

DA'WA IN SHIHAB & SHIHAB YOUTUBE CONTENT: Semiotic Analysis of "Islam Wasathiyah, Islam yang di Tengah" Episode

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Abstract: The development of information and communication technology plays an important role in meeting the needs of people from various sectors of life, one of which is da'wah. Da'wah activities which are usually carried out face to face, can now be done anywhere and anytime without being constrained by time and place. Youtube is one of the platforms that is often used as a medium of da'wah because Youtube makes it easy to access and spread da'wah messages, especially when conflicts arise in the name of certain groups. To minimize the occurrence of conflicts, the application of religious moderation is important and is expected to be a 'reducer' for the religious ways of extremist communities. To deal with this, we need some kind of da'wah content that invites people to tolerate and understand the diversity, one of which is Shihab & Shihab's Youtube content "Islam Wasathiyah Islam, Islam Yang di Tengah." We analysed this video using semiotic. The results of this study indicate that there are three important keys in implementing Islam Wasathiyah according to Quraish Shihab (signifier), namely: someone must have knowledge, someone must have balanced and controlled emotions, and must continuous vigilance and sustainable.

Keywords: Media, Da'wah, Tolerance, Religious Moderation

Abstrak: Perkembangan teknologi informasi dan komunikasi berperan penting dalam memenuhi kebutuhan masyarakat dari berbagai sektor kehidupan, salah satunya adalah dakwah. Kegiatan dakwah yang biasanya dilakukan secara tatap muka, kini dapat dilakukan dimana saja dan kapan saja tanpa terkendala oleh waktu dan tempat. Youtube merupakan salah satu platform yang sering dijadikan sebagai media dakwah karena Youtube memberikan kemudahan dalam mengakses dan menyebarkan pesan dakwah, terutama ketika muncul konflik yang mengatasnamakan kelompok tertentu. Untuk meminimalisir terjadinya konflik, penerapan moderasi beragama menjadi penting dan diharapkan dapat menjadi 'pereduksi' cara beragama komunitas ekstremis. Untuk menghadapi hal tersebut, diperlukan beberapa konten dakwah yang mengajak masyarakat untuk bertoleransi dan memahami keberagaman, salah satunya konten Youtube Shihab & Shihab "Islam Wasathiyah Islam, Islam Yang di Tengah". Kami menganalisis video ini menggunakan semiotika. Hasil penelitian ini menunjukkan bahwa ada tiga kunci penting dalam menerapkan Islam Wasathiyah menurut Quraish Shihab (penanda), yaitu: seseorang harus memiliki ilmu, seseorang harus memiliki emosi yang seimbang dan terkendali, serta harus kewaspadaan yang terus menerus dan berkelanjutan.

Kata kunci: Media, Dakwah, Toleransi, Moderasi Beragama

A. Introduction

Indonesia is a country with a majority Muslim population. In Islamic teachings, the Qur'an and Hadith are sources of reference in religion. However, in reality, the religion of Islam itself is very diverse. There are various kinds of Islamic religious characteristics and practices with their respective traditions and beliefs. The differences that exist in Islam, according to are a blessing.¹ With such differences, it does not mean that fellow Muslims blame each other or even do not respect each other. With these differences, fellow Muslims should be able to find solutions, not wanting to win alone, and also open the discussion as wide as possible.² This is one of the perspectives in the concept of religious moderation.

Religious moderation is currently becoming a discussion in Indonesia. Religious moderation needs to be understood contextually and not textually. This means that the understanding of religious moderation in Indonesia is not Indonesia that is moderated, but a way of understanding in religion that should be moderated because Indonesia is a country that has many cultures, cultures, and customs.³

Therefore, to minimize the occurrence of debates and religious conflicts, we can conduct a peaceful dialogue through moderate inclusive da'wah to create a Muslim society that is peaceful, tolerant, and respectful of each other.⁴ The existence of religious moderation is one of the efforts to maintain tolerance and at the same time not bring up extreme religious ways that go beyond the corridor.

Menteri Agama Republik Indonesia in Kabinet Indonesia Bersatu II and Kabinet Kerja, Lukman Hakim Saefudin, said that religious moderation is not an ideology, but a perspective related to the process of understanding and practicing religious teachings carried out moderately. Moderate means not being excessive or extreme. Therefore, what is being moderated is the way of religion, not religion itself.

Moderation is an attitude that is not extreme, either extreme to the right or extreme to the left in religion as well as politics and society. This moderation attitude is very relevant to be studied and implemented in current conditions. Moreover, with the diversity possessed by the Indonesian people in the midst of the emergence of extremism and religious liberation, making this kind of moderation attitude of course must be done to maintain the defense and security of the State.

Moreover, with advances in communication and information technology, it is easier to spread the understanding of religious moderation. With this convenience, now a *da'i* is no longer difficult to preach about religious moderation. Existing social media such as Instagram, Twitter, YouTube, and many others can be used as propaganda media. It also makes da'wah easier because the content uploaded on social media is more accessible to many people and people can access it anywhere and anytime.

It is undeniable that social networks in various forms provide freedom for preachers to express themselves. Some *mubalighs* (people who convey the teachings of Islam) and scholars use YouTube as a medium of communication in spreading da'wah. This is because of technological advances and the revolution in the 4.0 era so that da'wah can be freely accessed by many people. Information can be absorbed by many people. Da'wah messages distributed through social media are received very quickly and have spread to the object of da'wah (*mad'u*). Even these messages are digitally documented.

¹ Hilmi Ridho, "Membangun Toleransi Beragama Berlandaskan Konsep Moderasi Dalam Al-Qur'an Dan Pancasila," *An-natiq Jurnal Kajian Islam Interdisipliner* 1, no. 1 (2020): 75.

² Ibid.

³ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100.

⁴ Moh Khoirul Fatih, "Pesan Dakwah Moderasi Beragama dalam Program Muslim Travelers Net TV Tahun 2020 (Analisis Tayangan Komunitas Muslimah Di Irlandia)," *Alamtara: Jurnal Komunikasi dan Penyiaran Islam* 4, no. 2 (2020): 114–130, <http://ejournal.iai-tabah.ac.id/index.php/alamtaraok/article/view/588/417>.

This is where the preachers must be selective in speaking, lest mistakes in speech result in actions that violate the law and are contrary to the ethics of da'wah communication. The convenience of calling and receiving messages can also lead to users becoming addicted. Many people have been trapped by the convenience of social media, they completely trust social media content and tend to justify themselves subjectively.

For example, when we love certain *mubaligh*, everything that the preacher says will be accepted as one truth and will reject the other. As Neil Postman said, the presence of social media stimulates the emergence of technopoly behavior, meaning that people's behavior tends towards social networking, so that social networks dominate every aspect of their lives.

In realizing his da'wah to the community, many technological devices in social networks are a mean of communication for da'wah. One of the social media that digital users are interested in is "YouTube". Along with the development of internet technology, the YouTube page has become a video-sharing medium to convey various information and entertainment. YouTube can be understood as a new medium with the Internet as a means to access it. The industrial revolution 4.0 has an impact on digitization in many aspects of life, it has helped change the way and style of sending and receiving messages, including preachers. The presence of different platforms and channels, as YouTube presents, has helped to change that. The presence of YouTube as a channel is not only used for entertainment purposes.

YouTube has also begun to be widely used as a means of da'wah communication and as a learning medium. YouTube has a growing number of users all the time. In a report, Google stated that users in Indonesia alone reached 50 million monthly active users from 146 million visitors. This proves that YouTube is a popular platform that will continue to be used by most people, one of which is to preach and spread Islamic teachings.

Accessing social networks such as YouTube has become a new theory and practice used by the public in communicating and obtaining information. The public can also use YouTube to search for information and at the same time use YouTube as a learning tool, whether it's learning about things related to class material, or learning about religious knowledge as is done in the Shihab & Shihab program on the Najwa Shihab channel.

In this study, we will examine the topic "Pesan Dakwah Moderasi Beragama dalam Konten Youtube Shihab & Shihab". This is a form of semiotic analysis of the da'wah video entitled "Islam Wasathiyyah, Islam Yang di Tengah" on Najwa Shihab's YouTube channel.

The focus of this study is on how the message of da'wah about religious moderation is in Najwa Shihab's YouTube content in the episode "Islam Wasathiyyah, Islam Yang di Tengah". The purpose of this writing is to understand the message of da'wah about religious moderation in the YouTube content "Islam Wasathiyyah, Islam Yang di Tengah".

The previous research which has similarities with our research is "Pesan Dakwah Moderasi Beragama dalam Program Muslim Travelers Net TV Tahun 2020 (Analisis Tayangan Komunitas Muslimah di Irlandia)" by Moh. Khoirul Fatih.

The difference between our research and previous research is the object of the research. We are here to focus on Shihab & Shihab's content on the YouTube channel of a well-known Indonesian journalist, Najwa Shihab. In addition, the media discussed in our research are also different. If Fatih raises television in his research, then we raise YouTube.

What are the differences above are the advantages of this study. By presenting this research, we hope to enrich the treasures of research on religious moderation and Islamic da'wah. Hopefully, this article can be a reference for preachers who are also academics to be able to apply da'wah that uses modern media.

B. Literature Review

1. Message of Da'wah

The message of da'wah is something that will be conveyed to the da'wah partner (*mad'u*). Various other terms are often used by experts to describe this da'wah message, it can be with

da'wah material, *al maddah*, and *maudhu'*. In general, the message of da'wah is sourced from the Qur'an and hadith. Both have become absolute guidelines for Muslims. Even the knowledge contained in the Qur'an and hadith must be presented as da'wah material, so that people can know each other, understand, love, and practice both the source so that a preacher should understand the Qur'an and Hadith.⁵

However, Ali Aziz in his book *Ilmu Dakwah* mentions that there are nine kinds of da'wah messages, namely the Qur'an, the Hadith of the Prophet SAW, the opinions of the companions of the Prophet SAW, the opinions of the scholars, the results of scientific research, stories and exemplary experiences, news and events, literature works, and artworks.

In delivering da'wah messages, a *da'i* must also pay attention to the themes that will be used for his da'wah message. Many scholars provide a classification of the main teachings of Islam in the message of da'wah.⁶ States that there are three main teachings of Islam, including:

- a) Akidah includes the six pillars of faith. Faith in Allah SWT, faith in malaikat, faith in Alquran, faith in Allah's prophets, faith in the last day, and faith in qadha and qadar.
- b) Syariah in which there is worship in a specific sense such as (thaharah, prayer, as shaum, zakat, and hajj) and muamalah in a broad sense (al qanun-al khas or civil law and al-qanun al-'am or public law).
- c) Morals consisting of morals to al-khaliq and human.

2. Religious Moderation

Moderate Islam is derived from the translation of the word *Washatiyyah al-Islamiyyah*. The word *wasata* originally had the same meaning as *tawazun*. *I'tidal*, *ta'adul*, or *al-Istiqamah* which means balanced, moderate, taking a middle position, not extreme to the right or left.⁷

According to Yusuf al-Qardhawi,⁸ Islamic moderation is an attitude that always chooses the middle way of two opposing or excessive attitudes, so that neither of the two attitudes dominates one's thinking. It can also be said that moderate Muslims will always give the opposite value according to the proper portion, not small or extreme.

Moderation can also be interpreted as something that is the best because something in the middle is usually between the good and the bad. So that the purpose of religious moderation is the way of religion by choosing a middle way, not exaggerating and not being extreme when carrying out religious teachings.⁹

Moderation is taking the middle way or being in a middle position. However, that does not mean we are gray and have no stand at all. It is precisely by taking the middle position to correct the extreme right which is too strict and rigid in religion as well as to criticize the extreme left which is too free and all-encompassing. Whereas in religion there are restrictions on certain things called *had*, which limits should not be violated or deliberately done.¹⁰

3. YouTube

One of media that is often used to preach today is YouTube. Previously we were used to seeing the process of da'wah and recitation on television. YouTube social media gives a new color in the da'wah process. The emergence of YouTube created another model of da'wah by sharing a link or video format. Recitations that are usually held at a certain place and time have now made it possible to be accessed anywhere and anytime by the society. The society can also choose the desired ustadz or kiai or the theme of da'wah that suits their needs. YouTube can

⁵ A Abdullah, "Ilmu dakwah: kajian ontologi, epistemologi, aksiologi dan aplikasi dakwah," (2015): 238.

⁶ Ali Aziz, "Edisi Revisi Ilmu Dakwah" (2004): 444.

⁷ B. Suharto, "Moderasi Beragama; Dari Indonesia Untuk Dunia" (2021): 345.

⁸ Ibid.

⁹ Departemen Agama RI, "Al - Qur 'an Dan Terjemahnya" (1999): 22.

¹⁰ "Moderasi Beragama; Dari Indonesia Untuk Dunia."

spread da'wah or recitation content throughout the world and can be accessed by all people with their own needs. YouTube also gives users access to download videos and watch online.¹¹

In this era of information technology, the role of new media and social media in da'wah is very important. Now da'wah activities are not only carried out in mosques, but can also be done via the internet. Because the society need for information is like a basic need. People are already busy with their daily activities, so they cannot often watch television or read newspapers to obtain information. With the development of information technology that is now easier to access information is not limited by space and time.¹² Being in the 4.0 era like this, everyone can da'wah like a da'i or preacher. Because da'wah can be done anywhere and by anyone on the basis of *amar ma'ruf nahi munkar*. It must be realized that the actualization of da'wah digitally is able to provide a new perspective regarding da'wah activities using social media. Now the position of *da'i* is no longer the main subject in conveying da'wah messages to *mad'u*. Because with the existence of social media, *mad'u* is no longer passive and only listens to the *da'i* delivering his da'wah. However, social media helps *da'i* and *mad'u* to be able to process da'wah and then redistribute it in the form of digital content. Therefore, the existence of social media today can provide a position for users (*da'i* or *mad'u*) in processing information.¹³

4. Najwa Shihab YouTube Profile and Shihab & Shihab Program

Najwa Shihab started having Youtube channel on February 28, 2017 and now his subscribers have reached more than 7 million. This program is brought directly by Najwa Shihab, a popular and critical host in Indonesia. The topics discussed on this channel are not only entertaining, but also insightful. General topics discussed are about politics, law, social, religion, and other actual issues. There are various programs on YouTube, such as Mata Najwa, Catatan Najwa and Shihab & Shihab. Especially for the Shihab & Shihab program, it discusses popular topics and netizen questions related to Islamic teachings.

This program was brought directly by Najwa Shihab together with "abi" or his father, Professor Quraish Shihab. He is one of the leading experts in *tafsir* in Indonesia. This Shihab & Shihab program is not just an ordinary conversation between abi Quraish and Nana (a nickname for Najwa Shihab). This Shihab & Shihab program contains a discussion full of knowledge. Not only showing the warmth of the relationship between father and daughter, this program also teaches Islamic knowledge and wisdom. The answer and also the explanation from Abi Quraish can be a new place for millennials and the digital generation to gain enlightenment and understanding related to Islamic science.

C. Research Methods

The method used in this research is semiotic analysis. Etymologically, the word semiotic comes from the Greek "semeion" which means sign. The sign itself can be defined as something which, on the basis of previously established social conventions, can be considered to represent something else. For example, when there is smoke, it means that there is fire. Terminologically, semiotics is defined as a science that studies a wide range of objects, events, or even entire cultures with signs.

According to Van Zoest (1996), semiotics is the science of signs with everything that has a relationship with them; such as how it functions, how it relates to other words, its delivery, and also its reception by those who use it.¹⁴ In this study, we use Ferdinand De Saussure's semiotic

¹¹ Guntur Cahyono and Nibros Hassani, "Youtube Seni Komunikasi Dakwah Dan Media Pembelajaran," *Al-Hikmah* 13, no. 1 (2019): 23.

¹² Abdullah, "Ilmu dakwah: Kajian Ontologi, Epistemologi, Aksiologi dan Aplikasi Dakwah," (2015): 238

¹³ Ari Wibowo, "Kebebasan Berdakwah Di Youtube: Suatu Analisis Pola Partisipasi Media," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2019): 224-238.

¹⁴ Alex Sobur, "Analisis Teks Media : Suatu Pengantar Untuk Analisis Wacana, Analisis Semiotik, Dan Analisis Framing," *Bandung* (2001): 200,

analysis. Semiotics according to Saussure is a study that discusses signs in social life and the laws that govern them. This indicates that the sign is bound by the existing law in society. Saussure emphasizes that the sign has meaning because it is influenced by the role of language. Compared to other parts such as, customs, religion and so on. Saussure divides his semiotic concept into 4 concepts. They are *signifiant* and *signifie*, *langue* and *parole*, *synchronic* and *diachronic*, and *syntagmatic* and *paradigmatic*.

We also apply literature research in this research. Library research is to use library resources to obtain research data. This literature research is commonly used in various disciplines, especially history, literature, and religious studies, even medicine and biology, not only relying on primary data from field research, but sometimes also limiting research to literature studies.¹⁵

D. Results and Discussion

Islam is *wasathiyah* which means middle. In the big Indonesian dictionary, moderation is defined as the reduction of violence and the avoidance of extremism. In Arabic dictionaries, the word *wasathiyah* is taken from the word *wasatha* which has many meanings. As for al-Mu'jam al-Wasith compiled by the Egyptian Arabic Language Institute, it is stated that *Wasath* is something that is between the two ends and he is part of it or it can also mean the middle of everything. The word *wasath* can also mean fair and good.¹⁶ We discuss the message of preaching religious moderation in the Shihab & Shihab program episode "Islam Wasathiyah, Islam Yang di Tengah", uploaded on the Najwa Shihab YouTube channel on December 6, 2019. This 37-minute-27-second video shows M. Quraish Shihab when he explained about the important key in moderation. There are three important keys, namely someone who will apply religious moderation must have knowledge, then have balanced and controlled emotions, and continuous vigilance and sustainable.¹⁷

1. Have Knowledge

In the Shihab & Shihab YouTube video at fifth minute, Quraish Shihab explained that religious moderation requires knowledge. Applying moderation requires knowledge of religious teachings and the existing conditions of society.

According to the General Indonesian Dictionary, science can be defined as knowledge or spirituality (both which includes all kinds of mysticism or those relating to nature or the like). Meanwhile, according to the Oxford English Dictionary there are three meanings for science, including: (1) information and skills gained through experience and education; (2) the totality of all that is known; and (3) awareness or habit acquired through experience of a fact or situation.¹⁸

In Arabic, the word "science" comes from the word (*alima, ya lamu, ilman*) which means to understand, to really understand. While the plural form of knowledge is *ulum* which is defined as science. In essence, science comes from knowledge that has been systematically compiled and tested for truth according to the scientific method and has been declared valid or *sahih*. Knowledge is everything that has not been systematically compiled and has not been

<https://openlibrary.telkomuniversity.ac.id/pustaka/10114/analisis-teks-media-suatu-pengantar-untuk-analisis-wacana-analisis-semiotik-dan-analisis-framing.html%0Ahttps://books.google.co.id/books?id=ViYAAAACAAJ&dq=semiotika+komunikasi+alex+sobur&hl=id&sa=X>

¹⁵ Mestika Zed, "Metode Penelitian Kepustakaan - Google Books," *Yayasan Obor Indonesia* (2004): 94, https://www.google.co.id/books/edition/Metode_penelitian_kepustakaan/iIV8zwHnGo0C?hl=id&gbpv=1&dq=metode+kepustakaan&printsec=frontcover.

¹⁶ M. Quraish Shihab, "Wasathiyah, Wawasan Islam Tentang Moderasi Beragama" (2020): 204.

¹⁷ Ibid.

¹⁸ Suriyati Suriyati, "Islam Dan Ilmu Pengetahuan," *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan* 8, no. 2 (2020): 102-118.

verified according to the scientific method and has not been declared valid or authentic.¹⁹

This is reinforced by the message conveyed by Quraish Shihab in the Youtube video entitled "Islam Wasathiyyah, Islam Yang di Tengah" as follows:

Table 1. Signifier and signified of "have knowledge" key

Signifier	Signified
 <p data-bbox="320 880 927 981">M. Quraish Shihab and Najwa Shihab talking about the first key of religious moderation is having knowledge</p>	<p data-bbox="959 510 1307 1061">Explanation of this video is the people must have knowledge for the religious moderation. Therefore, religion must also be accompanied by adequate science and knowledge. Because, if religion is not accompanied by sufficient knowledge, the consequences will also be dangerous. Even radical or extreme understandings are easier to influence.</p>

One of the main measures that assess the quality of life, be it individuals, communities, nations, and countries can be seen from the level of a person's ability to master science and technology. Mentioned in QS. Al-Mujadalah verse 11 that the perfection of faith when coupled with the height of knowledge possessed by a Muslim. Abdul Munir Mulkhan also asserted that the quality of a person's life is determined by the quality of human knowledge about the subject matter as stated in the word of God in QS. Al-Isra' verse 70.²⁰

2. Don't Get Emotional

The next discussion in the 7th minute, Quraish Shihab explained that the key to religious moderation is not to be emotional. He explained that "*Change religious emotions, into religious love*". In terms of etymology, emotion comes from the Latin root "*movere*" which means "to move", "move". This meaning implies that the tendency to act is an absolute thing in emotions.²¹

Feldman (1997) revealed that emotions are feelings that can influence behavior and generally contain physiological and cognitive components. These feelings can be so strong that rational control may not work. Therefore, it can be concluded that emotions are feelings that can influence a person's behavior to act, but if the feeling is very strong then it can result in rational control not functioning. This is as conveyed by Quraish Shihab in the video:

¹⁹ Ibid.

²⁰ Rosita Baiti and Muhammad Harith, "Esensi Wahyu Dan Ilmu Pengetahuan," *Wardah* 18, no. 2 (2018): 163.

²¹ Yahdinil Firda Nadhiroh, "Pengendalian Emosi," *Jurnal Saintifika Islamica* 2, no. 1 (2015): 53-63.

Table 2. Signifier and signified of "don't get emotional" key

Signifier	Signified
 <p data-bbox="338 748 959 846">M. Quraish Shihab and Najwa Shihab talking about the second key of religious moderation is don't be emotional</p>	<p data-bbox="1007 365 1329 1124">An action that is based on emotion results is not good. As in religion, this can cause excessive religious action. Because something that is too much will only harm the person who does it. This is clearly a despicable act, so if it is done excessively it will have bad consequences. It also happens with something that is initially good, such as being generous to others. Being generous in excess can lead to miserliness and waste. Even something that is good if done in excess will not be good.</p>

As narrated by Jabir bin Samurah, a friend of the Prophet SAW who had testified about the Prophet's prayer, "I have prayed with Rasulullah, his prayer was moderate, and his *khutbah* was also moderate". It means that his reading is not too long, but also not too short. Medium means the middle between the two extreme points.²²

Religious moderation has a meaning in the middle, taking the middle path or position, not being extreme to the right or to the left. There are two principles, namely fair and balanced. Being fair means putting things in their proper place and doing it well and as quickly as possible. While this balanced attitude means always being in the middle between the two poles.

In terms of worship, someone who is moderate believes that religion is a dedication to God which is shown in the form of carrying out His teachings by respecting humans. However, otherwise, people who are religious to the extreme will focus on carrying out worship in the name of God only to defend His majesty and put aside the human aspect. In fact, protecting humanity is an important part of religious teachings.²³

People who are excessive in religion are called *Ghuluw*. In sharia terminology, *ghuluw* is also called an extreme attitude which means exaggeration in a case or go to extremes on an issue that has been prescribed. *Ghuluw* can cause someone to deviate from the religion. Some other terms that have the same connotation as *ghuluw* include *tanttu'* (a strict attitude), *ifrat* (narrow down), *tashaddud* (to make things difficult) or *takalluf* (force oneself).²⁴

Throughout history, extreme attitudes or *ghuluw* occur in religious experience. Broadly speaking, extreme attitudes are divided into two kinds. The first is *ghuluw* from the aspect of *aqidah*, for example the Shia Rafidhah adherents who are *ghuluw* by elevating Ali's degree and even some of them think they are better than Abu Bakr, Umar, and Uthman. Another example of

²² H Rizqa, "Jangan Berlebihan Dalam Beragama" (2020): 458.

²³ RI, "Al - Qur 'an Dan Terjemahnya."

²⁴ Sihabuddin Afroni, "Makna Ghuluw, Islam : Benih, and Ekstremisme Beragama," no. 95 (n.d.).

ghuluw is when the Sufis consider their leader holy and think that the leader cannot be mistaken. This is also an exaggeration in disbelieve in other groups on a vague and dubious basis. Then the second, extreme attitudes in religious practices, such as exaggeration in praying all night without sleep, then fasting continuously without any breaks.²⁵

Therefore, emotional control is very necessary because humans can take care of themselves and preserve their lives. When emotions are excessive, there will only be physical and psychological harm to humans.²⁶ If the religious emotion is too passionate, it will make a person excited beyond the "spirit of God, so that they force themselves or others to do things that are not permitted by God."²⁷

3. Always Be Careful

At minute 27 over 30 seconds, M. Quraish Shihab again explained about one more key in moderation, which is always being careful. According to Aldwin and Revenson, cautiousness is when individuals think and consider several alternatives for existing problem solvers, ask for the opinions of others, be careful in deciding problems, and evaluate strategies that have been done before.

Table 3. Signifier and signified of "always be careful" key

Signifier	Signified
 <p>M. Quraish Shihab and Najwa Shihab talking about the last key of moderation is always be careful</p>	<p>Explanation of this video is in moderation, one should always be careful. That is, humans need to check and recheck the knowledge or views they have.²⁸ Doing such checks and rechecks can help a person become more properly in religion. This is because religious maturity can lead individuals to be open and open to all facts, values, and provide direction towards the framework of life.</p>

In Islam, Allah has arranged and provided humans with various ways of dealing with life's problems. According to Bahreisy (1992), in the Qur'an, Allah has implied the steps to solve problems in life as stated in the QS. Al-Insyirah: 1-8. In this surah, it is stated that there are three steps that humans can take in solving their life problems, namely by "positive thinking", "positive acting", and "positive hoping".

In moderation, one should always be careful; humans need to check and recheck the knowledge or views they have.²⁹ Doing such checks and rechecks can help a person become

²⁵ Ibid.

²⁶ Nadhiroh, "Pengendalian Emosi."

²⁷ Shihab, "Wasathiyah, Wawasan Islam Tentang Moderasi Beragama."

²⁸ Ibid.

²⁹ Ibid.

more proper in religion. This is because religious maturity can lead individuals to be open and open to all facts, values, and provide direction towards the framework of life.

One of the characteristics of someone who has reached maturity in religion is to have the principle of *tawazun* or the principle of balance. As in the word of Allah SWT in QS. Al-Baqarah verse 143 which means: "And so (also) We have made all of you (Muslims) as *ummatan wasathan* (middle people) as a just and chosen people."

Consequently, humans are expected not to fall into the *ifrath* (excessive) attitude. Being careful is also needed because temptations that deviate from *wasathiyyah*, namely those that invite someone to exceed the limit or reduce it, will always be present. By applying *wasathiyyah*, Islamic teachings will be cared. This care comes with grace again in accordance with human identity and the development of the existing society.³⁰

E. Conclusion

Indonesia is a country with a majority Muslim population, while religious moderation is an issue that is currently being discussed. Religious moderation is a concept used to solving problem negative religious extremism. Islam *Wasathiyyah* is the basic concept of Islam which is in line with religious moderation. *Wasat* is fair, so Muslims as *wasat* people are just people. There has been a lot of literature on *wasat* with justice. Fair is defined as placing something according to its portion, not excessive, not to extreme poles, either right or left.

With advances in communication and information technology, it is easier to spread the understanding of religious moderation. With this easiness, now a *da'i* is no longer difficult to da'wah about religious moderation. Existing social media such as Instagram, Twitter, YouTube, and many others can be used as da'wah media. It also makes da'wah easier because the content uploaded on social media is more accessible to many people and people can access it anywhere and anytime.

One of the media that is often used to da'wah today is YouTube. Previously, we were used to seeing the process of da'wah and recitation on television. YouTube social media gives a new color in the da'wah process. The emergence of YouTube created another model of da'wah by sharing a link or video format. Recitations that are usually held at a certain place and time have now made it possible to be accessed anywhere and anytime by the community. In this research, we use one of Najwa Shihab's YouTube content.

In Najwa Shihab's YouTube channel the episode "Islam Wasathiyyah, Islam Yang di Tengah" provides an explanation of the keys to religious moderation. In religious moderation there are three important keys that cannot be abandoned. First, someone who wants to apply religious moderation must have qualified knowledge. The application of religious moderation requires a knowledge of religious teachings and existing conditions. If someone does not understand the teachings of Islam properly, it can lead to misunderstanding of interpretations related to religion.

The next key that should not be forgotten is controlling emotions. Emotions in religion can lead to excess when religious. Exaggeration in religion is called *ghuluw*. If someone is too emotional or excessive in religion, it will result in an attitude of religious extremism. Meanwhile, moderation is being in the middle and neither extreme to the right nor extreme to the left.

The third important key is always to be careful. In being in religious moderation one must always be careful and full of vigilance. Being careful is also needed because temptations that deviate from *wasathiyyah* will always be present. By doing *wasathiyyah*, the teachings of Islam will be preserved. The teachings of *wasathiyyah*, God willing, can bring mercy to the entire ummah.

³⁰ Ibid.

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