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Analysis of Religious Moderation Messages for Generation Z in Gus Baha's Da'wah on Youtube

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Abstract

Modern preaching using the development of technology has been widely used by several Indonesian preachers or da'i, one of whom is Gus Baha, whose da'wah are posted on YouTube. This has made his da'wah easily accessible to Generation Z, who are digital natives. Therefore, this study will further explore how Gus Baha's message of religiouse moderation is conveyed on YouTube and how Generation Z responds to these da'wah. Using the netnographic method, data was collected from primary sources in the form of transcripts of Gus Baha's da'wah on YouTube through documentation and observation techniques. Meanwhile, secondary data was obtained from journals, books, news articles and other relevant references. Holsti's content analysis model was used to process the data based on contextual units and recording units that answer the questions of what, to whom and how. This study found that Gus Baha's da'wah are a response to religious conflicts, reducing extremism and restoring people's understanding of religious practices. His da'wah always reflect the stories of the Prophet and his companions, with references to the Qur'an, Hadith and other books, in a casual and straightforward style of everyday language. His da'wah are dominated by the themes of maintaining peace and adapting to local culture, and have been able to attract people through both their message and the use of the social media platform YouTube for preaching

Keywords*: Religious Moderation; Gus Baha; Generation Z; Content Analysis.*

Abstrak

Dakwah modern yang dilakukan dengan cara memanfaatkan perkembangan teknologi telah banyak digunakan oleh beberapa pendakwah atau da'i Indonesia diantaranya adalah Gus Baha yang dakwah-dakwahnya dipublikasikan melalui YouTube. Hal itulah yang membuat dakwahnya bisa dengan mudah dinikmati oleh generasi Z yang merupakan digital native. Oleh karena itu, penelitian ini akan mengkaji lebih dalam bagaimana pesan moderasi beragama Gus Baha di YouTube

dan tanggapan generasi Z terhadap dakwah Gus Baha tersebut. Menggunakan metode netnografi, data dikumpulkan dari sumber primer berupa transkrip ceramah Gus Baha di YouTube menggunakan teknik dokumentasi dan observasi. Sedangkan, data sekunder didapatkan dari jurnal, buku, berita dan referensi relevan lainnya. Analisis isi model Holsti digunakan untuk mengolah data berdasarkan unit konteks dan unit pencatatan yang menjawab pertanyaan what, to whom, dan how. Penelitian ini menghasilkan temuan bahwa dakwah Gus Baha sebagai bentuk respon terhadap gesekan agama yang terjadi, mengurangi ekstremisme, dan mengembalikan pemahaman praktik keagamaan masyarakat. Dakwahnya selalu merefleksikan kisah Nabi dan Sahabat yang merujuk dari Al-Quran, Hadits, maupun Kitab dengan gaya bahasa sehari-hari yang santai dan lugas. Didominasi tentang menjaga kedamaian dan akomodatif terhadap budaya lokal, dakwahnya mampu membuat masyarakat tertarik baik karena pesannya maupun pemanfaatan media sosial YouTube untuk publikasi dakwah.

Kata Kunci: Moderasi beragama; Gus Baha; Generasi Z; Analisis isi.

INTRODUCTION

Indonesia ranks first in the world in terms of the largest Muslim population, with a Muslim population of 229,000,000 (*Muslim Population by Country 2023*, 2023). In 2022, Indonesia's total population was recorded at 275.77 million (Igid Admin, 2023), of which 87.2% or about 229.62 million were Muslims (Mastuki, 2020).

Islam is a religion of mercy for all mankind (rahmatan lil 'alamin) that should be spread and taught to all people (Naj'ma and Bakri, 2021). Da'wah, or Islamic propagation, is the activity of disseminating Islamic teachings to the community, carried out by individuals who are considered to have a deeper understanding of Islamic teachings, known as preachers or da'is. Da'wah can also be defined as a call or invitation to all people to do what is commanded and avoid what is forbidden according to Islamic teachings (Qordofa and As, 2022). Today, da'wah is often performed using new methods and taking advantage of technological advances.

The continuous development of information and communication technology has facilitated various aspects of human life, including social, cultural, political and educational aspects. In the field of media and information, technological advancements have been widely used to rapidly disseminate communication messages or information through internet networks to meet societal needs (Kusumawati *et al.*, 2022). This ease has undoubtedly benefited all individuals, especially Generation Z, in their quest to learn about previously unknown things.

Born into an era of rapid technological advancement, Generation Z is accustomed to social interactions facilitated by sophisticated technologies, making their lives more modern than previous generations. Social media is one such platform that has significantly shaped their interactions (Ramadani, 2020).

Social media is now widely used to communicate religious messages. The integration of da'wah into the digital realm represents a significant advance in the dissemination of information through internet networks (Taufiq and Alkholid, 2021). Modern da'wah using technological advances has been widely adopted by Indonesian preachers, including K.H. Ahmad Baha'uddin Nursalim, commonly known as Gus Baha, who has expanded his da'wah through the YouTube channel 'Santri Gayeng'. Gus Baha's preaching methods have gained significant popularity among Generation Z. The easy-to-understand manner in which Gus Baha delivers his religious messages has made his da'wah, including those on religious moderation, a preferred choice for Generation Z on YouTube.

The moderate stance that Gus Baha exemplifies can be seen in his various preaching activities, such as a video uploaded to his "Santri Gayeng" YouTube channel entitled "Gus Baha: Preaching with Tolerance". The values of mutual respect for differences, preservation of commonalities and rejection of violence should be applied in daily life to realise religious moderation in line with the mission of rahmatan lil 'alamin (mercy to all worlds) (Haslinda, 2023). There are seven values that need to be understood and implemented to realise moderate Islam in accordance with the mission of rahmatan lil 'alamin.

Firstly, tawasuth or a balanced stance that avoids leaning towards either fundamentalism or liberalism. Secondly, tawazun means not adding anything beyond its share, which means doing something according to its measure without reduction or addition. Thirdly, i'tidal means to put something in its proper place. Fourth, tasamuh means to respect and accept differences of opinion. Fifth, musawah means to regard all people as equal, neither better nor worse than others. Sixth, syura means consultation or discussion to address all aspects of social life. Seventh, al-islah means to remove and repair what is damaged (Achmad and Jannah, 2022). As religious people, avoiding violence and creating harmony amidst differences will promote peaceful religious coexistence (Zahdi and Iqrima, 2021).

Gus Baha is one of the da'is who serves as a role model for other kyai in delivering da'wah in a relaxed manner without easily pointing out the mistakes of others. In his da'wah, Gus Baha always considers all people as equal, neither better nor worse, which is why his da'wah are widely appreciated by the public (Sholihul, 2022).

Therefore, it is not surprising that Gus Baha's da'wah have become a source of academic study, such as the research entitled "An Analysis of Gus Baha's Discourse

on Religious Moderation on the Santri Gayeng YouTube Channel" conducted by Ochi Amelia Putri using a qualitative descriptive method through interviews and literature review. The research found that the religious moderation conveyed by Gus Baha through the Santri Gayeng YouTube channel can promote the activism of FKUB (Forum for Religious Harmony) in various provinces in Indonesia (Muhammad Fatchuriza, 2023)

Another study on moderation messages conveyed through social media was conducted by Rosyada Roihatul Jannah, Moh. Slamet and Suhari. Their study used a qualitative content analysis method by analysing interview results, observations and documentation. The research identified four essential pillars to be applied in daily life: fairness in putting things in their proper place, balance in the context of not equating things of different values because everything has its own measure, tolerance among communities without discrimination, and neutrality (Achmad and Jannah, 2022).

Another study by Moh. Khoirul Fatih and Khoirul Anam, using a qualitative research method, showed that religious moderation preached through television broadcasts can have a positive impact on fostering goodwill towards others in social interactions, whether they are Muslim or non-Muslim, without discriminating on the basis of faith (Fatih, 2018).

Gus Baha's charisma, which has attracted the attention of a wide audience, including Generation Z, especially through YouTube, which has not been researched before, has sparked the author's interest in studying the messages conveyed by Gus Baha on religious moderation for Generation Z and the responses of Generation Z to Gus Baha's da'wah on religious moderation.

METHODS

This research employed a qualitative method using netnography, which is a study that focuses on virtual or cyber spaces using data and sources from the Internet, focusing on digital communication media such as audio, images, videos, and others (Eriyanto, 2021). Therefore, the research area was the social media platform YouTube, with the primary data consisting of various visual and textual objects containing messages on religious moderation on the YouTube channels of Santri Gayeng, NU Channel, and NU Online, which published Gus Baha's da'wah over the past five years. The content selected was da'wah with religious moderation content that received audience engagement in the form of comments, views, and likes.

Meanwhile, secondary data was obtained from various supporting literature such as books, journals, news articles and other relevant sources using documentation and observation techniques. The sampling technique used in this study was systematic sampling based on specific indicators, namely the presence of viewer interactions in

the videos, more than a thousand views, channels over five years old and still active in uploading videos to date.

Holsti's content analysis model was used in this study to uncover messages of religious moderation through various stages, such as determining the purpose of content analysis, formulating research concepts, creating appropriate coding categories, sampling content analysis units, categorising content analysis texts according to predetermined categories, and describing the results with Holsti's content analysis units, namely answers to the questions of what, to whom, and who to get an overview of the message, and the elements of why and with what effect to draw conclusions based on contextual units and recording units. According to Holsti, there are important units of analysis to consider when analysing messages: contextual units and recording units (Holsti, 1969). According to Klaus Krippendorff, commonly used recording units in content analysis are divided into four types: physical units, syntactic units, referential units, and thematic units (Krippendorff, 2004).

RESULTS AND DISCUSSION

The content analysis of religious moderation messages in Gus Baha's da'wah from the transcripts on the Santri Gayeng, NU Channel and NU Online YouTube channels was divided into four categories based on the Ministry of Religious Affairs' indicators for measuring the extent to which an individual practices religious moderation and the level of vulnerability that an individual may possess and thus require reinforcement (Fauzian *et al.*, 2021).

The four indicators are: First, national commitment, which examines the extent to which an individual's religious beliefs and practices affect consensus, state ideology, or national foundations. Practicing national commitment in religious moderation means being able to practice religious doctrine while fulfilling state obligations, and vice versa, fulfilling state obligations as a manifestation of practicing religious doctrine. Second, tolerance, which means being able to balance belief in one's own religion with respect for the differences of other religions, is an attitude of openness, appreciation, open-mindedness and respect for the beliefs of others, giving others space to express their beliefs and opinions, even if they differ from one's own beliefs. Third, anti-violence or radicalism is an integral part of religious moderation, which strongly rejects acts of violence in the name of religion as incompatible with peaceful and loving religious teachings. Fourth, accommodation of local culture is an attitude of acceptance of local cultural practices that do not deviate from religious teachings. Accommodating local culture can also be interpreted as accepting traditions (RI, 2019).

A. Content Analysis of the messages of religious moderation in Gus Baha's da'wah

Holsti's content analysis model was used to reveal the messages of religious moderation through the indicators conveyed by Gus Baha. This model was used to answer three basic information questions: "what", "to whom" and "how". "What' aims to uncover the message the communicator is trying to convey in a piece of information, 'to whom' tests the presumed content of the message for the intended audience, and 'how' shows how the message is conveyed (Holsti, 1969). These questions were answered on the basis of the recording unit and the contextual unit (Krippendorff, 2004).

1. Contextual unit

This unit refers to the background or environment of a unit of analysis. The contextual unit provides additional information and helps to understand the deeper meaning of the unit being analysed (Krippendorff, 2004). Based on Gus Baha's da'wah, which contain messages of religious moderation and are published on three YouTube channels, there are several contextual differences:

Table 1. Contextual unit of Gus Baha's da'wah

Nama *Channel*	Situational	Cultural	Social
Santri Gayeng	Da'wah delivered during Gus Baha's regular meetings with his usual audience.	Javanese values, Nusantara Islam consisting of different ideologies and understandings. Still refers to the Quran as a reference.	Responds to tensions and conflicts between Muslims with different ideologies and understandings of Islam.
NU Channel	Delivered to the international community of different faiths in a special forum outside the regular meetings.	Refers to the Risalah Qusayriyah book on the stories of the Prophet, understanding religious texts and ijtihad.	Reflection on attitudes, interactions and living together with people of different faiths.
NU Online	Gus Baha's academic speech at the IAI Tribakti Lirboyo	Refers to the Syajaratul Maarif book on the value of human benefit	The relevance of the stories of the Companions to

	graduation ceremony.	and goodness towards non-Muslims.	the lives of people today.

Source: Researcher's analysis

The table shows the differences in the context of Gus Baha's da'wah, which undoubtedly influence the presentation of his da'wah on each YouTube channel. The Santri Gayeng channel is a channel that has received direct permission from Gus Baha to publish recordings of his lectures at the Izzatil Quran Islamic Boarding School, Bedukan, Yogyakarta (Abbas, 2020). Therefore, the Moderation Sermon entitled "Moderate Islam according to Gus Baha", like other contents, is a recording of his regular lectures, delivered in a more relaxed atmosphere and involving direct interaction with his audience, who are already familiar with Gus Baha's style of preaching.

As in other lectures, his da'wah at that time used the Javanese language with Gus Baha's characteristic style of speech, infused with typical Javanese values that emphasise respect and honour for others to accommodate diversity in Islam (Fitratul A'yuniyah, 2022). The sermon discussed tensions and conflicts among Muslims with different ideologies and understandings of Islam. Gus Baha sought to bridge these differences by referring to the Qur'an and the historical context of the stories of the Prophets.

Meanwhile, Gus Baha's da'wah published on the NU channel document a special forum for the international community to meet with Gus Baha and discuss religious tolerance, as the community is also made up of different religions. Therefore, unlike his usual lectures in Javanese, Gus Baha used a more formal Indonesian language at this forum, based on reflections on the stories of the Prophets and their companions, and invited the audience to think critically and interact with people of different faiths. Referring to the book Risalah Qusayriyyah, which was also used by KH Maimoen Zubair (Channel, 2023), Gus Baha emphasised the importance of living side by side with people of different faiths, while maintaining good relations and tolerance, without sacrificing the values of the religion they embrace, especially Islam.

Gus Baha's sermon on the NU Online YouTube channel is a clip from the live streaming of the graduation ceremony of the Faculty of Education at the Islamic University of Tribakti Lirboyo, originally published by the Tribakti Kediri YouTube channel and reuploaded by NU Online under the specific theme of religious moderation, titled "Gus Baha: If you love Islam, don't hurt other religions" (Online, 2019). This sermon was delivered as a scholarly lecture to academics, students and the general public. Similar to other da'wah by Gus Baha, this scientific lecture refers to the book Syajaratul Maarif about the benefits of

humanity and its goodness towards non-Muslims. Gus Baha relates the relevance of the stories of the Companions to the lives of people in the contemporary context, especially in a socially diverse environment.

2. Unit of recording

a. Physical unit

In content analysis, a physical unit of recording is the basic unit for data collection and recording. This unit refers to physical parts of a text that can be directly counted and identified, such as words, sentences, paragraphs, or specific parts that can be physically observed from a text, image, or video (Arie Sukmawati, 2023). In this study, the physical unit analysed is the number of words representing the indicators of religious moderation.

Table 2. Physical unit of Gus Baha's da'wah

Indicator of religious moderation	Channel Name		
	Santri Gayeng	NU Channel	NU Online
National commitment	-	2 sentences	2 sentences
Tolerance	2 sentences	3 sentences	2 sentences
Anti-violence or radicalsm	2 sentences	4 sentences	2 sentences
Accommodation for local culture	1 sentences	2 sentences	4 sentences

Source: Researcher's analysis

The sentences categorised according to the indicators of religious moderation show that Gus Baha's da'wah on the Santri Gayeng channel do not contain any direct national commitment to religious practices that influence the state constitution. Physically, Gus Baha's da'wah on this channel are dominated by messages of tolerance and non-violence.

However, Gus Baha's da'wah on other channels represent a constitutional nationalist attitude that is manifested in religious practices, as exemplified by the statement: "So what we can fight against when we were colonised by the Dutch and the Japanese, in these times when there is no more colonisation, that reason has disappeared because they are no longer oppressing us.

Adhering to a national commitment means being able to use the constitution as a guide for the religious community's life in the nation and state, as well as obeying the law and collective agreements. Gus Baha's da'wah are relevant to the freedom of every citizen to practice his or her religion as enshrined in Article 29 (2) of the 1945 Constitution (Rakyat, 1945).

Based on the textual analysis of Gus Baha's da'wah, the NU channel contains more indicators of religious moderation than other channels, dominated by messages of non-violence. Meanwhile, Gus Baha's da'wah on the NU online channel emphasise a more accommodating attitude towards local culture, with four sentences both implicitly and explicitly representing it.

b. Syntactic unit

In syntactic unit analysis, Krippendorff refers to the basic elements of a text or data, which is the smallest unit that can be categorised and has meaning (Krippendorff, 2004). This unit can be elements or parts of language, such as phrases, words, sentences, quotations, etc.

Table 3. Syntactic unit of Gus Baha's da'wah

Indicator of religious moderation	Most Frequently Used Words		
	Santri Gayeng	NU Channel	NU Online
National commitment	-	War (3x), Colonisation (3x), Rationality (2x)	Misoh (4x), Jancok (4x), Berholo (2x)
Tolerance	Islam (3x), Allah (3x), Decision (3x)	Tolerance (3x), Same religion (3x), Right (3x)	It's okay (2x), Language (3x), Idol (4x)
Anti-violence or radicalsm	Tauhid (3x), Threatening (2x), Selfish (1x)	War (7x), Colonising (3x), Forgiving (1x)	Islam (3x), Other religions (2x), Love (2x)
Accommodation for local culture	Identity flag (2x), Tauhid (2x), Need to spread (2x)	Fasting on Ashura (3x), Prophet Muhammad (3x), Hellfire (4x)	Sayyidah Aisyah (4x), Contract (4x), Ketoprak (2x), Come (3x)

Source: Researcher's analysis

Based on the table, there is a variety of syntax or words that appear frequently in Gus Baha's da'wah on religious moderation. However, the most frequent and relevant word is "war" in his da'wah on the story of the Prophet Muhammad, who always maintained peace by avoiding war.

In addition, the word "Islam" is repeated in his da'wah, indicating the paradigm of Islam that Gus Baha uses to discuss religious moderation. The words "war" and "Islam" are relevant to the basic message of religious moderation to achieve peace by practicing the teachings of the Prophet to avoid war in resolving conflicts, both among Muslims and with people of other religions.

c. Referential Unit

A referential unit is an extension of a syntactic unit. However, unlike syntactic unit analysis, referential unit analysis groups together words that are equivalent, related, have similar meanings, and support categorisation in the form of indicators of religious moderation.

Table 3. Referential unit of Gus Baha's da'wah

Indicator of religious moderation	**Reference Unit**		
	Santri Gayeng	**NU Channel**	**NU Online**
National commitment	-	No fighting, peace, context of rationality. (3)	Don't be hurt, don't hurt (2)
Tolerance	No need to be fanatical, walk side by side. Cultural Islam, Khilafah Islam, formal Islam, decision. (5)	Same religion, different religion, rights, make things right, attitude, tolerance, religious teachings (7)	Worship, truth, commanded (3)
Anti-violence or radicalsm	Egoism, not monotheism, debate, threat. (5)	Forgiving, being at war, colonialization, the context of rationalitiy (4)	Insulsted, not to be hurt, respect other, love Islam, not to be religion (5)

Accommodation for local culture	Identity flag, identity hat, Nusantara, monotheism, da'wah. (5)	It's that easy, imitate it, set an example. Pray, ask for protection, have a different religion, it's justified, the knowledge, is clear (8)	*Akad nikah, ketoprak, biduan, cara akad nikah* (their way to akad), (5)

Source: Researcher's analysis

Based on the table of word grouping in the referential unit, there are 52 related and equivalent words and phrases. Of these 52 words, they can be grouped into four indicators of religious moderation. Other words in Gus Baha's da'wah on the three YouTube channels fall into the category of 'uncategorised' and other supporting words that do not directly correspond to the indicators of religious moderation.

Out of the four indicators, being accommodating to local culture has the most related words and phrases, reaching 18 words. This shows that, referentially, Gus Baha's da'wah on YouTube are dominated by messages about being accommodating to local culture as an indicator of religious moderation.

d. Thematic Unit

A thematic unit differs from other units of analysis. If other units analyse the linguistic elements of a text or data, in this analysis it refers to the main idea or topic discussed (Triulli Tresis, Yanto, 2024). Thus, this unit of analysis allows for a broader and deeper meaning, not just through words.

Table 4. Thematic unit of Gus Baha's da'wah

Indicator of religious moderation	**Thematic Unit**		
	Santri Gayeng	**NU Channel**	**NU Online**
National commitment	-	Maintaining the integrity of the country based on the historical context	The importance of keeping the word and respecting other religion
Tolerance	Religious fanaticism,	The importance	Tolerance in worship.

	tolerance and life choices.	of tolerance religion in and life daily.	
Anti-violence or radicalsm	Differences in understanding of religion and intolerance.	Prophet's exemplary Muhammad in the behaviour forgave and loved peace	The importance of respecting other religions in Islam
Accommodation for local culture	The importance of understanding religion broadly and not fixating on external symbols	Local flexibility teachings adapting to the culture of religious.	Adapting of cultural sacrificing worship religious without principles in the local context.

Source: Researcher's analysis

This thematic unit analysis shows that Gus Baha's da'wah on the three YouTube channels have different main themes, although they still share the same common thread of showing that the indicators of religious moderation have been met. There are differences in Gus Baha's perspective on the implementation of the national commitment manifested in religious practices. The NU Channel focuses more on maintaining the unity of the state, based on historical context and reflections on the stories of the Prophet. Meanwhile, NU Online emphasises national commitment through community practices that always guard their tongues and respect other religions (Sholihul, 2022). Similarly, other indicators have different themes. However, the paradigm of Accommodation for local culture in both Gus Baha's da'wah has a similarity, namely the implementation of religious teachings in adapting to the context of local culture.

Based on the analysis of the contextual unit and the recording unit, the three questions of Holsti's content analysis model are answered. First, "what" (for what purpose is the message conveyed?), Gus Baha's da'wah containing messages of religious moderation, through its well-fulfilled indicators, aim to reduce or even avoid conflicts caused by religious friction, both inter-religious and among Muslims. Second, "to whom" (for whom is the message intended?), Gus Baha's da'wah are not only delivered to the congregation that usually attends his regular lectures. Although

Gus Baha is not a cleric who wants to be invited to fill public lectures in a particular place, his da'wah are still intended for the general public, such as the international religious community, academics, students and the general public.

Thirdly, the "how" (how is the message delivered?), it is a bit difficult to find videos of Gus Baha delivering lectures in public gatherings, but the Izzatil Quran Islamic Boarding School still conducts sound documentation and allows YouTube channels to publish it responsibly. In his da'wah, Gus Baha always uses valid and relevant references based on the Quran, Hadith and books written by Muslim scholars. The use of a distinctive style of language while still adapting to his audience is one of the strengths of Gus Baha's da'wah, in addition to his undeniable depth of knowledge, even Ustadz Adi Hidayat calls him a "walking Quran" (Irwansyah, 2023).

B. Reactions of the public and Gen Z viewers to Gus Baha's da'wah on YouTube

Generation Z is inextricably linked to technological developments, making it easy to keep up with progress. Social media, which is a form of technological development through the internet, has become the most popular medium of social interaction for Generation Z (Manuain *et al.*, 2022). In their daily lives, they will interact with other people through social media, which is almost impossible to leave behind. Generation Z will be quicker to understand and find information on the internet (Indriyani and Sartika, 2022). Therefore, protecting Generation Z must also be done by utilising current technological advancements, one of which is spreading da'wah through modern methods using social media, including YouTube.

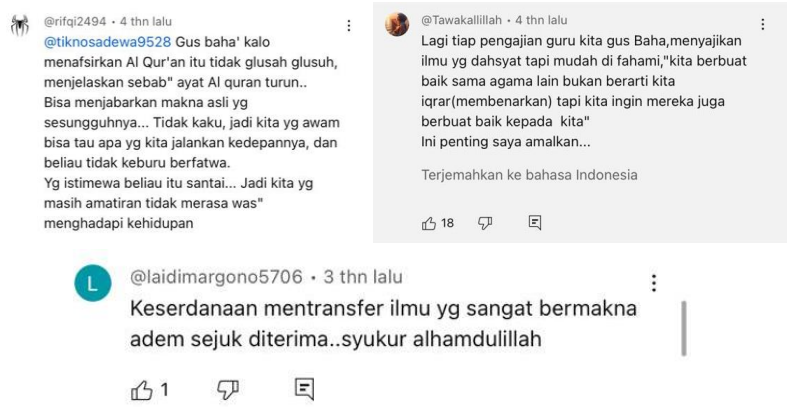
Gus Baha's simple, straightforward presentation and use of words easily understood by the general public has made him popular with various groups, including Generation Z (Mustafa, 2022). As a result, there have been many responses from viewers of Gus Baha's sermon content on YouTube through the comments section, especially for the three contents analysed in this study.

1. Contextual unit

The context surrounding viewers' comments on the content of Gus Baha's da'wah on the three YouTube channels is certainly related to the context of the content they are watching. However, not all viewers comment on the entire content, some only focus on certain messages, such as the comment from @isyadeenima1904 "Not insulting other religions is part of loving Islam... subhanallah...", @sekarbw1884 "Respecting other religions is the same as loving your own religion. Thank you very much Gus...", and @Quranhadits9 "Alhamdulillah,,, giving us insight that Islam is vast in its knowledge, thank you very much Gus", which focuses on the content of Gus Baha's da'wah on religious moderation. In addition to commenting on Gus Baha's

da'wah, viewers also marvel at Gus Baha's charismatic figure and delivery style, which represent deep knowledge (Fathurrosyid, 2020).

Figure 1. Viewers' comments on Gus Baha's sermon content on YouTube



Source: (Online, 2019; Channel, 2023)

YouTube as a social media platform has become an effective means of publishing Gus Baha's da'wah, as evidenced by his viewers' comments, which also highlight the use of this social media. YouTube gives its users the freedom to provide feedback or have an interactive character on his content, which has converged from text, audio and visual, as well as different user perspectives.

Figure 2. Comments from viewers of Gus Baha's sermon content on YouTube



Source: (Online, 2019; Channel, 2023)

2. Recording Unit

The recording sub-unit that will be used to analyse viewers' comments on Gus Baha's da'wah on YouTube is the physical unit and the thematic unit to represent the linguistic aspects and basic ideas of viewers' comments.

a. Physical Unit

Table 5. Physical unit of Gus Baha's da'wah Categorisation

Categorization	Number of comment
Contents of Gus Baha da'wah	3 comments
Gus Baha's figure	3 comments
Use of YouTube for da'wah publication	4 comments

Source: Researcher's analysis

From the table, it can be seen that the comments from viewers of Gus Baha's da'wah on the Santri Gayeng, NU Channel and NU Online YouTube channels are dominated by comments about the use of YouTube social media, which can make it easier for the general public and Generation Z to access Gus Baha's da'wah. This ease is in line with the characteristics of social media, which can be accessed by anyone at any time (Yumanizar, Thahir Haning, Alamunid unde, 2020). The use of phrases, words and sentences to describe this ease can be found in 'di sosmed', 'yg meng-upload', 'd youtube' and 'gara2 kenal you tube kang aq sering nonton ceramah ustadz2'.

Comments on the content of Gus Baha's da'wah and his personality are equal. Viewers do not only focus on Gus Baha's figure, delivery style and demeanour, which can be seen in the use of terms such as "tidak glusa-glusu", "tidak kaku", "santai", "mudah difahami", "kesederhanaan", "bermakna", etc. They also pay attention to Gus Baha's message of religious moderation, which can be seen in the expressions "Islam itu luas", "menghargai agama lain", "mencintai agama sendiri", etc. Some of the comments on the three YouTube channels that publish Gus Baha's da'wah are the ones that are relevant to this study, while other comments fall into the category of "uncategorised".

b. Thematic Unit

The thematic unit analysis revealed three main themes that became the focus of viewers' responses to Gus Baha's da'wah on YouTube: the message of religious moderation, the figure and delivery style of Gus Baha's da'wah, and the use of YouTube to disseminate Gus Baha's da'wah.

Message of Religious Moderation Although viewers' comments on Gus Baha's da'wah did not directly mention religious moderation, the basic messages of religious moderation can be gleaned from their comments, which highlight the main point of respecting other religions as the main message they understood. The relevance of Gus Baha's da'wah, known for being moderate and inclusive, makes them an important reference for the general public and Generation Z to live in a peaceful society without inter-religious conflict (Hidayat, 2022).

The character and style of Gus Baha's da'wah Gus Baha's depth of knowledge and simplicity have made his audiences enjoy his distinctive da'wah. The combination of not too much humour, relevant stories from books and the use of everyday language allows people to accept his da'wah well.

The ease of access to Gus Baha's da'wah felt by his viewers due to the publication through YouTube is one of the main points of the basic ideas of the comments of the viewers of Gus Baha's da'wah on YouTube. Currently, YouTube is a popular social media platform and cannot be separated from society, with usage reaching 4 hours per day (Amalia, 2024). This suggests that the use of YouTube for preaching is a means of keeping up with technological developments and reaching a wider audience.

Based on this analysis, the three Holsti questions of what, to whom and how have been answered. First, the "what" (for what purpose is the message conveyed?), these comments are a form of interaction by viewers with Gus Baha's da'wah, which contain messages of religious moderation. With the development of information technology, people can communicate and interact through virtual or online communities such as social media (Muftitama, 2023).

Secondly, "to whom" (for whom is the message intended?), the comments made by viewers are a way for viewers to respond to the content they see, in line with the interactivity and feedback as characteristics of social media (I Gede Titah P, 2022). This feedback, in the form of comments, is directed at Gus Baha as a communicator of the message of religious moderation on YouTube.

Thirdly, "how" (how is the message delivered?), YouTube as a means of publishing Gus Baha's da'wah has helped the public because it is easily accessible, although not a few of Gus Baha's da'wah are only through recordings, but YouTube channels still have some that do editing to add subtitles that will make it easier for viewers to grasp the message of his da'wah.

CONCLUSION

Gus Baha's da'wah with messages of religious moderation on the three channels were delivered in response to tensions in society caused by excessive extremism between religions or among Muslims who have different ideologies and understandings of religion. In addition, Gus Baha's da'wah aim to restore the understanding and practice of religion according to its nature, to reduce religious extremism that can lead to conflict, and to serve as a guide for living in society amidst religious diversity.

Although Gus Baha does not explicitly use the term 'religious moderation', his da'wah consistently convey the basic messages of religious moderation and fulfil its indicators. Dominated by messages of tolerance and peace, Gus Baha also exemplifies the practice of religious adaptability to local culture without compromising the essence of the religion. Examples of the practice of religious moderation are reflected in Gus Baha through the stories of the Prophet and his companions based on the Qur'an, Hadith and books written by scholars. The use of everyday language that is casual and straightforward, yet maintains typical Javanese values, has made his da'wah widely accepted by the public, ranging from his own congregation of mostly students, academics, members of the international religious community, to the general public.

Gus Baha's audience therefore includes Generation Z, who receive his da'wah both directly and through YouTube social media. This audience of Gus Baha's receives his da'wah on religious moderation from different perspectives, both in terms of the message of religious moderation and religious practices, the figure of Gus Baha who is seen as simple and knowledgeable, and the use of YouTube social media to publish his da'wah. The different perspectives of the audience are represented by the comments given as feedback in the comments section of Gus Baha's da'wah content.

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