



Utilization of Digital Media Youtube As A Da'wah Space For Darussalam Gontor.

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Abstract : *Islamic boarding schools throughout the country, have significantly contributed to the nation's independence. These educational institutions promote moderate Islam through various means, particularly da'wah, to counteract radicalism and extremism while fostering religious harmony. In the digital age, many Islamic boarding schools, including Darussalam Gontor University under auspices of Pondok Modern Darussalam Gontor (PMDG), utilize social media platforms such as YouTube to disseminate da'wah. Despite this, the perception persists that Islamic boarding schools are rigid and antiquated, characterized by traditional and conservative da'wah practices. Addressing this perception, this research explores how Darussalam Gontor Islamic boarding school navigates the advancements in new media to maintain moderate da'wah. This study employs a qualitative approach with an analytical-descriptive method, used interviews, digital media observations, and literature reviews for data collection, and ensuring data validity through triangulation. The findings reveal that modern pesantren, including traditionalist ones, are capable of adapting to new media developments. They contribute to democratic values, align with the ideals of Indonesian nationality without specific agendas, and support civil society in achieving democratic objectives through "Wasatyy" da'wah showcased in various social media contents, such as Islamic music, short films, sermons, and advice.*

Keywords: *Da'wah; Moderate; New Media; Pesantren; Youtube Channel*

INTRODUCTION

The rapid advancement of technology profoundly impacts all facets of contemporary human life. The pervasive presence of mainstream new media, characterized by its swift dissemination of information and communication, has come to dominate society. Unbeknownst to many, the significant acceleration of new media in the 4.0 era has greatly benefited and facilitated the activities of modern Indonesian society. However, this rapid development also influences and transforms religious practices, leading to shifts, expansions, and changes in how these practices are conducted. (Campbell & Ryth Tsuria, 2022) Since the 9/11 attacks on the World Trade Center in the United States and the October 2002 Bali bombings in Indonesia, both orchestrated by terrorist movements, Islamic schools in Southeast Asia have come under intense international scrutiny. (Hefner, n.d.) This marked the beginning of a cynical framing of Islam. Additionally, Eickelman and Anderson assert that the impact of new media, particularly digital media,

challenges the traditional configurations of religious and state authorities, facilitates the emergence of a transnational Muslim public, and makes identity politics a central issue when underutilized. (Eickelman & Anderson, 2003)

In Southeast Asia, social media platforms empower young women to navigate and express their identities within society often challenging the constraints of religious interpretation in an increasingly conservative environment. (Beta, 2014) As a result, some haphazard reinterpretations have led to the emergence of conservative societal patterns. Martin Van Bruinessen identified indications of certain traditional Islamic boarding schools in Indonesia exhibiting tendencies toward the terrorist organization "Jama'ah Islamiah," and being associated with issues of terrorism, radicalism, and exclusivity. (Bruinessen, 2008) A religious influencer typically disseminates the concept of da'wah, encompassing their commercial, religious, and political interests. Regarding the issue of authoritarian religious authority, it often manifests in the exercise of power to control adherents of other religions, leading to arbitrary actions and decision-making. This regulation aims to control the behavior of followers of other religions perceived as threats to the dominant religion. In this context, arrogant religious authority gives the impression that divine power resides within the authority figure's personality. Some scholars have observed that state apparatuses are weak, and holders of religious authority are easily infiltrated and politicized by conservative interests. (Hamayotsu, 2013) This allows for the flow and development of ideas and messages that are "ruthless" and "tendentious," conveyed through narratives with specific purposes.

Consequently, opposing the words and actions of authority holders is equated with defying the words and actions of God, despite the Prophet himself not taking action against the infidels of the Quraysh. (Rumadi, 2012) However, it is important to note that such dynamics gradually blur and undermine the concept of religious authority. The credibility of ulema is increasingly questioned, and fatwas are beginning to be doubted. Consequently, the public may turn to unregulated fatwas that spread rapidly and are easily accessible on social media. Therefore, it is crucial for preachers and scholars to utilize media comprehensively. Not only preachers but also various religious institutions, educational institutions, and Islamic organizations are active on social media in disseminating da'wah. Several traditional Islamic boarding schools in Indonesia are showing signs of alignment with "Jama'ah Islamiah" and are associated with terrorism, radicalism, and exclusivity, according to Martin. This contradicts Martin Van Bruinessen's view, which emphasizes the central role of the kyai as a charismatic leader, followed by active participation of santri in school activities, and the mosque as the hub of activities. The willingness of Islamic boarding schools to embrace social media, particularly YouTube channels, as a platform for disseminating the message of "dawah wasatiyyah," is evident in various uploaded content, including music videos, lectures, Ramadan studies, and Quran recitations.

Pondok Modern Darussalam Gontor (PMDG) is one of the educational institutions (pesantren) that can quickly adapt and utilize social media to spread

their da'wah message.(Afliga & Asy'ari, 2018) The openness of the modern Pondok Darussalam Gontor has been proven by the establishment of various media such as Gontor Magazine and Suara Gontor, better known by the local community as "Suargo FM," and in the field of audiovisual media, GontorTV. Even now, Darussalam Gontor Modern Pondok (PMDG) has developed an online site "gontornews.com,"(Gontor news.com, 2022) the difference with gontor magazine is that it can be present once a month, while gontornews.com can be accessed day today in real time. While GontorTV was founded in 2009 with broadcast programs that present entertainment, news, music, *nasyid*, *tausyiah*, tutorials, language and speech, animated cartoons, and discovery channels through YouTube and focuses on the field of da'wah without compromising Islamic values.(taufik affandi, 2010) These are some other emerging evidence that pesantren can survive, have strong roots, and thrive in the mainstream of modernization, globalization, and the dominance of public education.(Kawakip, 2009)

The term da'wah was popular among religions is narrowed down to imply a tendency towards teaching and preaching.(Munawara et al., 2019) As an educational institution, Pondok Modern Darussalam Gontor holds a neutral stance, transcending affiliations with any specific institutions, social, or political entities. It can significantly contribute to the nation's educational landscape and promote the dissemination of "wasatiyyah" da'wah, in line with the values and ethos of pesantren education. Serving as a contemporary model of da'wah on social media, this approach, known as dakwah "wasathiyyah," is devoid of any elements of racism, discrimination, or political agendas.

RESEARCH METHODS

These things prompted me to review Islamic boarding schools as educational and da'wah institutions by instilling Islamic values and focusing on using social media in the field of da'wah in Islamic boarding schools. What is the role of "Moderate Da'wah" Darussalam Gontor Islamic Boarding School on social media, especially on the YouTube channel? And How did pesantren take advantage of technological developments and use of mainstream new media as a moderate field of da'wah?. from my previous question has also been studied in-depth about the use of social media, especially the youtube channel, as a "moderate" da'wah field. I used a qualitative approach with an analytical–descriptive method in this research. And the data collection technique that I use is in the form of digital media observation and literature review. As for the validity of the data, I used the triangulation method.

Meanwhile, da'wah and communication have the same elements, comprehensively explained in Laswell's theory that da'wah and contact at least meet the questions of who said (Who said this/that) and what was talked about (what talking about). What social media do you use? Or (what media do they use), to whom the conversation or da'wah is carried out as a goal, and (What is the effect of such da'wah?).(MCQuail & Windahl, 1993) Therefore, my research tries to fill

this gap and tries to examine how the attitude of Darussalam Gontor Islamic boarding school in facing developments and utilizing new media in maintaining a wasatiyyah pattern of da'wah. It can be democratic in the state, be adaptive to the ideals of the Indonesian nationality without prioritizing the interests of specific individuals, political parties, or groups, and support civil society to achieve the goals of state democracy through "moderate" da'wah. Some da'wah content on social media Youtube Channel includes Islamic music, short films, preachers, and advice.

RESEARCH RESULTS and DISCUSSION

The concept of da'wah in Islam

Da'wah is a deliberate and planned mission to propagate Islamic teachings and ideologies, conducted through specific methods and approaches, with the aim of influencing individuals to achieve particular goals and objectives (Abdullah, 2015). Scholars (Ulema) serve as agents of da'wah, encompassing individuals such as scholars, kyai, santri, and other religious leaders who possess a deep understanding and practice of Islam. In this context, da'wah entails a profound and comprehensive, extending beyond mere message delivery akin to news anchors. Nurwahidah Alimuddin suggests that assuming the role of a preacher (Da'i or Daiya) entails fulfilling certain conditions, including the preparation and provision of suitable material tailored to different age groups. In order to effectively grasp and study da'wah material, one must draw from the two primary sources of Islamic teachings, namely the Qur'an and authentic Hadith, and integrate this knowledge with the societal context of the audience. Additionally, a preacher must have a thorough understanding of the target audience. (Alimuddin, 2007).

The method of da'wah bil Hikmah explicitly refers to an approach of da'wah aimed to preventing individuals or entities from engaging in actions that are prohibited by Allah SWT (Abdullah, 2015). Alternatively, it entails making a judgment against oneself or another individual for engaging in disgraceful behavior. Employing this method, da'wah becomes more effective when coupled with tactful demeanor and conduct. Another form of da'wah, known as Maw'izah al-Hashanah, involves touching the heart of the recipient through exemplary behavior exhibited by the preacher, along with words that resonate emotionally, thereby encouraging the recipient to heed advice or commands. The mujadalah method involves preaching or engaging in discussions with the target audience while presenting reasons and arguments to challenge the beliefs of those who oppose it.

Da'wah media serves as an intermediary for conveying fundamental messages delivered by preachers through various media platforms such as radio, television, newspapers, magazines, computers, and numerous emerging new media channels that are increasingly utilized for preaching purposes in contemporary times. In essence, it functions as a tool employed to accomplish the objectives of da'wah in

accordance with predetermined plans. However, individuals across all age groups are increasingly drawn to contemporary online media platforms such as YouTube, Facebook, Instagram, and TikTok. Preachers are thus challenged to adapt and capture the attention of "da'wah partners" by leveraging the ongoing advancements in online media, a feat accomplished by figures like Ustadz Felix Siau, Das'ad Latif, Adi Hidayat, Hilmi Firdausi, among others (Wai Weng, 2018). With some adjustments tailored to the millennial generation's preferences, the role of new media in da'wah today is crucial. Keeping abreast of current developments, da'wah now has a broad and significantly impactful reach, extending beyond surau, mosques, or other sacred places of worship. Da'wah can now be conducted using the Internet, through activities such as writing articles promoting adherence to religious directives, issuing fatwas, and so on.

Radical and conservative factions within the Muslim community have found ample opportunity to challenge liberal and moderate Muslim groups, leveraging significant space and access to new media and technology. This underscores a discernible pattern of religious mobilization within media and technology (Hamayotsu, 2013). Consequently, they have positioned themselves as guardians of religion and the Muslim community, or ummah, against non-Muslims (identified as adherents of religions other than Islam). Their compelling ideological appeal has surged amidst growing self-promotion of righteousness, portraying an acute awareness of the challenges faced by the Muslim community both domestically and internationally, which they perceive deeply and traumatically.

The proliferation of new media, including the Internet and various social media platforms such as YouTube, Facebook, and Instagram, has garnered scholarly interest in the influence of da'wah media on civil society activities and political mobilization. The evolution of radicalism, transitioning from physical camps to online platforms, indicates the transformative impact of the Internet. Social media platforms seem to serve as incubators for radical ideologies, facilitating their dissemination. Consequently, the trend of radicalism persists and proliferates rapidly, akin to an electric surge (KompasTV, 2021; Rafa'al* & Sangadji, 2020). The term "radical" carries a somewhat ambiguous connotation, encompassing both adherence to teachings that serve as lifelong guiding principles and a perception characterized by cynicism and negativity, often associated with Islam, rigidity, and traditionalism, and sometimes linked to violence.

In recent decades, Islamic moderation has emerged as a prominent discourse within Islamic studies. Moderation serves as an apt descriptor for genuine adherence to Islam and counters certain realities within Muslim society, particularly acts of violence perpetrated in the name of religion (Nasir & Rijal, 2021a). Furthermore, moderation is frequently employed to interpret a prevalent term in the Qur'an, "wasatiyyah." The term "wasatiyyah" or moderation in Islam is utilized both theoretically and practically in several Muslim-majority countries, particularly in Southeast Asia, including Indonesia, Malaysia, and Brunei Darussalam, with the aim of mitigating violence.

In practical terms, Darussalam Gontor University actively contributes to reinforcing the practice of moderation in Islam through its integration of the pesantren system with higher education (Nasir & Rijal, 2021b). The communal living of multicultural santri within the inclusive environment of the pesantren fosters adaptability and sensitivity to various values of tolerance. The institutional values instilled by the Gontor Islamic boarding school consistently cultivate in students a deep connection to the principles of Islam, national identity, and reverence for local culture.

Utilization of Digital Media YouTube as a Dakwah Space for Darussalam Gontor Islamic Boarding School.

Social media is not a novel concept, having evolved since the inception of human interaction, but it has transformed into a phenomenon that revolutionizes communication and interaction globally. Social media platforms invite individuals to participate by contributing openly, providing feedback, commenting, and swiftly sharing information without temporal constraints. Consequently, exercising caution and oversight in social media usage is imperative, as it affords unrestricted access to all, underscoring the importance of implementing social media controls (Wandi, 2020). New media enables civil society actors, state officials, and religious leaders to adopt a comprehensive approach to maximize the dissemination of information. Furthermore, it is cost-effective, simple, and practical for spreading news, debating ideas, educating citizens, and shaping public opinion, particularly among individuals who lack the opportunity to engage in face-to-face interactions. This ease of accessibility contributes significantly to the rapid development of new media. Furthermore, this media can facilitate the formation of "communities" grounded in identity and solidarity among individuals that transcend traditional boundaries, including class, ethnicity, religion, and regionalism. Moreover, new media can foster more participatory social movements and enhance democracy. Increased awareness of the prudent use of digital literacy in da'wah can promote a moderate and progressive da'wah approach.

Digital literacy is the ability to understand and use information from an extensive variety of sources, which can be accessed via a computer owned by an individual student (santri) who is technology literate and wants to develop his da'wah to achieve the desired goals (Herdiana, 2022). As a result, pesantren are expected to master digital literacy knowledge, which has an excellent opportunity to develop their da'wah mission, in using social media, students must be wise in receiving and responding to any information obtained, with some careful consideration.

Various aspects, such as YouTube, need to be considered and become common concerns in social media. The Qur'an has also explained the criteria for entertainment and the permissible rules for Muslims; First, stay away from slander. Second, protect yourself from illegal games. Third, keep away from Tabarruj Jahiliyyah. and abstaining from behaviors characteristic of pre-Islamic

ignorance (jahiliyyah) such as displaying oneself immodestly or provocatively (Malihah, 2019). The Quranic verse Al-Anfal explicitly states: "And guard yourselves against a punishment that will not only afflict those among you who do wrong. And know that Allah is severe in punishment." Furthermore, YouTube hosts entertainment content in the form of videos, ranging from short clips to longer productions. Many content creators incorporate music, singing, and dancing into their videos. However, opinions among scholars regarding the permissibility of such content vary, with some prohibiting it while others permit it (Fikri, 2014). These are not normative issues but rather an attitude towards responding to the extensive influence of new media. The positive impact of utilizing a YouTube channel is to showcase content containing da'wah, such as the Quran, prayers, and teachings about other religious aspects, as mentioned earlier, which contribute to the mental and character development of the recipients of da'wah. It follows the intention of the preacher to serve as a content creator (Damayanti & Gemiharto, 2019).

Hence, having media literacy skills is crucial for students to effectively engage with mainstream new media, enabling them to discern and comprehend the content shared on social media platforms (Setyaningsih, 2017). It's important not to overlook or criticize; this is necessary to prevent "information disorientation." Darussalam Gontor Modern Islamic Boarding School ability to adapt to social media is noteworthy. Furthermore, in enhancing the quality of its publications, UNIDA (Darussalam Gontor University) organized a workshop on website and social media management. This initiative aimed at disseminating information that is essential for the public to know. The workshop provided training on domain hosting and website management (Hibatul Wafi, 2018). Additionally, this educational institution has achieved prominence in the university's YouTube channel category. An exciting event organized by UNIDA Gontor is a seminar titled "The Role of Media as a Means of Da'wah and Efforts to Educate People in the Modern Era." The seminar, presented by Fuad Bakhtiar, also known as Fuad Bakh, who is an editor at Global TV, aimed to promote education in the modern era using social media. Bakhtiar argues that with platforms like YouTube and Instagram, the message of da'wah can be conveyed in a condensed, precise, meaningful manner, and readily accepted by the public due to their short duration on social media (Iqbal, n.d.). From UNIDA's various efforts in welcoming and opening up to other social media.

I found that Gontor TV was ranked among the top university youtube channels according to 4icu.org in Indonesia in 2020, with 295 thousand subscribers that year (UniRanks, 2020). However, in 2022, the number of subscribers will increase to 500 thousand (*Gontortv Subscribers*, 2022). Organizing and compiling programs Da'wah programs with several categories The Gontor TV YouTube channel has been centralized from several Gontor TV channels in the Gontor Gontor Pondok branch to reach 500 thousand subscribers from several media in it, such as Gontor Science which was initially from the Gontor Gontor Central TV channel. Then Gontor TV Highlights, which was initially from Gontor 2 with 22.7 thousand

subscribers, while Gontor TV Vlogs with 8.21 thousand subscribers, Gontor TV Kids with 6.68 thousand subscribers, Gontor TV Millennials 441 thousand subscribers, Gontor TV Daily Life 2.9 thousand. gontortv documentary 2.64 thousand subscribers, gontortv studies 3.44 thousand subscribers, gontortv tutorial 1.11 thousand subscribers.

Rank	University	Subscribers	Avg views per video
1	Universitas Darussalam Gontor	622,000	51,291
2	Universitas Muhammadiyah Bandung	309,000	149,267
3	Institut Teknologi Bandung	172,000	9,392
4	Universitas Sebelas Maret	152,000	7,439
5	Institut Teknologi Sepuluh Nopember	94,700	7,353
6	Institut Pertanian Bogor	66,800	5,984
7	Universitas Sebelas Maret	68,100	4,368
8	Universitas Indonesia	65,200	7,638
9	Universitas Padjadjaran	63,100	8,768
10	Universitas Airlangga Surabaya	60,100	5,765
11	Universitas Antikarya	67,900	3,374

Gambar 1. 4icu.org: Indonesian Universities Ranking on Youtube Channel

The content showcased on Gontor TV varies in accordance with the educational ethos of Darussalam Gontor Modern Islamic Boarding School (PMDG) and its overarching goal of nurturing intellectuals well-versed in religion to serve the nation and state. The value-driven content featured on Gontor TV comprises educational, informative, and persuasive da'wah videos. This content embodies the intrinsic values of education, evident in all aspects including the actors, presentation, material, and overall atmosphere, which reflect the authentic practices upheld by the institution. Notably, Gontor TV emphasizes the persuasive, creative, and educational aspects, encouraging content creators to integrate "educational values" into various scenes (Baheramasyah & Luthfi, 2021).

Furthermore, the da'wah messages disseminated by GontorTV encompass religious content such as studies, lectures, and advice. Conversely, it also features entertainment content such as Islamic music, short films, and dramas.

I categorize YouTube Gontortv content into two parts; the first is da'wah content which includes studies, speeches or sermons, and advice. Then the second is entertainment which provides entertainment, music, and short movies, as I said before in the previous paragraph. With some of these contents, we will later know the pattern of da'wah that has been carried out by PMDG and the university so that it continues to exist until now. Therefore, I tried to bring up the existing da'wah pattern, which was recorded in the Gontor TV channel's YouTube video. The following is a classification table that I have included.

Table 1. Religious Content

Religious Content						
No	Video Title	Speakers	Messages	Type	Views	
1	Kiai Gontor: Nikmat	KH. Hasan Abdullah	Extensive and expensive favours that we must be grateful for that come from Allah SWT are the blessings of maghfiroh	Tausiyah	59.995	
	Paling Mahal	Sahal				

2	Amanah Itu Uswah dan Uswah Itu Amanah	KH. Hasan Abdullah Sahal	Kyai Hasan emphasized the importance of upholding in any case, especially examinations because santri are an essential part of the spear of the ummah in terms of figures of society and kindness.	Speech	9900
3	Kesempatan Masih Terbuka Lebar	Al-Ustadz H. Ismail Abdullah Budi Prasetyo	every human who is still alive has an excellent opportunity to achieve his goals and objectives, so while there is a chance, pursue it	Tausiyah/A dvice	3200
4	Pesan penting untuk penyucian hati	Al-Ustadz Syamsul Hadi Untung M.A., M.Ls.	Al-Quran must be part of the behaviour of a servant	Tausiyah/A dvice	1006
5	Karakter Lulusan Madrasah Ramadhan	Al-Ustadz M. Taufiq Affandi, S.H.I., M.Sc.	The character of a Ramadan madrasa graduate is like a cocoon that wants to come out into a butterfly	Study	1043
6	Tadabbur Malam dan Siang	KH. Hasan Abdullah Sahal	Created night and day for those who always remember and be grateful for Allah's favours	Study	1053
7	tujuh belas keutamaan sholat subuh	Al-Ustadz Noor Syahid, M.Pd.I	God's purpose in creating man and commanding man to worship him is so that man can know his essence.	Study	8880
8	Gontor Berdiri di Atas dan Untuk Semua Golongan	KH. Hasan Abdullah Sahal	Pondok Modern Darussalam Gontor Tidak Berafiliasi kepada organisasi kemasyarakatan maupun organisasi politik apapun	Study	2346

Table 2. Entertainment Content

Entertainment content					
No	Video Title	Actors	Message	Type	Views
1	Highlight Apel Tahunan Pondok Modern Darussalam Gontor	All Residents of Pondok Modern Darussalam Gontor	Highlight	Short Movie	15609
2	Profil Desa Kori - Ponorogo KKN UNIDA Gontor	Mr. Suntoro, Head of KORI Ponorogo Village	explain the state of the village of KORI PONOROGO	Short Movie	3496

3	Profil Desa Bondrang Kecamatan Sawoo	Residents of Bondrang Village	one of the villages in ponorogo, which is very thick with its REOG art	Short Movie	2413
4	Video Profil Desa Prayungan - Mitra KKN UNIDA Gontor 1443	Warga Desa Prayungan dan peserta KKN	Prayungan Village residents and KKN participants.	Short Movie	1794
5	Profil Desa Ketro Ponorogo - KKN Unida Gontor	Ketro Ponorogo Villagers and KKN Participants	as Woven Bag Manufacturer	Short Movie	1718
6	Profil Desa Sawoo - Ponorogo KKN UNIDA Gontor	Sawoo Ponorogo Villagers and KKN Participants	Sunan Pakubuwono's Sanctuary	Short Movie	3517
7	Manfaat Puasa Ramadhan bagi Kesehatan	dr. Fida' Mushalim Afwan	fasting as an exercise of self-control has significant consequences that bring about psychological self-awareness	Education	4993
8	Detik-detik Grand Opening RS Yasyfin Gontor, Gubernur Khofifah: Gontor Sempurnakan Kontribusinya	Khofifah Governor of East Java	Pondok Gontor perfects its contribution to the nation according to the human development index	News	9672
9	Latihan Pidato Bahasa Inggris di Gontor Putri: Mother and Moral Education	PMDG Student female 1	Mother and Moral Education	Education	22639
10	Suasana Belajar Malam di Gontor Putri	PMDG Student female 1	effort without prayer is arrogant, prayer without action is nonsense, and the truth is trying and praying to Allah for the best results.	Short Movie	21846
11	Praktikum Elektro - Lampu Otomatis	PMDG male 1	how to make lights automatically	Education	14746
12	Syukuri Hidupmu - Nasyid Gontor	PMDG male 1	be grateful for the blessings that Allah SWT has given to yourself	Islamic Music	9028

13	Terima Kasihku - Nasyid Gontor	PMDG male 1	an expression of gratitude to teachers who have educated and paid attention to the development of their students	Islamic Music	9165
14	Tabassam - Nasyid Gontor	PMDG male 1	it's hard to be happy together with a smile	Islamic Music	9165
15	Hadirmu Kawan - Nasyid Gontor	PMDG male 1	The presence of friends who are always there when it's hard or happy	Islamic Music	10024
16	Extraordinary Voice - Gontor 6th Grade Song Medley	PMDG male 1	A collection of songs created by students- Medley	Islamic Music	62058
17	Al-Quran - Extraordinary Nasyid	PMDG male 1	The Qur'an is a guide to the truth, preventing falsehood	Islamic Music	6138
18	Harmoni Kebersamaan - Gontor Voice - Official Music Video	PMDG male 1	Harmony of togetherness in joy and sorrow	Islamic Music	17648
19	Rindu Sahabat - Nasyid Gontor	PMDG male 1	miss friends	Islamic Music	5784
20	Hati Jadi Adem... Tilawah Ayat Suci Al-Quran Ar-Ruum: 42-46 Drama Arena 596	PMDG male 1	Recitation of the holy verse of the Qur'an	Qira'atul Qur'an	7936

I found that the majority of viewers were particularly interested in the religious content, specifically in the *tausiyah* (religious teachings) delivered by KH Hasan Abdullah Sahal, which garnered up to 59,995 views, making it the most popular theme. In his advice, he emphasized the importance of expressing gratitude for the abundant and invaluable blessings bestowed upon us by Allah SWT, particularly the blessings of forgiveness (*maghfiroh*). Such profound advice has the potential to inspire listeners to adopt a more discerning attitude towards gratitude. Through various religious content, it is evident that Darussalam Gontor Modern Islamic Boarding School and its university propagate moderate *da'wah*, focusing solely on educational objectives without any affiliation with community organizations or political parties. The authoritative voice of a *kyai* (Islamic scholar) during speeches can profoundly influence the Muslim community.

The most-viewed content on GontorTV in the entertainment category was "Islamic Music" with the title "Extraordinary Voice - Gontor 6th Grade Song Medley," amassing an impressive 62,058 viewers. This high viewership suggests that Darussalam Gontor Modern Islamic Boarding School has effectively embraced

wasatiyyah Islamic da'wah by adapting to contemporary trends. Additionally, the data indicates a notable audience preference for Islamic music, with a minimum viewership of 9,028 individuals. Furthermore, the promotion of religious engagement by modern Pondok Darussalam Gontor is observed to be independent of state influence, thereby safeguarding the sanctity of religious values from politicization and contention (Awwaliyah, 2019). Conversely, the moderate Islamic paradigm advocates for flexibility, politeness, civility, and harmony. This is crucial for mitigating the perception of Islam as consistently stern and rigid, a perception that is systematically utilized by some Muslims.

CONCLUSION

Islamic educational institutions cultivate moderate Islam through various means, notably through da'wah, as a staunch rejection of all forms of radicalism, extremism, and religious disharmony. In the current digital age, many Islamic boarding schools utilize social media platforms as a tool for disseminating da'wah, with Darussalam Gontor University, an institution affiliated with Pondok Modern Darussalam Gontor (PMDG), being a prominent example, particularly through its YouTube channel. Nonetheless, the perception that Islamic boarding schools are rigid and antiquated educational establishments persists, stemming from the perceived traditional, outdated, and conservative nature of their da'wah approaches and institutional practices. The stance of Darussalam Gontor Islamic Boarding School towards the evolution of new media is instrumental in upholding the moderation of da'wah. Modern Islamic boarding schools, including those with traditional leanings, demonstrate an ability to embrace the advancements in new media. This adaptation fosters a democratic ethos within the nation, aligning with the ideals of Indonesian nationality devoid of any specific interests. Furthermore, it bolsters civil society's endeavors to achieve democratic objectives through "Wasatiy" da'wah, as evident in the dissemination of various forms of social media da'wah content such as Islamic music, short films, lectures, and advice.

Furthermore, we can ascertain that the da'wah approach adopted by modern Pondok Darussalam Gontor, which emphasizes religious engagement, remains largely unaffected by state intervention. Consequently, it does not compromise the noble values of religion, thereby preventing its politicization and contestation. Conversely, the moderate Islamic paradigm advocates for flexibility, politeness, civility, and harmony. This is crucial for mitigating the perception of Islam as consistently stern and rigid, a perception that is systematically exploited by some Muslim

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