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Syiar Education of Religious Moderation For Millennials Through The *Tik Tok* Application

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Abstrak

Kata Kunci: Syiar; Pendidikan; Moderasi Beragama; Melenial; Aplikasi Tik Tok

Pencegahan radikalisme hendaknya tidak hanya melalui jalur konvensional seperti penyuluhan, ceramah dan melalui kurikulum pada satuan pendidikan di lingkungan Kementerian Agama saja, namun mestinya sudah merambah melalui jalur kontemporer yakni dunia virtual dengan pemanfaatan media-media dan jaringan sosial yang ada dan dengan pendekatan yang lebih diterima oleh kaum melenial seperti aplikasi *Tik Tok*. Tulisan ini mengkaji tentang: 1) Bentuk syiar pendidikan moderasi beragama bagi melenial melalui aplikasi *Tik Tok*; 2) Hambatan syiar pendidikan moderasi beragama melalui aplikasi *Tik Tok* bagi kaum melenial. Metode penelitian yang digunakan adalah *library research*, yaitu penelitian dengan serangkaian kegiatan yang berkenaan dengan metode pengumpulan data pustaka, membaca dan mencatat serta mengolah bahan penelitian. Penelitian pustaka (*library research*) merupakan penelitian yang objeknya dicari dengan berbagai informasi pustaka seperti buku, jurnal ilmiah, majalah, koran, dan dokumen. Pada penelitian ini objek data yang dicari oleh peneliti adalah dengan mencari literatur-literatur yang sesuai dengan permasalahan yang diangkat. Peneliti mencari data dalam menjawab permasalahan yang diangkat dengan membaca berbagai referensi yang sesuai. Penelitian kepustakaan merupakan penelaahan terhadap data-data pustaka yang dapat memberikan solusi atau jawaban terkait dengan masalah yang diteliti. Hasil penelitian menunjukkan bahwa, 1) Bentuk syiar pendidikan moderasi beragama bagi melenial melalui aplikasi *Tik Tok* berupa membuat konten terkait syiar moderasi beragama, 2) Konten yang diunggah diharapkan *FYP (for your page)* sehingga menjangkau pengguna aplikasi *Tik Tok*, dan 3) Hambatan berupa stigma masyarakat yang beranggapan bahwa aplikasi *Tik Tok* hanya memuat konten negatif. Adapun implikasi dari penelitian ini untuk mengubah stigma masyarakat mengenai konten aplikasi *Tik Tok*.

Abstract

Keywords: Syiar; Education; Religious

Prevention of radicalism should not only be through conventional channels such as counseling, lectures and through the curriculum in educational units within the Ministry of Religion, but should have

Moderate; Millennial;
Tik Tok Application

penetrated through contemporary channels, namely the virtual world by utilizing existing media and social networks and with a more acceptable approach. by millennials like the *Tik Tok* app. This paper examines: 1) Forms of broadcasting religious moderation education for millennials through the *Tik Tok* application; 2) Obstacles to spreading religious moderation education through the *Tik Tok* application for millennials. The research method used is library research, namely research with a series of activities related to library data collection methods, reading and recording and processing research materials. Library research (library research) is research in which the object is sought with various library information such as books, scientific journals, magazines, newspapers, and documents. In this study, the data object sought by researchers is to search for literature that is in accordance with the issues raised. Researchers look for data in answering the problems raised by reading various appropriate references. Library research is a review of library data that can provide solutions or answers related to the problem under study. The results showed that, 1) The form of broadcasting religious moderation education for millennials through the *Tik Tok* application is in the form of creating content related to broadcasting religious moderation, 2) The uploaded content is expected to be FYP (for your page) so that it reaches *Tik Tok* application users, and 3) Barriers in the form of the stigma of the community who thinks that the *Tik Tok* application only contains negative content. The implications of this research are to change the community's stigma regarding the content of the *Tik Tok* application.

INTRODUCTION

Indonesia is synonymous as a country that has diversity, it is its own characteristic that has received recognition in the eyes of the world. Indonesia's diversity can not only be seen from aspects of culture, ethnicity, ethnicity, race, or language, but also from aspects of beliefs that are believed. Indonesia has even been known as a country with a large number of religions adopted by its population. As is known, there are 6 religions that have received recognition in Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism.

Referring to data from the official website of the Republic of Indonesia, it is noted that the composition of Indonesia's population based on religion consists of 87.2 percent Islam, 6.9 percent Protestant, 2.9 percent Catholic, 1.7 percent Hindu, 0.7 percent Buddhist, and 0.05 percent Confucian (Indonesian Information Portal, 2020). In addition, there is also a minority of the population who adhere to local beliefs. This religious diversity is one of the reasons that makes Indonesia dubbed as a *plural society*, where such conditions need to be addressed wisely.

Indonesia with plural conditions makes the implementation of religious tolerance so crucial. Islam itself, as the majority religion, has taught about tolerance long before. *The Prophet Sallallahu 'Alaihi Wa Sallam* and the Companions have become examples of tolerance, so that tolerance in Islam is no longer a

contemporary problem but a classic problem. However, tolerance referred to within certain limits, is not absolute because Muslims have creeds.

In essence, religious differences are not a barrier to living in harmony when interpreted properly as in the context of *Bhinneka Tunggal Ika*. Differences in religious backgrounds are expected to make Indonesian residents understand each other's positions. Ealesia (2019) in Anjani & Busro (2023) revealed that the *minoritas* group should not intimidate the majority group but respect each other so that disputes do not occur (Anjani & Busro, 2023), such an attitude is part of religious tolerance.

However, reality shows that inter-religious conflicts occur in Indonesia. Engkizar et al revealed that relations between religions are colored by ups and downs, both on a local, regional and national scale (Engkizar et al., 2022). As lately, there has been a potential for intolerance in the community, ranging from cases that are purely due to religious issues (creed) to problems that are occupied by political interests (Umamah, 2021). Some cases of intolerance are quite serious, such as rejection of the construction of places of worship, blasphemy, and persecution of certain religious groups (Parida et al., 2023), these cases in today's digital age can spread through the virtual space of social media and quickly influence public opinion.

One of the triggers for the emergence of intolerance is radicalism, and this needs to be prevented from causing conflict. Efforts to prevent radicalism can be done by implementing the values of religious moderation. Religious moderation should be campaigned not only through conventional channels such as counseling, lectures, or through curricula in educational units within the Ministry of Religious Affairs, but should have penetrated through contemporary channels, namely the virtual world with the use of existing media and social networks. Halimatussa'diyah (2020) in Hamdi et al (2021) states that social media algorithms contribute to the development of homogeneity so that people become unfamiliar with differences and are not trained to see problems from various aspects. The view of exclusivity that emerges from the barriers of the digital space is increasingly fertile with the steps of moderate Islamic shiar in the digital space. Although, moderation has a large proportion, the nature of participation in the digital space is less (Hamdi et al., 2021).

Therefore, religious moderation must be campaigned massively on social media, in order to narrow the space for disseminators of radicalism. Syiar religious moderation is very important to be obtained by all levels of society, especially young people, in this case *melenials*, because in the digital era *melenials* can be more easily influenced by radicalism. This is based on social media whose users are more than among young people, such as the millennial generation.

The Tik Tok Social Media application is becoming one of the most popular among the melenial generation. As quoted from Batoebara that based on data from Google Trends, *Tik Tok* is observed to be loved by young Southeast Asians (Batoebara, 2020). The *Tik Tok* application based on downloads from the Play store itself shows a figure of more than 500 million. This is a potential that can be utilized in conducting religious moderation education.

The background mentioned above became the author's basis for conducting a research entitled "Syiar Education of Religious Moderation for Millennials through *the Tik Tok Application*".

RESEARCH METHODS

The research method used is *library research*, which is research with a series of activities related to library data collection methods, reading and recording and processing research materials. Library research is research whose object is sought with various library information such as books, scientific journals, magazines, newspapers, and documents. In this study, the object of data sought by researchers is to find literature that is in accordance with the problems raised. Researchers look for data in answering the problems raised by reading various appropriate references. Literature research is a review of library data that can provide solutions or answers related to the problem under study.

RESULTS AND DISCUSSION

Syiar Form of Religious Moderation Education for Melenials Through the Tik Tok Application

Moderation comes from the Latin *moderatio*, which means moderation (not excessive and not lacking) (Ministry of Religious Affairs of the Republic of Indonesia, 2019). While the term religious moderation is a combination of two words, namely moderation and *religious*. This term indicates the meaning of "a mindset, attitude, and practice in carrying out religious teachings that do not contain violence and that avoids impoliteness and exaggeration" (Zulkipli et al., 2022). More simply, Muhtarom (2020) in Shamsyria & Ardi (2022) defines that religious moderation is a way of looking at responding to differences, for example, the implication is that understanding religious teachings is not excessive and not extreme (Shamsyria & Ardi, 2022). When referring to the religious moderation book launched by the Ministry of Religious Affairs, religious moderation is understood as a way of view, attitude, and behavior always taking a position in the middle, always acting fairly, and not extreme in religion (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Some of these definitions are in line with showing that religious moderation is a way of looking at dealing with various religious differences, the perspective in question is middle, not exaggerated and not underestimated. It is essentially a feature of religion, or a trait inherent in religion.

Therefore, it is certain that someone who studies religion correctly will not fall into extreme attitudes in religion.

Religious moderation is an effective solution to deal with various social conflicts in Indonesia, not only conflicts between religious communities, but other social conflicts that threaten the unity and unity of the Indonesian nation. Therefore, it is very necessary to instill the values of religious moderation, especially for millennials (Hidayat & Rahman, 2022). Conscious and planned efforts in campaigning for religious moderation for millennials are categorized as religious moderation education syiar.

Technological developments demand carefully to voice the right and appropriate content for the digital society which in fact is the millennial generation (Hefni, 2020), in this case the *Tik Tok* Application is the right and appropriate platform to be used as a forum in campaigning for religious moderation targeting millennials. This idea is based on many *Tik Tok* App users from millennials. As mentioned by Batat (2021) in Silalahi (2022) that the *Tik Tok* Application is one of the most popular digital media among millennials (Silalahi, 2022).

The *Tik Tok* application since its presence has indeed received a warm welcome from the public in general, and its interest continues to increase from time to time in various countries, including Indonesia. Strengthening this statement, Pertiwi (2020) in Dewa & Safitri (2021) revealed that in August 2020 the *Tik Tok* Application was named the best-selling Application with a number of downloads of 63.3 million both on the Apple Store and Play Store, and Indonesia became the country that downloaded the Application the most, amounting to 11% of the total downloads of the *Tik Tok* Application (Dewa & Safitri, 2021). Even viewed as a whole, based on the Social Apps report from *Business of Apps*, it notes that in 2022 the platform that experienced the most user growth fell to the *Tik Tok* App with user growth of 32 percent, adding 389 million users (Business of Apps, 2023).

Bohang (2018) in Aji & Setiadi (2020) revealed that the *Tik Tok* Application is a social network and music video platform from China which was launched in early September 2016 (Aji & Setiyadi, 2020). This creative social media platform used to promote content in the form of short-videos is able to connect everyone based on user behavior (Maharani, 2023). *Tik Tok* users can upload various kinds of videos with many interesting features lasting 15 minutes. The availability of a variety of interesting features in the *Tik Tok* Application makes this Application increasingly popular among millennials, therefore religious moderation education will be very profitable if launched through the *Tik Tok* platform in the form of content in the form of videos.

Based on the results of exploring literature data, it was found that there are several contents on *Tik Tok* social media that contain education about religious moderation. This is as revealed by Maharani in the results of the analysis of specific religious moderation content on positive narratives, finding that positive religious moderation content is present in various forms of video substance with campaign nuances and the idea of religious moderation. The content in the top videos is categorized into 3 categories, namely: religious moderation content created to fulfill school or college assignments, religious moderation content for competition

purposes, and content specifically made to preach and spread the idea of religious moderation (Maharani, 2023).

Based on the results of direct virtual analysis through the *Tik Tok App*, reality shows that it is true that there has been a religious moderation education in the *Tik Tok Application* room in the form of video content, but the number is not optimal. The *explore tab* with the keyword "religious moderation" displays a number of video content. Religious moderation content published by a student for the purpose of fulfilling course assignments seems to occupy the top position. Here's what the content looks like.



Figure 1: Religious Moderation Content

While in the user section there are several special accounts using the element of the moderation account name. Furthermore, searches on specific hashtag sections containing elements of the use of the word moderation there are 110 hashtags. The number is quite large, but the amount is an accumulation of pro content and counter content against religious moderation. A portion of the hashtag search results, the researchers show in figure 2.



Figure 2: Display of Hashtag Search Results with The Keyword "Religious Moderation"

The search results revealed the fact that content containing rejection of religious moderation also took a position in the *Tik Tok social media space* to compete with religious moderation education content which was still not optimal. Strengthening the findings, Maharani's analysis found that the positive narrative content of religious moderation is only about 0.3 percentage of the negative narrative content that voices rejection of religious moderation (Maharani, 2023). Similarly, Pratiwi et al revealed that religious moderation campaigns on the *explore tab display of Tik Tok and Instagram social media when compared, it will be found that more users publish the idea of religious moderation on Instagram than Tik Tok* (Pratiwi et al., 2021).

Seeing this phenomenon, the religious moderation education that has previously been campaigned by some circles through the *Tik Tok Application* in the form of creating video content needs to continue to increase. The effort that can be made so that content gets a lot of attention, especially from millennials is to present content that has appeal.

Meanwhile, the reality of some religious moderation education content that is currently appearing on *Tik Tok* seems to get a quiet response from millennials. As seen in the content below.

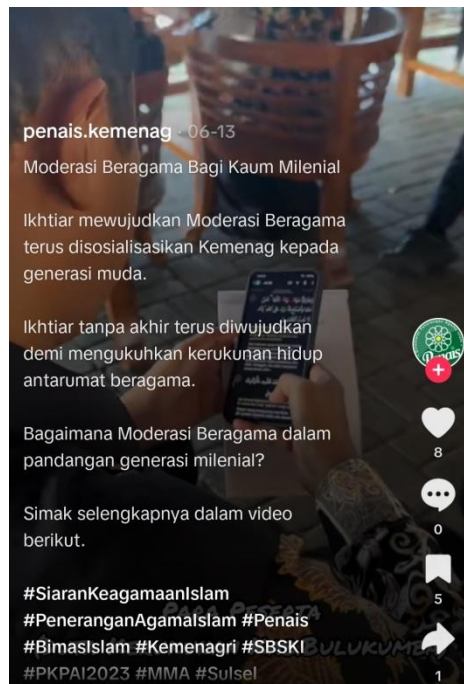


Figure 3: Religious Moderation Content is Quiet from Millennial Response

The screen capture above shows that the content did not get much response, evidenced by the lack of *likes*, *comments*, *saves*, and *shares*. This can be affected by video quality. Uploaded videos that are packaged creatively and have benefits will be of quality and have appeal, then get a lot of *views*. If such conditions occur, it will open the way for content to become FYP. FYP is the language that *Tik Tok* uses for viral content.

FYP stands for *For Your Page*. This term relates to the column "*For You*" on the homepage or front page of the *Tik Tok* Application (Luthan & Putri, 2021). The front page displays videos tailored to user preferences and interests (Olivia et al., 2023). If *Tik Tok* users have FYP video content, the number of followers will automatically increase (Soraya & Kartika, 2021). Unlike other application systems, the *Tik Tok* application does not need to be famous or have many followers first so that content can be FYP. Every user of the *Tik Tok Application* has the same opportunity, as long as it is packaged as attractive as possible, it will open the way for FYP content.

Therefore, the uploaded video content is expected to enter FYP so that it can reach more *Tik Tok Application* users. To enter FYP, here are some aspects that need to be considered by religious moderation education content creators:

1. Maximize video quality

In order to enter FYP, the video must be of high quality. Clarity, *camera angle*, and *background* are parts that determine video quality (Nurhayati & Islam, 2022).

2. Use of *Hashtags*

Hadley & Chapman (2012) in Delicia & Paramita (2022) mentioned that using *hashtags* is one way for videos to appear on other users' FYP pages. By using *hashtags* a video can appear on the search page. The use of *hashtags* must be relevant to be easily found on search pages (Delicia & Paramita, 2022). *Hashtags* that are often used are *#FYP hashtags*.

3. Be consistent with creativity

There are many challenges in creating good content to be in demand by many viewers, but content creators must strive to maintain creativity and seek inspiration from FYP content (Agistiani et al., 2023). In this case, it is necessary to sort out the FYP content that you want to use as inspiration.

Barriers to Religious Moderation Education Through the *TikTok* Application for Millennials

Based on the results of data exploration, it was found that the obstacle in conducting religious moderation education for millennials through *the Tik Tok platform is the public stigma that the Tik Tok application only contains negative content*.

The bad stigma of the community towards the *Tik Tok Application is not without reason*, Deriyanto & Qorib in their research entitled *Student Perceptions of Thribhuwana Tungga Dewi Malang University towards the use of the Tik Tok Application*, found that the perceptions obtained from students are not only positive but also negative perceptions. Dissatisfaction with the security of the *Tik Tok application due to a poor ban system* makes this application can easily load negative content. Negative perceptions are also associated with the motives of *Tik Tok users*, motives themselves are certain goals. Gaining popularity is often one of the goals of *Tik Tok users*, so something negative or vulgar is often done in order to get views and shares (Deriyanto & Qorib, 2018). From the results of the study, it can be understood that the bad experience of the *Tik Tok application* itself is the reason some people give a negative stigma.

People consider the function of the *Tik Tok* application only for negative things such as making videos swaying, then *uploaded* for the sake of popularity and pleasure without considering shame. No wonder there is such an assumption because the *Tik Tok* application is indeed quite identical to videos, songs, and music. People who are against using the *Tik Tok* application often come from among parents. If among young people it is loved, among the elderly it is just the opposite. This was triggered because of the rampant abuse of the *Tik Tok application* which damaged the morals of the younger generation.

However, basically social media applications will certainly have a negative impact on their users, there are two impacts given, if used properly, it will certainly have a positive impact, namely through the benefits provided to the application (Aqilah et al., 2023), and vice versa. Likewise with the *Tik Tok* application, control remains in the hands of its users, will be useful if appropriate, and will harm if misused.

Tik Tok as a popular application today that has been downloaded more than 500 million with various interesting features is actually a media that has considerable success potential to internalize the values of religious moderation

among millennials. So that the bad stigma that *Tik Tok only contains negative content needs to be eliminated because if society, especially among parents, continues to give negative stigma to the Tik Tok application*, it becomes an obstacle in religious moderation education for millenials.

CONCLUSION

The variety of interesting features *in the Tik Tok Application makes it increasingly popular among millennials, therefore religious moderation education will be very profitable if launched through the Tik Tok platform* in the form of a video. There has been a number of religious moderation education content in the *Tik Tok Application* space, but with a number that is not optimal. Therefore, content related to religious moderation education needs to continue to increase and is expected to enter FYP (*For Your Page*) so that it reaches more *Tik Tok Application users*. Maximizing video quality, using *hashtags*, and being consistent with creativity are things that need to be considered by religious moderation education actors so that the uploaded content can enter FYP.

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