

DELIVERY OF MODERATE, EDUCATIONAL, AND PERSUASIVE DAKWAH FOR PEOPLE WITH SPECIAL NEEDS IN SOCIAL MEDIA, TELEVISION, AND LIBRARY AS A FORM OF RELIGIOUS MODERATION

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Abstract - Today, Muslims in various countries are hit by various trials on the issue of radicalism which have tarnished their reputation Islam, although issues of radicalism and violence tend to be caused by certain individuals or groups. This caseistic radicalism tends to be generalized by parties who are not responsible for the purpose of damaging the good name of Islam, even though Islam is the religion of Rahmatan Lil Alamin. The issue of radicalism for Islam tends to go global due to advances in digital-based communication and information technology. Therefore, it is necessary to deliver da'wah that is moderate, educative, and persuasive that soothes Muslims in particular and non-Muslims in general because they feel they don't harassed, so Islam as Rahmatan Lil Alamin.

Keywords: *Dakwah; Social Media; Religious Moderation*

1. Introduction

Today the world is hit by the rapid flow of communication and information in the world digital era. The digital era is also known as the third millennium and the era of revolution the fourth volume of industry (Four Point Zero), and has also entered the "Five era Point Zero" with the characteristics of a global society, and the characteristics of generation is the millennial generation. As a result, it affects the mindset, behavior and habits of the people.

Moderate, educative, and persuasive da'wah delivery to Islamic society in particular has implications for tolerance and Islamic harmony religious communities and inter-religious communities, especially in Indonesia, because non-Muslim communities feel they are not harassed and humiliated, so that gave birth to a model of religious moderation that is full of understanding, cooperative, collaborative, and communicative among Muslims and non-Muslims for the sake of to maintain national unity and integrity based on Pancasila and 1945 Constitution (Hadis, 2022).

Delivery of Islamic teachings in a moderate, educative, and effective manner persuasion is in line with the teachings of Makassar Bugis Culture and Philosophy, namely in talking or communicating with others and in behaving and behave with people must be a commitment to a culture of courtesy and Pangadereng or Makkiade

culture, in Bugis Language and Culture, so that create peace, harmony, and harmony in society and religion (Baco, 2019).

The marginalization of local Bugis Makassar culture which is full of eastern customs in the form of courtesy and ethics in speaking, acting, and behaving (Mattulada, 2009) due to acculturation of culture from the West in today's digital era,, who tend to be liberal, secular, and justify all kinds of ways for the sake of achieve goals, have implications for the chaotic life in religion, nation and state in the Unitary State of the Republic of Indonesia (Hadis, 2022). As a result, our democratic system leads to a democracy that is far from the guided democracy system and the Pancasila democratic system (Widodo, in Hariyadi, 2022).

Therefore, in order to save the morale of the millennial generation who The number of people who experience moral decadence is increasing day by day due to the influence of understanding of liberalism and secularism, then the role of the preachers, educators and teachers (teachers and lecturers, especially teachers and education lecturers religion), educational leaders, community leaders, statesmen who religious leaders, leaders of religious organizations, scholars, parents, and various components of the nation are expected to provide enlightenment through re-education and revitalization of the practice of the noble values written in the Pancasila and local cultural values that are very relevant to the teachings of Religion Islam in particular and the teachings of other religions in general. In addition, the role of women in the formation of national character, also determines (Sukesi, 2011:1).

An example of local values is the importance of “*Siri Napacce*” in Bugis culture Makassar” which is a guide in thinking, acting and behaving prevents us from speaking, not thinking, not acting, and not negative behavior that harms self, family, community, nation and country and religion, so that we still have a culture of shame (Siri in culture Makassar Bugis). All local cultures in Indonesia guide their people to speak, think, behave and behave positively towards others (Mattulada, 2009).

One of the national figures who plays a very important role in providing enlightenment to the millennial generation is religious leaders or the Alim Ulama consisting of the following: Dai, Ustadz, Habaib, Habib, Kyai/Anregurutta, and para lecturers and teachers of Islamic Religious Education through Convergent Da'wah, including; manual method or pulpit method with digital methods through social media, to neutralize and combat harmful social media content morals, attitudes, and behavior of the millennial generation in particular, and society at large in general, and people with special needs in particular. This matter requires good social and communication skills (Rusmayadi and Herman, 2019: 159). This is the focus of the study of the contents of this article, namely: "How is the Moderate, Educative, and Persuasive Da'wah Delivery?" for People with Special Needs on Social Media, Television, and the Pulpit as a Form of Religious Moderation?"

2. Moderate, Educative, and Persuasive Da'wah Delivery on Social Media For People with Special Needs

The delivery of da'wah in today's digital era is still colored by two things: the dominant model, namely the pulpit or podium-based da'wah model and social media-based model, namely the delivery of da'wah messages about the content of teachings Al-Qur'an and As-Sunnah Hadith of the Prophet Muhammad SAW through the media social media in the form of: WhatsApp (WA), Facebook, Instagram, Twitter, Tiktok, Youtube, Line and Tumbir, Pinterest, Telegram, Reddit, Snapchat, LinkedIn and Facebook Messengers. All these digital and online-based social media can be accessed as an accurate and objective da'wah media in convey da'wah messages about the contents of the teachings of the Qur'an and As-Sunnah Hadith Rasulullah Muhammad SAW, because social media is an electronic media audio-visual ones.

Various online and digital-based social media that have been mentioned one by one above, but the virtual world community or Indonesia generally uses social media types, namely: WhatsApp, Facebook, Instagram, Twitter, Youtube and Tiktok. Therefore, the trend of interest and the pleasures of the virtual world community should also be a concern in make digital-based online social media as a forum or media for deliver da'wah messages accurately, efficiently, and effectively. Apart from media social media that are commonly used as promotional advertising messages, media education, information media, and media for the message of da'wah mentioned above by Indonesian netizens, television as an audio-visual electronic media, also is an efficient, effective and accurate medium in conveying information da'wah messages based on digital and online to the public in general and people with special needs in particular.

Moderate, educative, and persuasive da'wah delivery on social media online and digital-based to the general public and people with special needs in particular, the problem of "Content" da'wah must attract the attention and interest of the netizens or the user community cyberspace, so that the message of da'wah delivered by the Dai or Muballigh as a clerical community becomes meaningful and inherent in Islam the minds and hearts of the natizens, which in the end will practice the contents of the da'wah messages in life in the family, school and community campus, workplace, and in the community.

On the other hand, the delivery of moderate, educative and persuasive da'wah is online and digital-based social media to the general public and people with special needs in particular, the problem of "Content" da'wah must, do not order to criticize, blame, harass, and justifies that non-Muslims are infidels, so that need to be Islamized, this is a model of da'wah in the form of religious moderation. Thing This is in line with the Word of God in the Qur'an al-Qarim, which reads: "Lakum Dinukum Waliyadin", which means: "For me my religion and for you" your religion" (Surah Al Kafirun, verse 6). So the conclusion is that da'wah delivered must be gentle or not extreme, respect and respect adherents of other religions, and da'wah is to educate the ummah and persuading not forcing, this is what is meant by conveying a message da'wah in a moderate, educative, and persuasive manner.

3. Moderate, Educative, and Persuasive Da'wah Delivery in Television Media for People with Special Needs

The delivery of da'wah in today's digital era, can also be done through audio-visual in the form of television, namely the delivery of da'wah messages about the contents of the teachings Al-Qur'an and As-Sunnah Hadith of the Prophet Muhammad SAW through the media television electronics. The delivery of the television-based da'wah is also sufficient efficient and effective because it can be accessed as an accurate and effective da'wah media objective in conveying da'wah messages about the contents of the teachings of the Qur'an and As-Sunnah Hadith of the Prophet Muhammad SAW to the wider community, especially people with special needs, because television media is a audio-visual electronic media that has a very wide broadcast range wide range, and is also of great interest to viewers, both watchful and audience with special needs.

People in Indonesia are generally still interested in watching television broadcasts, both TVRI broadcasts and broadcasts from various private television stations that are rampant in adults this. Therefore, the tendency of people's interest and pleasure in general and people with special needs in particular, must also become a concern in making digital-based television media as a forum for or media to convey da'wah messages accurately, efficiently, and effectively. In addition to television media, it is commonly used as a media for promotional advertising messages education, and information media mentioned above by the Indonesian people, television media as an audio-visual electronic media, is also a media efficient and effective as well as accurate in conveying the message of da'wah digital-based and online to the public in general and society special needs in particular.

Moderate, educative, and persuasive da'wah delivery in the media online and digital-based television to the general public and people with special needs in particular, the problem of "Content" da'wah must attract the attention and interest of television viewers, so that the message da'wah delivered by the Dai or Muballigh as a community scholars become meaningful and inherent in the minds and hearts of viewers, which in the end will put into practice the contents of the da'wah messages in life in the family environment, school and college, workplace, and in community environment.

On the other hand, the delivery of moderate, educative and persuasive da'wah is online and digital-based television media to the public in general and people with special needs in particular, problems The "content" of da'wah must be, not to criticize, blame, insults, and justifies that the non-Muslim group is a who are infidels, so they need to be converted to Islam, this is a model of da'wah in the form of religious moderation. This is in line with the Word of Allah in the Qur'an Qarim, which reads: "Lakum Dinukum Waliyadin", which means: "For me" My religion and yours your religion" (Surah Al Kafirun, verse 6). So, the conclusion is the da'wah delivered must be gentle or not extreme, respect and respect followers of other religions, and da'wah is educational ummah and persuading not forcing, moreover television is media audio-visual broadcast which is widely distributed and consumed by the public in those who embrace different religions that grow and develop in Indonesia that we love. This is

what is meant by conveying the message of da'wah moderately, educatively, and persuasively.

4. Moderate, Educative, and Persuasive Da'wah Delivery in the Media Pulpit for People with Special Needs

The delivery of da'wah in today's digital era, can also be done through pulpit as a manual way to convey a message of da'wah about the content teachings of the Qur'an and As-Sunnah Hadith of the Prophet Muhammad SAW. The delivery of the pulpit-based da'wah is also quite efficient and effective because it can be accessed as an accurate and objective da'wah media in convey da'wah messages about the contents of the teachings of the Qur'an and As-Sunnah Hadith Rasulullah Muhammad SAW to the wider community, especially the community with special needs, because the pulpit is a non-electronic media which can be seen directly by the worshipers in mosques, prayer rooms, langgar, and other types of houses of worship, which have the reach of da'wah messages is limited to certain spaces and certain areas, but it is very much needed and in demand by the congregation, both those who are vigilant as well as pilgrims with special needs, because the congregation likes to stare at each other directly with the preacher.

People in Indonesia are generally still interested and really need it listen to da'wah tausiyah from the Dai or Ulama directly on the pulpit of Da'wah, either through Friday Sermons or through tausiyah at the event recitation, tabliq akbar, tarwih lectures, dawn lectures, and the like. By Therefore, the tendency of people's interests and pleasures in general and people with special needs in particular, must also be a concern in making manual-based pulpit media as a container or media to convey the message of da'wah accurately, efficiently, and effectively. Besides The media pulpit of da'wah is commonly used as a medium for delivering da'wah in Indonesia mosques and in other types of houses of worship, is also a medium of da'wah and information media that are efficient and effective as well as accurate in conveying da'wah messages and manual-based information to the public in general and people with special needs in particular in various educational institutions, in the office, in the field (during Eid and Eid al-Adha), in markets and elsewhere.

Moderate, educative, and persuasive da'wah delivery in the media manual-based pulpit to the general public and society with special needs in particular, the problem of "Content" da'wah must be attract the attention and interest of television viewers, so that the da'wah message conveyed by the Dai or Muballigh as the clerical community became meaningful and inherent in the minds and hearts of the congregation, which in turn will finally practice the contents of the da'wah messages in life in the family environment, schools and campuses, workplaces, and in the community Public.

On the other hand, the delivery of moderate, educative and persuasive da'wah is manual-based pulpit media to the general public and people with special needs in particular, the problem of "Content" da'wah must, do not order to criticize, blame, harass, and justifies that non-Muslims are infidels, so that need to be Islamized, this is

a model of da'wah in the form of religious moderation. Thing This is in line with the Word of God in the Qur'an al-Qarim, which reads: "Lakum Dinukum Waliyadin", which means: "For me my religion and for you" your religion" (Surah Al Kafirun, verse 6). So the conclusion is that da'wah delivered must be gentle or not extreme, respect and respect adherents of other religions, and da'wah is to educate the ummah and persuading is not forcing, moreover the media for da'wah pulpit is the media audio-visual broadcasts whose broadcasts are directly consumed by the congregation Muslims who are in the mosque and non-Muslim communities who are domiciled around the mosque or around the place of preaching or preaching Friday, Eid al-Fitr and Eid al-Adha. This is what is meant by conveying the message of da'wah by moderate, educative, and persuasive.

5. Main Issues-Content Da'wah for People with Special Needs

The following will be discussed and studied about the actual issues of interest to become "Content-Message of Da'wah" in various types of social media, media television, and the media of da'wah pulpits, which are commonly used by the public Indonesia. These interesting actual issues, for example the issue of the topic of da'wah about: the dangers and laws of consuming drugs, alcohol, smoking glue, promiscuity and free sex, the dangers of smoking, the dangers of gadget addiction, the dangers of addiction to playing games, the dangers of dating, the impact of laziness on unemployment and crime, the dangers of Lesbian, Guy, Bisexual, and culture transgender (LGBT), the dangers of illegal racing, the dangers of bullying, the dangers of fighting, the dangers manual gambling and online gambling, the dangers of illegal racing, the dangers of sexual harassment and rape, the dangers of motorcycle gangs, the dangers of throwing trash everywhere place, the danger of juvenile delinquency, the danger of pornography and pornography through the media social media, television and other electronic media, as well as media for da'wah pulpits.

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