Da'wah on Youtube: An Effort in Islamic Values Representation

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Abstract. This article talks about inter-religious communication in the Digital Age. The digital era marked by communication and interaction without limit in fact do not always have a positive impact in the realm of interfaith relations. By using the Role of the Brotherhood of Hasan al-Banna, the authors analyze the role of content creators, especially on *YouTube* and Instagram in building a positive opinion and clarify various issues in the relationship between religious slant in Indonesia. Through this study, the authors found that the millennial generation X, Y, and Z are the generation that has the advantage of social media. Also They are accessed *YouTube* and Instagram more than another media platforms. Therefore, various positive content and opinions in peace building and common word between the Faiths and others can more Easily spread. Various positive movement has been built by the content creator such as Creator for Change movement. However, viewers of video content is still quite a bit. One of the strategies offered to Attract the younger generation in capturing the positive discourse is to invite the content-creators celebrated by millions of followers to spread positive messages. Thus, the younger generation can avoid echo chambers effects and various radical opinions that are scattered freely in cyberspace

Keywords: Interreligious Dialogue; Communication; Cyberspace; content-creators; YouTube

1 Introduction

Echoes of "the Industrial Revolution 4.0" more often heard in various forums. Springboard development of technology and the Internet have become a necessity that would come over mankind these days. After the digital era, today the world began preparing to enter the industrial revolution 4.0, which requires the human need for internet and make it live in two worlds, the real world and the virtual world.

In 2018, the Association of Indonesian Internet Service Provider (APJII) released statistical data related to Internet users in Indonesia. As a result, internet users in Indonesia increased to 143.26 million in 2018, equivalent to 54.7% of the Indonesian population overall (Warta Ekonomi, 2/21/19). In fact, in 2019 predicted Internet users exceeded 175 million, or 65.3% of the total 268 million population of Indonesia (BeritaSatu, 01/04/19). As based on its

age, of that number, 49.52% is the younger generation. The users with age13-18 years amounted to 16.68% , age 19-34 years amounted to 49.52%, age 35-53 years amounted to 29.55%, and age over 54 years amounted to 4.24%. This shows that the majority of internet users are teenagers (idntimes, 02/21/18).

From these data, 79% of whom are active Internet users who access the Internet every day. The average internet usage in Indonesia reaches 8 hours 36 minutes (Wartaekonomi, 02/21/19) and 3 hours 23 minutes of which is used to access social media (Kompas, 03/01/18). Based on the most downloaded applications, various companies under Mark Zuckerberg dominate the top three. The succession are *WhatsApp*, *Facebook, Instagram*, and then *Line*. Based on research conducted by *We Are Social*, *YouTube* occupies the first position of the most accessible social media with a percentage of 43%. Followed by *Facebook* with 41%, WhatsApp with 40%, and Instagram with 38% (Kompas, 01/03/18). At least 130 million people in Indonesia, or 49% of the total is social media users (inet.detik.com).

Various data above confirms the important role of the Internet in people's lives today. In addition, social media became one of the virtual world content of the most accessible and popular with Internet users. With it, a person needs to communicate, access information, and entertainment can be met despite being away from the crowds. The majority of teens are Internet users also use the Internet, especially social media as a lifestyle as well as their digital literacy. They tend to prefer to learn through a variety of internet and social media content autodidact than direct learning, both formal and informal school in various courses and training. Including in terms of learning the science of religion.

This thing is a challenge and an opportunity for the missionary movement. The access number of social media, which in this case is *YouTube*, using it not only for entertainment but also to learn and learn new information. At least 86% said access to *YouTube* to learn new information. This makes *YouTube* gradually replace the television in the home space of Indonesian society. No wonder, when the millennial more familiar with content and creators on *YouTube* compared to artists on television. This also makes them much fond of the content-creator on *YouTube*.

Unrestricted access and disposition of interest into one of the reasons they chose *YouTube*. When accessing the Internet, they also can not be constrained by various regulations. Therefore, it becomes the responsibility of educators and preachers to begin taking advantage of the existing media in order to provide a counter-narrative on the various of false issues (hoax) and full of hatred concerning SARA (racism, religion, ethnics, and inter-groups) and provide true learning religion.

In this article, the author tries to look at the potential use of *YouTube* as a medium of *da'wah*, especially in the realm of interfaith relations. Narratives that spread on *YouTube* does little that lead to radicalism and even terrorism. Therefore, a variety of content such as Daqu Movie, Movie Maker Muslim (FMM Studios), NU Channel, Islam Channel, Lampu Islam, Al Bahjah TV, and others began to appear. However, whether the content is as expected, both the content and the enthusiasm of the audience? So it necessary cooperation with the parties content-creator of other famous as one of the options in deploying counter-narratives and messages of peace?

2   Method

The era of globalization that began in the late 19th and early 20th centuries give much of an impact in the development of human culture and way of life [1]. Exchange of culture,

economics, science, ideology, and requires information that today is hard to avoid contact with others. In fact, exchange and interaction is becoming a man needs and society needs to exist and survive [2]. Without it, people will only be in a primitive circle and the community are in danger of extinction gradually.

According to Ting-Toomey, interactions that occur more quickly with the help of technology and media. Every day, humans will be faced with a situation must be met by those who differ with various different backgrounds[3]. Various interactions can not be avoided. On the contrary, this interaction should be more open way humans with the outside world. Therefore, interpersonal communication, inter-community and inter-culture are both needed in minimizing various friction between us "us" and they are "the others"[4], [5]. According to him, the process of intercultural communication should begin with an introduction. The introduction of an active attitude from both sides against each other's identity. This process is followed by the encounter value and orientation of each of the parties either through verbal communication and non-verbal [3], [6]. This is called Hasan al-Banna as the *at-ta'aruf* 'knowing each others' [6].

In that phase, there will be a lot of contact between two different cultures and cause various conflict management along. Various common words can be gained from understanding each group of identity and the identity of other groups (*at-tafahum*)[6]. The climax, will create cross-cultural adaptability, even the transformation of identity and competence among the community (*at-ta'awun*) [3], [6]. The creativity in addressing the cultural contacts also have an important role in the Islamic *da'wah*. *Da'wah* is an activity appeals to the way of God or Islam[7]. *Da'wah* is not limited to only such active activities such as calling and inviting, but also to passive activities such as face representation of Islam and the values of goodness in it. According to Zaidan [7], the content of *da'wah* varies. Starting from the understanding of Islam, rukun, privileges, laws contained in it, and the various goals of sharia in Islam.

The *da'wah* material is often interpreted to be delivered in oral form only. In fact, the call has a broader scope. Islamic Sharia holistic and comprehensive (*syumuly*) can not be understood only by intermediaries oral and gives examples only. They need to be a more concrete action than just verbal. There are at least three ways in delivering *da'wah*. *First*, is the delivery of orally which is the majority way of preaching. *Second*, is the submission to the actions and deeds. *Third*, is the delivery of behavior (*siirah*) of preachers itself [7]. Second and third forms are a representation of the values of Islam which is reflected in the self-preacher and has a significant influence.

Da'wah through preacher's behavior and morality, according to Zaidan, became one of the most important factors in the success of *da'wah*. With morality and noble behavior, people in the vicinity will be interested in the personal preacher is nothing but a manifestation of Islam in daily life[7]. *Da'wah* in this way need to consider two main aspects, both are the good behavior (*chusnu-l khuluqi*) and a harmony between actions and words that told[7]. Without them, Da'wah through *siirah Chasanah* can not produce results, even it can give a bad representation of Islam itself.

Another important point in preaching is the use of media. In this digital era, *da'wah* should also use digital media and the Internet. It is a demand because more than half the Earth's population is familiar with life in the virtual world. In fact, as noted above, they are surfing in the world not only for entertainment but also to learn and seek information. The children and millennial adolescents have their own tendency in religious study. They would rather see the various recitals *YouTube* channel than to attend majlis recitation. In addition to not have to go far, the video on *YouTube* is also more efficient and can be played anywhere and repetitive.

Unfortunately, there is little material on *YouTube da'wah* instead contain radical teachings and linked to terrorism, so that would damage the image of Islam itself and plunges the young generation towards deviant Islamic teachings.

Therefore, in this paper, the author tries to look at the content-creator role in the Islamic da'wah. Da'wah that they do can be *da'wah* by word, by deeds, or by *siirah Chasanah*. The aim is to see how many *YouTube* viewers liked the show of da'wah and find out model of da'wah that fits the millennial generation in this digital era.

3 Results and Discussion

One of the characteristics of the millennial generation teenagers are not able to concentrate for long periods. According to dr. Rizki EDMI Edison, Ph.D. of UHAMKA (suara.com/10/9/2016), the ability of adolescents and children at this time to concentrate only on the first 20 minutes. That much is not understood by the teachers so that it remains focused on a presentation with time. They also do not like to be restrained, and always want things that are fun (fun). With the help of social media like *Instagram, Whatsapp, Facebook*, and *YouTube*, they are largely self-taught from a variety of social media. Survey has shown that about 86% of Indonesia's population of productive age more access to television to get information in addition to entertainment. It can be seen from the data below:

Table 1. Persentase Penduduk Berumur 10 Tahun ke Atas yang Mengakses Media selama Seminggu Terakhir Menurut Kelompok Umur dan Jenis Media, 2015

Kelompok Umur (Tahun)	Jenis Media			
	Mendengarkan Radio	Menonton Televisi	Membaca Surat Kabar/Majalah	Membaca Artikel/ Berita Elektronik
(1)	(2)	(3)	(4)	(5)
10 - 19	4,33	93,42	9,22	31,93
20 - 29	6,81	92,45	15,29	28,62
30 - 39	7,69	92,83	15,65	17,48
40 - 49	8,54	92,23	15,61	11,20
50 - 59	10,45	91,20	14,10	6,88
60 +	10,27	82,30	7,16	2,19
Jumlah	**7,54**	**91,47**	**13,11**	**18,89**

Sumber: BPS, Susenas MSBP 2015

From the above data it can be seen that watching TV is the main favorite for the people of Indonesia in obtaining information. This is consistent with findings Smithikrai [8] states that it is easier to provide information to television shows, movies, or video for use in conveying the message of two roads, both are audio and visual. In fact, feelings and emotions can also be transferred via videos. The position of the television in the family room also began to shift. *YouTube* role gradually familiar in the living room of Indonesia. They use *YouTube* for

various purposes such as looking for entertainment, looking for tutorials, listen to songs, listening to lectures, and looking for news.

The growing role of *YouTube* for the youth generation milennial make it have a strategic position. When the first television channel and the performers on television widely known by the public, but does not currently apply the same again. The teens from milennial generation more familiar with the influencers and content-creator of *YouTube* is often witnessed. Therefore, it is not surprising that the Indonesian content-creator like Ria Ricis and Atta Halilintar that have an audience share of adolescence (14-24 years) have more than 10 million subscribers. It is different when compared to content-creator who has a share of productive age and a certain segment (25-35 years) as Tim2One and Cameo Project, which did not reach 1 million subscribers despite having first foray into *YouTube*.

The teens milennial also in the position of needing a figure in their daily lives. The content-creator and influencers are scattered on *YouTube* that often they refer indirectly affect the mindset, attitude, and behavior. Little by little they make the influencers as a role model in their lives. It is indeed one of the challenges for the world of *da'wah* and Islamic education. Calls on the kindness difficult because the figure that most affect teenagers is a figure that is likely to have the mindset of a typical teenager, free and loose. They showed a lot of rough style of speech, chatter less appropriate to their age, lifestyle that is contrary to the norm, and many other negative things. Say like Reza Oktovian, Awkarin, Anya Geraldine, Gofar Hilman, and so forth. Their lifestyle was shown to the audience of *YouTube* and indirectly a role model for their lifestyle from the smoke, said harshly, drinking beer, dating, and so forth.

It is made worse by the wave of digital piety. Digital piety is a movement that appeals to the goodness and kindness shows a variety of actions in cyberspace. Good thing is often misunderstood by the majority of social media users who show piety in cyberspace, but do the opposite in the real world. Therefore, many teenagers who prefer the slogan "I'd rather bad but it is, rather than be a hypocrite like you". However, these challenges are not necessarily close the road preaching in cyberspace. If we thorough, this challenge can be utilized as a new opportunity of preaching. The teenagers are still looking for identity is a floating mass that can be formed with different colors according to what influence it.

As bad messages can spread rapidly in the virtual world, nor with good messages. Internet, including *YouTube* is a vacuum which can be filled with a variety of grades, good or bad. Therefore, it is necessary to provide a counter-narrative to the bad messages in cyberspace. Unfortunately, often the contents which contains a good message and the value of the media and *da'wah* do not have the attractive packaging of the audience (the medium is the message) [9]. The contents are often present in the form of rigid, monotonous, and static, so the teens - who are not able to concentrate long - is not interested in mere glance at the contents are, let alone to watch until the end and absorb the message and virtue in such content.

This deficiency is exploited by some parties less liable to give answers to the drying up of religious literacy in the digital world. They made simple with the contents of media that appeal to teenagers. No doubt, they are looking for information and learning about religious doctrine through the media. Although their purpose is to spread the values of good, but often the message delivered incomplete and less moderate. As a result, teenagers who watch and minimal experience of the teachings of Islam would potentially huge exposure to radicalism, fundamentalism, fanaticism, and even terrorism.

This has become a big chore for Islamic preachers in spreading the message and example of moderate Islam and Islam which become *rahmatan lil Alamin*. Various da'wah contents that distorted can indirectly indicate the representation of Islam closely with radicalism and even terrorism. As is often pointed out in recent years is quite difficult for the Muslims

(especially when they are a minority) to come out of the stigma of radicalism and terrorism. This is a form of success of the parties who are not responsible in spreading their negative messages. This negative message not only have a negative impact on intra-Islamic relations, but also have a negative impact on relations between Islam and other religions.

Religious fanaticism and the phenomenon of a single truth also increasingly emerging. Yahya [10] in his research ahead of presidential elections, fanaticism in Indonesia has increased with the role of social media, including *YouTube*. The waves are such that make a lot of the perception of other religions to Islam deteriorated. Islamic image represented tend to be closed, exclusive, and fanatical in one group and blamed a different class with them, although both embrace the same religion. Unique algorithms on *YouTube* also make the teens terspectacle traps in accordance with the wishes and preferences of them. The room encounter with other community groups are limited. If not coupled with content that brings a positive narrative, then the teens will only become clans radicals and fundamentalists in the future.

Therefore, some parties try to use one strategy in preaching and spreading the positive messages with *YouTube* media. Because the media used is often less attractive, it needs extra effort in spreading and attracting teenagers milennial to watch it. After watching, expected good variety of messages and experiences can be transferred to them in addition to audio and visual transfer. Berk [11] said that the use of the film and video media in learning provides a significant psychological impact to the students. As they watch the movie, voice and picture messages are delivered accompanied by the transfer of feelings and emotions like sad, angry, happy, and much more. Therefore, the emotions of the students who watch will carry over when watching movies that will leave a deep impression on them

Watching movies is also one activity capturing the message as reading. The difference is that reading needs more exercise and a high focus. As for watching, it takes little effort and focus and do not need to exercise. Therefore, a child will more quickly intervening recognize how to watch the movie before learning to read words [12]. Reading involves a lot of cognitive works of the students Themselves. In reading, students are required to undergo the process of seeing, recognizing letters, paying attention, understanding the meaning, absorbing and processing the Obtained meaning, and saving it. At a later, when it is required, they are Also required to use the memory back or memorizing [13]. Thus, reading Becomes one of the activities that can have a significant impact in the development of student's knowledge, rationally and empirically.

Although only watch involves less effort and does not need a lot of study and practice, does not mean watching the skill does not involve; the resulting from the process of reading. According to Berk [11], there are at least 20 potentials generated when the students learn to use the medium of films such as Easily gain the attention of students, indirectly requires students to focus, givingstudents the opportunity to use Reviews their imagination, improve student's memory, Facilitate the absorption message delivered, and the make learning more fun and not boring.

As the results Husmiati [14] about the advantages and disadvantages of using the movie as a medium of teaching a history shows that the interest of the most students learn to use the medium of films. They argue that by watching the movie, they were Able to escape from the tedium of monotonous learning of the situation. Also Class Became interesting and varied so as to help students gain an understanding, stimulate Reviews their imagination, concreting things that are abstract, and in the end, Able to provide a better learning outcomes. Watching movies based learning experience, affective and cognitive simultaneously. Affective skills are related to the values and taste, while cognitive relates to how the brain works or mental [15].

Some research has found that studying the theory and abstract concepts that will be Easier to use audio and visual media than using the text media[8].

In teaching, improveing the cognitive abilities in learning is one of the factors that support the success of learners. Cognitive abilities in self-learners can be stimulated through five stages: a) choosing the suitable words in the process of formation of verbal memory; b) selecting the suitable images in formation process of visual memory; c) set the suitable words in the verbal process; d) set the suitable images in the visual process models; e) the integration between verbal and visual representations as a form of units of knowledge [16].

In cognitive psychology, knowledge is divided into four categories. The four categories are the factual knowledge, conceptual knowledge, procedural knowledge, and metacognitive knowledge. The first knowledge is closely related to knowledge of terminology, details, and the specific elements such as vocabulary, music notes, and natural resources. Conceptual knowledge is closely related to the process of classification, Categorization, knowledge of general and specific and relevant knowledge of theories, models, and structures [17].

Third knowledge is knowledge about how to do something. This knowledge is closely related to color mixing skill, technique in using the algorithm, the implementation of the laws of physics, and the use of scientific techniques. The fourth knowledge is a comprehensive, cognitive sciences and has Become the consciousness within oneself. This knowledge is closely related to knowledge about strategic knowledge, cognitive tasks, and knowledge of oneself (self-knowledge) [17].

In metacognitive knowledge, a person is Able to identify an issue, analyze it, and then provide a solution to the problem. Differences in problems and background of problems require different emphasis and solutions from one another. Metacognitive intelligence will Appear in such matters. Therefore, it is not wrong if the intelligence or knowledge is Considered to be a combination of knowledge of the situation, condition, and the cultural knowledge [17].

The first attempt was hashtag _CreatorforChange_ movement that launched by _YouTube_ since 2017. This movement is a global movement around the world to voice social changes. According to Shinto Nugroho, Heads of Public Policy and Government Relations Google Indonesia, as quoted by Tekno.kompas (03/10/2017) approximately 70% of young children and adolescents milennial believe that _YouTube_ has a role in shaping the culture. As more than 50% admit that their perspective changed after watching _YouTube_.
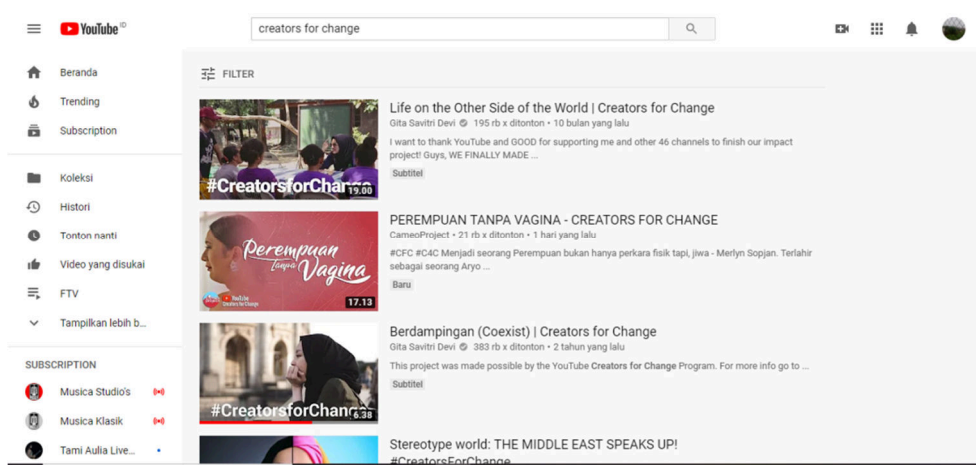
Fig. 1. Creators for change on YouTube

This is what inspired the *YouTube* to make positive impacts in shaping this movement. In Indonesia, the movement is collaborating with two non-governmental organizations (NGO), Ma'arif Institute and the Habibie Center. The indonesia content-creator Cameo Project became an ambassador or a representative of the creators.
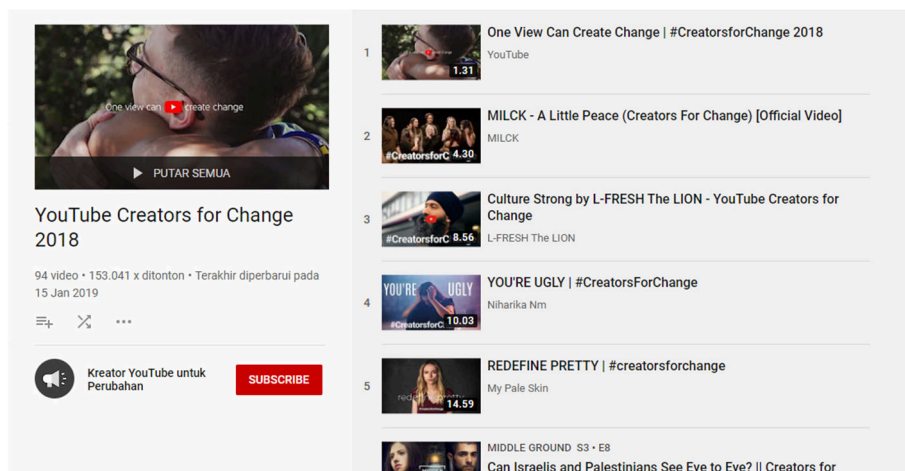

Fig. 2. YouTube Creators for Change

This movement getting a positive responses from the content-creators. There are many famous content-creator in Indonesia who participated in this movement. In addition to channel Cameo Project, there are also channels Film Maker Muslim, Gita Savitri Devi, Duo Harbatah, and Kitabisa.com. In 2018, there were at least 98 videos and counting that use this hashtag. The theme also vary. A variety of social issues ranging from tolerance, strereotyping, body shaming, and diversity become a central issue that is often rolled out. This is one effort to spread positive messages through audio and video.

In terms of viewers, this movement has a broad reach. When you only see from subscribers Cameo Project, they have only 804 thousand subscribers. However, with the merger of the young influencers with subscribers who are also many, interest will be even greater audience. Say like Gita Savitri Devi channel. Indonesian students who were studying in Germany also has many fans. In her *YouTube* channel, she has 721 thousand subscribers. Channel Film Maker Muslim too have the number of subscribers which is quite a lot, which is about 555 thousand subscribers. The Duo Harbatah, which is quite famous channel with comedy sketches have as many as 1.62 million subscribers subscribers. All the calculations of these subscribers have the possibility of a broader audience share.
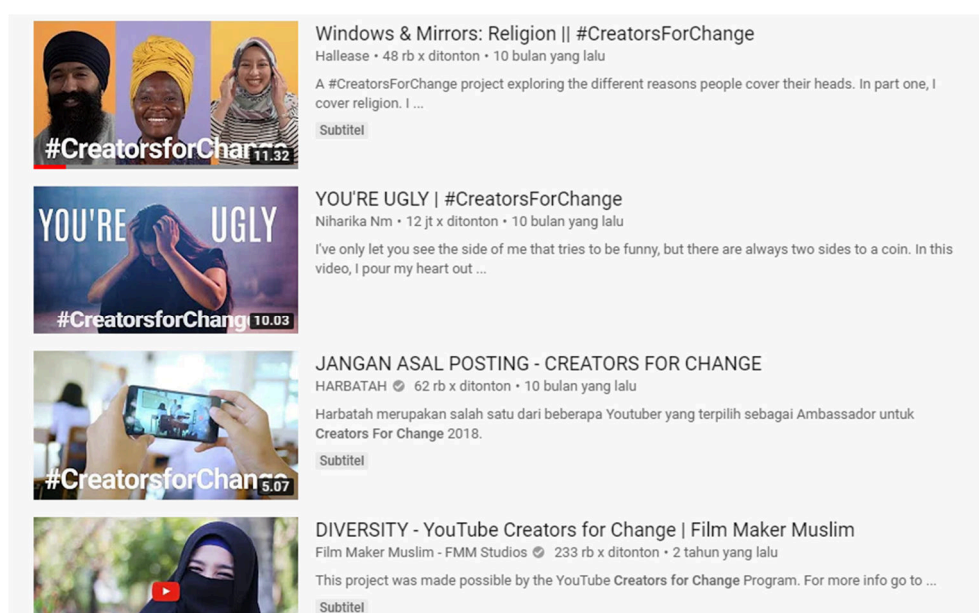

Fig. 3. YouTube Creators for Change

These figures are a positive outcome. This is due to have a lot of contents charged positive message, because the packaging has not considered attractive enough by teens and less intense promotional strategies did not get a draw from netizens. For example, is the channel CISForm (Center for the Study of Islam and Social Transformation). Channel managed by UIN Sunan Kalijaga launched various animations that contain messages of a counter narrative to the narratives of radicalism and fundamentalism. However, a variety of video which was launched in February 2018 has only 845 subscribers and each video only reached about 1000-2000 viewers.

Various videos that have been uploaded also had a message diverse gravity. In the video, entitled "Co-existence" uploaded Gita Savitri Devi for example, tells about the experience of tolerance when Islam became a minority in Germany. The messages in the video proficiency level is to foster a sense of tolerance that is true, good time to be a minority and the current majority. It becomes important for teenagers milennial in Indonesia. Yahya (2018a: 166) also mentions that the mindset of the majority of Muslims in Indonesia is "When Muslims become a majority, then the other will be peaceful religion, on the contrary, when Muslims are a

minority, they are always oppressed". This video has been watched by at least 383 thousand viewers.

One of the highlights is a video uploaded by Channel Comedy Duo Harbatah. In the video, entitled "Islam itu Damai", they tried rolling the questions and statements contain assumptions and accusations that Islam is a religion that is closely related to terrorism. This video comes as a response to the bombing of a church in Surabaya by radical groups in the name of Islam. Various narrative counterpoint of various oblique statements are discussed in the 4-minute video of the.

The second effort is a collaboration with renowned content-creator with moderate religious leaders. Why collaboration? This is due to limited knowledge of the youth will milennial religious leaders who have the mindset of a moderate and appeals to the goodness. Because this time it is pretty much cleric popular among teenagers are those who call on the paradigm jihadist caliphate state, and issues inherent conservatism. With the collaboration with famous *YouTube*rs, then indirectly provides one of the options religious leaders who can address the issues of diversity and multiculturalism wisely. Another advantage is the increased number of video viewers are compared when the religious leaders make their own channel.

For example is Ustadz Maulana Miftah Habiburrahman or better known as Gus Miftah. He did not have a *YouTube* channel specifically with his name. Videos are easily found his lectures are video recorded in recitals forums and so on. In terms of visual quality, the videos are still "amateur" and not interesting to watch. The other thing is the use of the Javanese language in the majority of his lecture forum. This makes the audience the video only in numbers ranging from 200-400 thousand viewers.

The different situation found after Gus Miftah collaborate with Deddy Corbuzier which has 5.84 million subscribers. Some videos that contain heavy issues lightly packed with jokes-jokes are appropriate to the age of the juvenile milennial. The language used is Indonesian with diction that is easily understood by the audience. In one video, entitled "Makan di rumah orang Kafir ?!" for example, they both raised the issue of how to respect other faiths who are fasting or are entertaining guests. It is simple but striking message delivered on the question of how should the relationship between Muslims and non-Muslims in the affairs of entertaining guests.
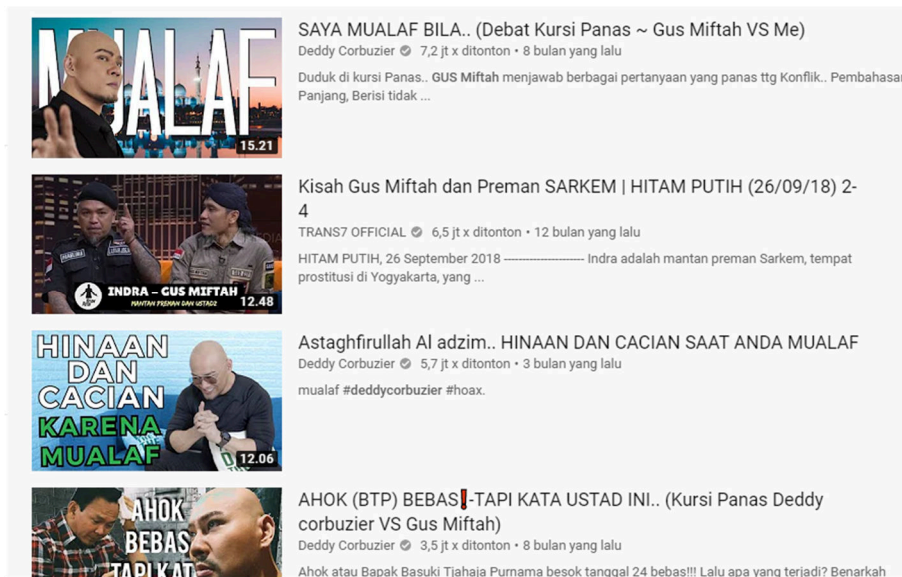
Fig. 4. YouTube Videos

The video has been watched 3.3 million times on *YouTube*. A significant amount compared to videos that contain Gus Miftah lecture only. In fact, one of the video that gets the largest audience is a video about the trip Deddy become converts and how Gus Miftah preached at nightclubs in Yogyakarta. Both videos have been watched 7.2 million times and 6.5 million times. All videos uploaded also have visual side and catching thumbnail *YouTube* audience.
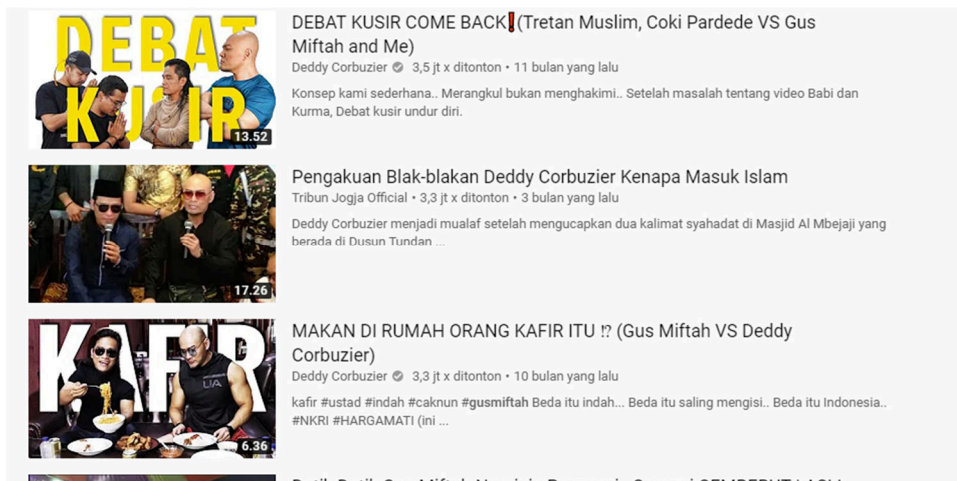

Fig. 5. YouTube Videos

On another occasion, Deddy Corbuzier also invited other religious leaders to collaborate, which is Ust. Wijayanto, Ustadz from Yogyakarta also does not have its own *YouTube* channel. Various of his videos uploaded on *YouTube* are the videos when he was lecturing in various mosques and forums such as the Great Mosque of Trans Studio Bandung, Masjid Campus of UGM, and EVIO Multimedia. Visual display side is not so interesting. No wonder when these videos the highest is only seen as much as 400 thousand times.

When Deddy create videos with Ust. Wijayanto, both *YouTube* channel as well as in the television show that he was guided, "Hitam Putih", the number of viewers increasing quite rapidly. In the video, entitled "Pembawa Acara Hitam Putih Kagir, Jangan ditonton!" for example, has been witnessed by 3.6 million in just 6 months. Videos that contain a fairly provocative title is actually the logical answer of prohibition or halalization when in mua'amalah dan mu'asyarah between Muslims and people of other faiths. Stereotyping that often deployed is limited interaction between humans due to differences in beliefs and religious background of each. In this video, Ust. Wijayanto with light and breezy and interspersed jokes-jokes to try to seat the various statements skewed with positive narratives.
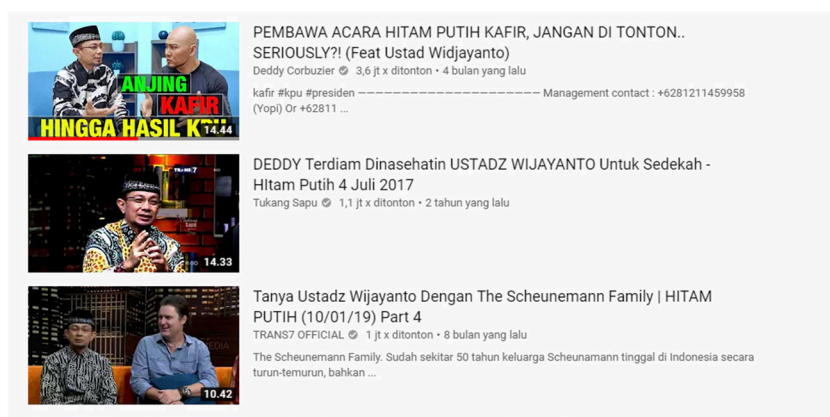

Fig. 6. YouTube Videos

Similar initiatives are conducted by Najwa Shihab. Presenter and journalist also has 3.44 million subscribers on its *YouTube* channel. In addition to discussing social and political issues, Najwa also create a new program entitled "Shihab Shihab". In this program, Najwa Shihab discuss religious issues, including tolerance, interfaith relations, and so forth with her father, Prof. Dr. Quraish Shihab. Prof. Quraish Shihab itself is not a new figure in the world of Islamic education in Indonesia. The 74-year-old expert commentary is very famous in Indonesia for publishing the *Tafsir al-Mishbah*. In addition, there are still about 68 written works in various fields of Islamic religion.

In the videos, Najwa created a question and answer forum (QnA) with Prof. Quraish on various themes that suit a variety of ages. The theme about marriage, tolerance, diversity, preaching prophetic, the politicization of religion, and so forth.Chat that light and brightens into the benefits of this program. In addition to the two of them, Najwa also often invited leaders in the discussions with them as Tantri Kotak when discussing music, Romo Budi when discussing the law say Merry Christmas, and Zaskia Adya Mecca when discussing the wedding and married life.

Najwa Shihab program has been quite successful. It can be seen from the number of viewers who watched the show. Audience range is 100-700 thousand spectators. This is a fairly large number considering the name of Prof. Quraish Shihab were not as famous as the young cleric and slang that are familiar in the minds of the milennial. Thus, it is expected the teens began to know him as well as a variety of positive messages as a representation of Islam rahmatan lil Alamin and not Islam that is close to violence and terrorism.
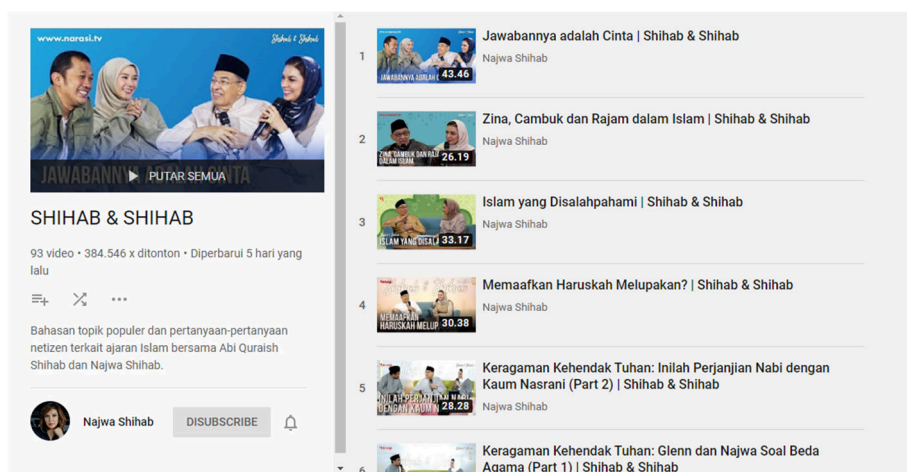

Fig. 7. YouTube Videos Najwa Shihab

Two phenomena in the upper back strengthening theory of da'wah which is not limited to oral and course of action. Da'wah with *Siirah Chasanah* media, especially the scholars and religious leaders who have exclusively religious views is one of the alternative media. A variety of content with the narratives of radicalism and conservatism can be dammed to create a narrative counterpoint on their *YouTube* channel. If it can not create the content yourself filled with the values of Islam, in collaboration with the Content-creator is one attempt to attract the millennial. As known, the millennial often see various impressions with packing (media) used. If not visually appealing, they are not going to watch the show despite having much positive message.

Another thing that the most important is to instill figure into positive role-models for them. As mentioned above, the millennial often fail to look for a good role model for them. They just chose figures that often they see and they saw on *YouTube* and so on. On the other hand, the religious leaders and figures who have moderate way of thinking multiculturalism and prefer *da'wah* offline and do not have a *YouTube* channel. Even if the there is a video on *YouTube*, lecture recording limited only by the visual quality is less attractive to the millennial.

4   Conclusion

The development of digital media like a double-edged knife. On the one hand it can be utilized to spread positive values. However, on the other hand, it had a great potential for spreading bad influence, especially to the millennial generation. Those who are in the process

of self requires a figure to be a role model in their lives. During this time, various Islamic Da'wah which is moderate are limited to offline movements or simply use the traditional way. In fact, millennials have a tendency to get closer to the virtual world than the real world. This raises the narratives that they get and being a role model is a wild narrative. Particularly in the realm of religious education, religious narrative that they get it from various narratives inherent conservatism and radicalism.

Two solutions offered is the most feasible solution. Counter narratives presented in the form of videos on *YouTube* may not necessarily be effective solution. It needs a strategy in the formation of the packaging, the media, even the figures involved. The Creator for Change Movement, for example, involved the content-creator of the millennial generation that understands the tastes of the millennial audience. Neither the movement collaboration with renowned content-creator. It is one of the efforts in introducing the figure and moderate religious leaders and called on tolerance, mutual respect, and mutual doing good. In fact, one of the hopes of the future is that if the content-creator with subsribers are many, such as Ria Ricis, Atta Halilintar and so it collaborates with community leaders to discuss religious and socio-religious issues in Indonesia today.

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