media is more effective and can generally reach the public (Thohri 2019).

Discourse is a study that focuses on spoken language (Crystal). In this discourse analysis, the research not only focuses on the spoken language spoken but also on how the spoken language is formed and what lies behind the production of the text.
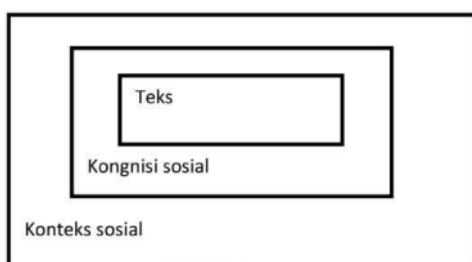

Figure 1. Teun A. Van Dijk's Discourse Analysis Framework

Teun A. Van Dijk describes several levels of the discourse analysis model, including text, social cognition, and social context (Eriyanto 2012). The explanation of the discourse analysis model is as follows: The first dimension in Van Dijk's discourse analysis is the text dimension. The text consists of three levels: macrostructure, superstructure, and microstructure. The macrostructure can be observed in the text in general (the subject of the text). The superstructure is the framework that makes the text a series of complete sentences. Then Microstructure is the smallest part of the text (words, pictures, style, sentences) that can be observed. The three parts are interconnected with one another in forming a complete text. The text structure is shown in the following table (Eriyanto 2012):

Macrostructure
The meaning that can be obtained by considering the subject of the text
Superstruktur
The frames that form the text: introduction, content, conclusion
Microstructure
The meaning of the text is contained in the smallest structure of the text: pictures, style, and sentence.

Figure 2. Van Dijk's Text Structure

A text is not formed just like that. Using images, language style, rhetoric, sentences, and types of writing, will form opinions that influence the minds of audiences, create support, and strengthen legitimacy. Discourse structure does not only look at how someone rhetorically looks at it but also looks at the persuasive purpose intended in conveying the message (Arya 2022).

The second dimension in Van Dijk's analysis is social thinking. In social analysis, discourse is not limited to textual analysis but how texts can be formed. Social thought refers to awareness, prejudice, and familiarity with events in creating the text (Eriyanto 2012). In addition, social cognition also refers to how the creator of the text interprets the events that are seen, understood, and displayed in the mind. Thef schema that is formed affects the view of events which are then described by the text, as in the following figure:

Person Schemas are the way a person sees and describes another person. This perspective influences the opinion that is formed against that person.
Self Schemas are a way of forming one's self－image and self－concept.
Role Schemas are how to describe a person's opinion and how to describe a person's position in a community group.
Event Schemas are a person's interpretation of an event in a certain pattern based on what he sees.

Figure 3. *Scheme of Social Cognition*

The third dimension of Van Dijk's discourse analysis is social analysis. The social analysis relates to how discourse about a text is produced and reconstructed to discover its meaning. So two important things in the social analysis are interrelated: the analysis of power and access that influence the conversations one has. Van Dijk defines power as something that influences society, about how one person/group can control one group over another. The form of control to be implemented can directly or indirectly influence attitudes and beliefs. Meanwhile, the discourse that is formed in society is influenced by access. The greater and wider the access, the greater the opportunity to influence the community. Not only that, but access can also determine what topics and discourses you want to disseminate to the public (Eriyanto 2012).

This research is a qualitative study of the MUI of Lampung Province's YouTube channel called "MUI Lampung". Furthermore, to obtain in－depth research data, this study conducted structured interviews with several informants: Mansur Hidayat, Muhammad Jayus, and Abdul Qadir Jaelani, as managers of the Information and Communication Commission at MUI, Lampung Province. This research also conducts data from MUI's leaders on the management archives, the role of the Lampung Province MUI in mental and spiritual development, and its progress to the present. This research method is purposive sampling (Kriyantono 2006).

The research data was collected through documentation (*wasathiyah* da'wah playlists on the MUI Lampung Youtube channel), interviews (several informants regarding the management of their YouTube channel), and literature (flashback archives of 40 years of MUI, Lampung Province). The *wasathiyah* da'wah content was analyzed using Van Dijk's discourse analysis.

This study aims to analyze the construction of religious moderation that the Lampung Province MUI is carrying out in disseminating the concept of religious moderation through the YouTube digital platform. By using discourse analysis, this paper argues that: (1) the MUI of Lampung Province adapts to the condition of society in conveying its da'wah. This effort can be seen from the themes they use and how the discourse of moderation is inserted in each of the da'wah themes; (2) each preacher consciously conveys discourses of moderation as support for the government; (3) power affiliation

affects the delivery of da'wah carried out by each preacher. First of all, the study of this paper will begin with a description of the theoretical perspective of *wasathiyah* da'wah.

DA'WAH OF *ISLAM WASATHIYAH*

Da'wah of *Islam wasathiyah* is a da'wah movement that aims to develop a moderate, balanced and tolerant understanding of Islam (Mustofa & Wuryan, 2019). This movement emerged as a response to polarization and extremism in Islam, focusing on the understanding that it is inclusive, tolerant and holistically fulfilling the needs of society (Choliq 2022).

"Da'wah" means solicitation, calling, influencing, and encouraging (Moh Ali Aziz 2017). *Wasathiyah* can be interpreted as balanced and moderate, and it also means an effort to take the middle path of both things (Kementerian Agama RI 2019). In conclusion, *wasathiyah* da'wah influences others to follow Islamic teachings by applying moderate or middle－path values. There are several Da'wah of *Islam wasathiyah*'s characteristics. First, moderation and balance; avoid extreme or dogmatic approaches and promote understanding based on common sense, contextuality, and respect for difference (Aksa and Nurhayati 2020). Second, tolerance and respect for differences in religion and society; teach the importance of living with adherents of other religions and upholds the universality of human values. Third, social justice; encourages Muslims to actively contribute to improving social problems such as poverty, inequality and injustice. Fourth, education and development are important foundations; for improving the quality of religious, social, and economic education relevant to modern society's needs. Fifth, dialogue and collaboration between Muslims and followers of other religions and various parties in society; dialogue is a way of understanding differences and building harmonious relationships. These five values aim to form people who can be *wasathiyah*.

There are four characteristics of *wasathiyah* ummah. First, *ta'adul*, which means a fair attitude towards something. Second, *tasammuh*, which means respect (tolerance) towards others. Third, *tawasuth*, which means a middle attitude between the two things. Fourth, *tawazun*, which means balanced in addressing two things (Kementerian Agama RI 2019). The characteristics of religious moderation can be analogous to an edge movement that tends to the center, in contrast to an extreme movement that tends to the outside (Helmy, Jumadil Kubro, and Ali 2021). By having the *wasathiyah* ummah characteristics, Muslims ideally do not allow hatred of other religions and do not have excessive characteristics (*tabzir*) of anything. Thus, the concept of *wasathiyah* da'wah (middle path) does not defend conflict but also ignores the al－Qur'an and sunnah as the main basis of Islamic teachings (Fatih 2020). This moderate attitude will materialize if Muslims with extensive knowledge can act wisely and acknowledge different interpretations (Nasir and Rijal 2021).

The several aspects of *wasathiyah* da'wah include, first, the dimension of belief (*aqidah*). Belief is a very basic subject matter that Islam teaches. Someone with faith needs a relationship with God Almighty or something he can rely on, stronger than himself. Belief (*aqidah*) has a higher position in Islamic life. This moderate attitude in *aqidah* is shown by believing that only God Almighty must be worshiped; there is no one other than Him. Therefore, the aspect of *aqidah* recognizes the existence of something rational and irrational. So, Muslims are in between the two. However, human nature encourages the fulfillment of the heart (*qolbu*) with something that has power outside of itself

(supernatural). Therefore, Islam is the middle point between rational and irrational things, namely supra—rational.

Second is the aspect of Shari'a (moderation in worship). This aspect of Shari'a is closely related to human activities. Middle path/moderate is shown by not exaggerating in matters of worship that make it difficult for oneself. Therefore, Islam seeks leeway in this aspect not to burden its adherents. Worship does not complicate oneself. However, this principle keeps the value of other worship activities the same. According to Abdul Mustaqim, the middle attitude is carried out in aspects of worship and attitudes and behavior (Helmy, Jumadil Kubro, and Ali 2021).

Third is the legal aspect. In this case, Islam can foster human reason, soul, and honor. In the al—Qur'an, there is a definite application of the law. But apart from that, implementing these basic Islamic principles requires attention to the fundamental principles of Islamic law. Sometimes, humans need certain considerations of the basic principles of Islam in forming a mid—level paradigm (*wasat*). So that in Islam, the limits on definite laws and fluctuating laws (can change according to conditions) while still taking into account the basic principles of Islam.

Religious tolerance is an attitude of mutual respect between groups of different beliefs and respect for all worship they perform. This awareness of mutual respect creates freedom to embrace religion according to each individual's beliefs. Therefore, with tolerance in life, we realize that differences will still exist and enable every religion to live side by side. Tolerance is an important foundation, especially in a diverse Indonesia. Being able to address differences outside oneself is the key to creating peace. Moderate people tend to be able to accept local traditions and culture on condition that they do not conflict with the teachings of their religion (Nasir and Rijal 2021).

There are several principles of tolerance in religion. The first is tolerance in aqidah. Aqidah makes Muslims firm in their stance on their religion and does not eliminate what characterizes Islam in them. Strong belief in religion will encourage individuals to let other people have different beliefs from their religion. The second is tolerance in worship. Understandably, Muslims always respect the various ways of worship of people of other religions. Therefore, the essence of tolerance in worship is that every adherent of religion has the core teachings of their respective religions. The third is tolerance concerning society. Relations with adherents of other religions are permissible as long as they do not contradict what is stipulated in Islamic law. Thus, social relations require love and care but adhere to the al—Qur'an and Sunnah (Ananta Devi 2009).

SOCIAL MEDIA AS DA'WAH MEDIA

Da'wah media can be interpreted as supporting someone in conveying his da'wah to mad'u. Social media is one of the keys to the da'wah's success (Aminudin 2016). Today's more advanced information technology provides preachers opportunities to preach so that the public can easily access it without being limited by space and time. In this growing digital era, social media has become an important tool for preaching and spreading religious messages (Rahmat 2021). The existence of social media offers great opportunities for preachers and people who want to convey moderate religious messages to a wider audience (Wilhelm, Stehle, and Detel 2021). Several important indicators in utilizing social media as a medium of da'wah are wide reach, ease of sharing, interaction and involvement, creativity, and target audience selection.

Social media has a broad and global reach. With billions of active users on platforms such as Facebook, Instagram, Twitter, and YouTube, da'wah can reach audiences from

various backgrounds and geographical areas. This method allows da'wah to reach and influence people who were previously difficult to reach through traditional da'wa methods (Thohri 2019).

Social media provides convenience in sharing da'wah content. Users can easily spread da'wah messages, videos, writings, and audio with just a few clicks. Features such as the "share" button allow users to spread da'wah messages to their friends, who can then share them again with their friends. This track creates a viral effect, exponentially expanding the da'wah message's reach (Mokhamad Abdul Aziz 2018).

In addition, social media also allows direct interaction between preachers and audiences. Users can provide feedback, ask questions, and discuss via comments or private messages. This situation creates a more open space for dialogue and allows da'wah to provide more personal and interactive responses. This interaction also helps in building a stronger relationship between the preacher and the audience, increasing engagement and trust (Haris and Amalia 2018).

Social media allows users to express da'wah messages through visual and audio creativity. Videos, pictures, animations, and graphics can convey da'wah messages more interestingly and engagingly. The ability to use these creative tools opens up opportunities to create content that is unique, engaging, and memorable for audiences (Ramaputra and Afifi 2021). Social media provides a target audience setting feature that allows da'wah to reach them. Users can set parameters such as age, location, interests, and other demographics to ensure that da'wah messages are addressed to those most likely to receive them. This easiness helps increase the effectiveness of da'wah by conveying the message to a more focused audience (Febriani and Ritonga 2022). By utilizing social media as a medium of da'wah, moderate religious messages can more easily reach a wider audience, increase interaction and involvement, and provide space for creativity in conveying religious messages relevant to modern society's needs.

DA'WAH PROGRAM AND MEDIA OF MUI LAMPUNG PROVINCE

The MUI of Lampung Province is an institution formed based on the wishes of religious leaders and the people of Lampung to unite the ulama in their area, especially the Tanjungkarang and Teluk Betung areas. The establishment of this institution aims to discuss the delivery of effective da'wah to the community and as a forum for friendship between its members through various dialogues and tausiyah (Lampung n.d.).

The MUI of Lampung Province's programs are divided into three main parts. First, the main program contains plans for the next ten years. This main program is also referenced in establishing the MUI's programs in districts/cities. Second, the priority (pre－eminent) program is a special program that designs the MUI of Lampung Province for the next five years. Third, pilot programs are formed based on certain interests (Lampung n.d.). The MUI of Lampung Province's mission is to become an ummah institution that actively preaches *amar ma'ruf nahi munkar* and increases the brotherhood that unites Muslims throughout Indonesia. Therefore, the MUI tries implementing various da'wah programs through the MUI Lampung YouTube channel to realize this mission. This platform of da'wah through media was formed on August 3, 2016, and has various kinds of Islamic da'wah videos consisting of religious dialogues, religious lectures, and *wasathiyah* da'wah. Thus, the function of the MUI as a servant of the ummah can be realized, one of which is with the existence of the *wasathiyah* da'wah program as the MUI's mission in upholding moderation and suppressing acts of intolerance in society.

Wasathiyah da'wah is one of the da'wah programs under the auspices of the MUI Information and Communication Commission in Lampung Province. The task of this commission is to convey da'wah through various online media YouTube, Instagram, Facebook, and the website of the MUI of Lampung Province via the https://mui−lampung.or.id/page. The *wasathiyah* da'wah program promoted by MUI is not limited to the media but also through various sermons, lectures, and da'wah bulletins, which are periodically distributed to the public. The purpose of the program is so that the Muslim community, in particular, can be moderate.

Youtube is the platform of choice used by this institution in spreading *wasathiyah* da'wah content—as a positive response to technological developments and as a counterweight to the rise of provocative content spread in society. The MUI Lampung YouTube channel is a form of concern for the community so that it is easier to find da'wah themes relevant to people's lives, especially regarding *wasathiyah* da'wah.

WASATHIYAH DA'WAH OF MUI LAMPUNG YOUTUBE CHANNEL

Based on the acquisition of *wasathiyah* da'wah data in maintaining religious tolerance, I analyzed videos from September 25, 2022 to March 18, 2023. Some of the videos I examined include "Islamic Insights on Nationality (Islam Nusantara)," "Religious Tolerance," "Tolerance Taught by the Prophet Muhammad," and "Maintaining and Building Tolerance to Strengthen the Unitary State of the Republic of Indonesia (NKRI)." (A. Aziz 2021). Of the four videos analyzed, I used Van Dijk's discourse analysis to analyze the video entitled Islamic Insights on Nationality (Islam Nusantara). This analysis reveals that the discourse conveyed in the video consists of three main elements: text, social cognition, and social analysis.

Several videos on the MUI Lampung YouTube channel entitled: "Islamic Insights on Nationality (Islam Nusantara)" delivered by Abdul Gratitude. The entire video discusses how Islamic values interact with the culture of society in Indonesia. Society is asked to maintain Islamic values even amid a pluralistic society. The text of the lecture begins by explaining the general topic of how Islamic values and culture should unite society. In this case, the intention of the preacher in conveying his preaching illustrates the idea of Islamic values and culture. With the development of globalization, there is much scarcity of spiritual values, so people need to be more tolerant. So that with the presence of *wasathiyah* Islam, the community is expected to be a pioneer of peace, not vice versa.

As seen in the transcript text, radical actions, intolerance, and terrorism, are caused by a lack of public understanding of Islamic values and diverse cultures. However, the details regarding the ten radical terrorist organizations and various groups with radical views shown in the lecture transcript text are not adequately explained. There are two main themes in the lecture on the application of *wasathiyah* in society: being a pioneer of peace and how a da'wah adapts to the conditions of the community. A multicultural society is expected to be able to apply mutual respect. In addition, a preacher needs to convey his da'wah according to the culture of the community where he preaches.

> "One side is implementing Islamic teachings; one side is preserving culture and loving the country. So that Islamic moderation is not a new religion, not a new teaching. But so that Muslims have become pioneers of peace because many groups have radical views and understand intolerance, so they carry out acts of intolerance."

The existence of certain interconnected schematics also supports the theme of the discourse. Schematics can be interpreted as stages/plots in the discourse presented sequentially. The parts of the discourse are arranged to emphasize which part will be

prioritized for delivery. First, in the opening part of the preaching, convey greetings and opening sentences and then proceed with conveying the important part of the discourse (content).

"...The existence of Islam Nusantara, in this case the da'wah pioneered by Walisongo, makes da'wah in society by applying an attitude of tolerance. Able to appreciate the cultural differences that exist in the community. Second, the presence of Islamic moderation as a pioneer of peace can cause people to apply Islamic teachings, respect cultures, and love their country. It is this lack of understanding that causes radicalism and intolerance in society..."

Furthermore, the events' background influences the discourse delivered by the preacher. As in the following sentence:

"...the development of cultural globalization in the digital era, where the scarcity of spiritual values, the scarcity of akhlakul karimah is increasingly fertile about individualistic life, the rise of humans who are far from tolerance, even the emergence of the development of acts of radicalism, terrorism..."

This sentence is a reflection of the preacher's view of most people. It is as if society cannot harmonize the development of the times with its religious and cultural values. So that people do not have a sense of tolerance and radicalism.

In addition, the description of the existence of Islam Nusantara and the understanding of wasathiyah is explained in lengthy detail. Details relate to the information the speaker wants to convey in conveying his discourse. In fact, in society, there are increasingly widespread radical actions caused by a lack of public understanding of Islam Nusantara and *wasathiyah*. This detail also describes explicitly how the preaching of Islam Nusantara at that time and how tolerance can be realized with the understanding of *wasathiyah*. Thus, what is reflected in the community is that they still need to completely understand true Islamic values and the radical actions caused by those who do not understand how tolerance is carried out. This long detailed explanation conveys discourse highlighted to the public to create a certain image/view in society regarding the existence of Nusantara Islam and *wasathiyah*.

The preachers also used the lexicon (choice of words). Such as "...radicalism, terrorism, scarcity of spirituality, scarcity of *akhlakul karimah*..." The choice of words was made as a form of affirmation to the public that a lack of understanding of Islamic values leads to acts of intolerance. So, as if all societies are like that. They are the trigger for the emergence of radical ideas that occur.

The discourse also uses the pronoun "we" a lot. Using the word "we" creates a community between the preacher and the audience. It's as if the preacher mirrors the audience and vice versa. Even though it could be, not all audiences may have the same view or attitude as the preacher. In addition, the use of the pronoun "we" shows a close relationship between the preacher and his audience, and there seem to be no barriers between them.

Abdul Gratitude's mental awareness can be seen in the video when delivering a lecture. This mental awareness can be seen when he tries to provide an understanding of what *wasathiyah* da'wah is as a da'wah effort amid a pluralistic Indonesian society, and there is a desire to make Indonesian society ideal from an Islamic view.

"Let us have the same perspective. Hopefully our *ijtihad* will then be revealed with the wasathiyah da'wah model pioneered by NU, MUI, and other Islamic organizations that make Indonesian society ideal in the eyes of Islam and Muslims."

Additionally, awareness of various kinds of radical and intolerant ideologies has encouraged the preacher to convey how society should pioneer peace in its environment by deeply understanding Islamic values. In the social context analysis, the preacher is a

communicator, and the communicator is the community. Therefore, according to Van Dijk, this analysis has two important points: power and access.

The construction of power that I observed in the video shows a power relation between the MUI Lampung in influencing the discourse put forward by the preacher. The preacher, also an administrator at MUI Lampung, linearly conveyed his discourse following what was in MUI Lampung. In the video, Abdul Gratitude has access as a preacher who controls discourse in society. Through his preaching, Abdul Gratitude can help people understand and apply Islamic values amid various distorted understandings, such as radicalism and societal intolerance.

This aspect of the Lampung MUI Youtube video is one aspect of developing new media (Al−Hakim and Bachtiar 2021). New media provides new opportunities for preachers and religious institutions to spread moderate religious messages more broadly, quickly, and interactively (Wong et al. 2022). Wide range and accessibility. Platforms such as the MUI Lampung YouTube channel provide easier accessibility for the public to obtain quality da'wah content. With millions of daily active users, YouTube allows MUI to reach a wide audience, both within and outside a specific geographic area. This accessibility allows messages of religious moderation to be received by diverse audiences.

Interactive and educational content. MUI Lampung YouTube channel can provide interactive and educational da'wah content. Through da'wah videos, MUI can convey a moderate understanding of religion in a way that is more interesting and easily understood by the public. These videos contain explanations of religious teachings, panel discussions on religious issues, lectures, and quality Islamic studies. By combining visual and audio elements, MUI Lampung can create a more engaging learning experience for audiences.

Dialogue and engagement. MUI Lampung YouTube allows for dialogue and involvement between MUI and the audience. Through the comments and responses feature, the public can interact directly with MUI and share their thoughts, questions, and problems they face. This feature opens opportunities for MUI to respond, provide more personal explanations, and provide a deeper understanding of religious moderation.

Encourage an understanding of religious moderation. MUI Lampung YouTube has had a significant impact on shaping public understanding regarding religious moderation. The content presented by MUI Lampung through YouTube can provide an inclusive, tolerant understanding and respect for religious differences. MUI can use this platform to clarify or rectify erroneous religious understandings and encourage balanced and harmonious religious practices.

Building Community and Network. MUI Lampung can also build communities and networks that share an understanding of religious moderation. People with similar interests and views can gather, interact, and discuss religion−related issues through the MUI Lampung YouTube channel.

CONCLUSION

Based on this research, the conclusions that can be drawn are: first, the MUI of Lampung Province includes topics of da'wah that are general in nature and related to what the community is currently experiencing. This effort directly relates to their vision to establish a da'wah platform on YouTube as a service and solution to various everyday community problems. Then in the moderation discussion, they decided to moderate it with a sequential pattern/flow, starting from the opening, content, and closing. The sentence structure used in conveying the discourse is arranged in such a way as to use language that is acceptable to the community, such as the use of the word "we," which

indicates the closeness between the preacher and the community. The quoting of the al−Qu'an and Hadith verses also aims to convince the public about moderation.

Second, discourse is made with a specific purpose to influence society. The preacher's awareness in expressing discourse can be seen in various cases of intolerance and a low understanding of community spirituality. Third, the affiliation of power in expressing the discourse of moderation and access in conveying the discourse is very clear. The opportunity for preachers as religious leaders to convey their discourse is wider than ordinary people's. Thus, the potential for the MUI Lampung YouTube channel to influence the community is greater.

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