MILLENNIAL DA'WAH CONTENT CREATOR
TRAINING MODULE

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Center for The Study of Islam and Society (PPIM)
UIN Jakarta
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FOREWORD

The development of internet technology has led to new religious patterns that tend to be different from conventional patterns. Religion in cyberspace makes religious authority very fluid, and even dissolves altogether. Various information about religious teachings can be easily obtained and followed regardless of the authority of the messenger. This then becomes the preference of young people who prefer to get and enjoy information instantly from the internet, especially social media. However, this development is faced with the strengthening of the dominance of religious narratives which tend to be conservative and exclusive in cyberspace. Actors who offer moderate and inclusive religious narratives tend to be left behind in coloring the various religious narratives in cyberspace.

This module was developed as material for Millennial Creator Content Training activities which are based on the results of research on the Contemporary Hijrah Movement in Indonesia. Among the findings in the study were the tendency of conservatism among the hijrah community. The hijrah community can be said to be successful in attracting followers from young people with a "sophisticated" strategy of spreading religious understanding by using massive social media and methods that closely follow the tastes of young people. Based on these findings, it is hoped that this training will be able to strengthen the capacity of actors who deliver moderate religious messages from young people, who are able to balance the religious narratives in the world and be attractive to the same age or younger generation.

The team would like to thank the Project Management Unit (PMU) CONVEY Indonesia for their full direction and support in both research and training activities; and to informants both from the hijrah community and outside the hijrah community who have enabled us to dig up and get

good information about contemporary hijrah movements in Indonesia. Thank you also to the PPIM staff of UIN Syarif Hidayatullah Jakarta who have assisted in technical research and training activities.

Ciputat, February 15, 2021
Research Team

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CHAPTER I
INTRODUCTION

A. Background

The development of technology and social media has a significant influence on the diversity of society, including the Muslim community in Indonesia (Dayana Lengauer, 2018; Eva F. Nisa, 2018; Fatimah Husein & Martin Slama, 2018). The dissemination of religious teachings has changed from conventional methods to modern methods through the internet. Learning religion is no longer held in mosque but in front of a smartphone or computer. However, several studies show that the increase in religious discussions on social media is more dominated by conservative narratives, which tend to be far from moderate and very exclusive (PPIM UIN Jakarta, 2020; Najwa Abdullah & Mohamed Nawab Mohamed Osman, 2018). Among the communities that spread conservative values are those that are active in promoting *hijrah*. Differences in religious views and interpretation are common. However, balancing existing narratives with more moderate ones becomes crucial given the diversity of Indonesia, which upholds inclusive values.

Research conducted by CONVEY PPIM in 2020 on the contemporary Indonesian hijrah community shows that there are at least two typologies of the hijrah movement in Indonesia: conservative and Islamist. The conservative values can be seen from their views on issues such as nationalism, democracy, toleration, and gender awareness. This, in turn, put the Indonesia's diversity in a vulnerable position.

The development of this narrative results from the massive use of social media and the use of strategies appealing to young people, or millennials. Among the strategies identified by the CONVEY PPIM's study are: the utilization of popular issues among young people (K-Pop, Games, etc.); a social media interface that attracts young people; the appearance of clerics and religious figures who are young and trendy, different from conventional clerics; the use of 'slang' and English for communication; and the use of public figures. The ability of the hijrah communities to attract young people

can be seen from their significant number of followers on social media.

Therefore, efforts to balance religious narratives circulating on social media are needed by promoting more moderate and women-friendly narratives. With this background, the Center for the Study of Islam and Society (PPIM) UIN Jakarta, in collaboration with the United Nations Development Program (UNDP) Indonesia, is committed to encourage the mainstreaming of religious moderation through the Empowering Educational Actors and Institutions to Promote Religious Moderation (CONVEY 4.0) program. This program aims to foster a tolerant and inclusive society by empowering educational actors and institutions to promote the perspective of religious moderation. Concretely, the activity to be held is **Capacity Building for Millennial Da'wah Content Creators.**

B. Training Objectives

This training aims to increase the capacity of millennials, who are active in preaching activities in social media to create contents attractive to other millennials that promote the values of religious moderation within the scope of diversity.

C. Time and Training Mechanism

The activity will last for eight hours, with the distribution of two hours per session for two days. The training is conducted online via Zoom Meeting application.

D. Training Participants

The participants consist of 15 selected individuals invited, with the following criteria:
1. Maximum age 30 years;
2. Active on social media, as evidenced by the ownership of social media accounts and followers;
3. Experienced as a social media admin/content creator;
4. Have a religious education background;
5. Have da'wah experiences;
6. Have an account on one of the social media platforms (the participant should include the social media account link);
7. Have a moderate understanding of Islam or are affiliated with moderate Islamic organizations.

CHAPTER II
INTRODUCTION AND
BOARD OF HOPE

A. Discussions
1. Meeting within the facilitators and participants, as well as participants and participants
2. Making a Tree of Hope

B. Objectives
After attending this session, the participants are expected to be able to:
1. Getting to know each other between the facilitator and participants, as well as participants and participants
2. The creation of the Tree of Hope

C. Indicators
After attending this session, the facilitators can evaluate the learning during the training using the following points:
1. Participants get to know the facilitator and other participants
2. Participants are able to make a learning agreement

D. Methods
This session will be held in a large forum, led by a facilitator. The process consists of:
1. Introduction: Participants mention their name by making an expression according to the first letter name input.
2. Tree of Hope: Participants are invited to create learning expectations and agreements using the Mentimeter application

E. Media
1. Zoom
2. Mentimeter

F. Time
This session will be presented in 60 minutes divided into:
1. 30 Minutes for Introduction
2. 30 Minutes for Tree of Hope Creation

G. Steps
1. Introduction Session:
    - The facilitator enters the forum, greets and breaks the atmosphere.
    - The facilitator asks participants to take turns by saying their names, then making expressions according to the first letter of their names. For example, "Hello, my name is Andi, I'm Attractive."
2. Board of Hope Making Session
    - The facilitator explains the importance of making a learning agreement to keep training on the track
    - The facilitator opens the Mentimeter application
    - The facilitator asks participants to open the Mentimeter on their cellphones and fill in the questions on the Mentimeter, namely:
        - Write down one word that describes your current mood!
        - Write down three wishes from this training!
        - To make your wish come true, write down three things you need to do during the training!
        - In order to make the training run well, write down three things are not necessary to do during the training!
    - The facilitator shows the results of the participants' answers

CHAPTER III
MILLENNIAL DA'WAH

A. Discussions
1. Research findings on the contemporary hijrah phenomenon in Indonesia regarding da'wah strategies of the hijrah community.
2. Religious moderation as an alternative narration.

B. Objectives
After attending the training, participants are expected to be able to:
1. Understand the research findings on the contemporary hijrah phenomenon in Indonesia regarding da'wah strategies of the hijrah community.
2. Understand religious moderation as an alternative narration.

C. Indicators
After attending this session, the facilitator will be able to evaluate the learning during the training using the following points:
1. Participants are able to understand the research findings of the Contemporary Hijrah Phenomenon in Indonesia regarding da'wah strategies of the hijrah community.
2. Participants are able to understand religious moderation as an alternative narration.

D. Methods
The methods used to convey this material are:
1. Interactive Lecturing
2. Case Study and Discussion

E. Media
1. Zoom
2. Presentation Slides of Findings About the Da'wah Strategies of the Hijrah Youth Community

F. Time
This session will be delivered in 120 minutes. That is divided into:
a. 30-minutes of research findings presentation on the Da'wah Strategies of the Hijrah Community.
b. 90-minutes of discussion

G. Steps
● Presentation: Researchers present research findings on the Da'wah Strategies of the Hijrah Community.
● Discussion:
  - The purpose of the discussion is to create alternative narration from the narratives that appear in the findings.
  - The facilitator presents four key questions for the discussion:
    a) In your opinion, what are the finding problems about religiosity of the youth nowadays?
    b) In your opinion, what religiosity of the youth should be/hope to be?
    c) In your opinion, what should be applied to actualize that matters?
    d) What kind of narrative do you think should be campaigned to youth?
  - The facilitator asks each participant to reflect on the questions
  - The facilitator asks each participant to present the results of their reflection
  - The facilitator opens a discussion room to respond to each other's questions or responses

H. Millenial Da'wah Materials

I. Da'wah Strategy
There are two da'wah strategies promoted by the five researched Hijrah communities:
1. The use of a tech-savvy approaches through active and massive engagement of social media

Pemuda Hijrah SHIFT	Kajian Musawarah	Yuk Ngaji	The Strangers Al-Ghuroba	Terang Jakarta
Bandung	Jakarta	Jakarta	Jakarta	Jakarta
1.9 M | 469 K	**871 K** | 267 K	**542 K** | 159 K	**119 K** | 53.3 K	**64.5 K** | 3.980
IG | YouTube	IG | YouTube	IG | YouTube	IG | YouTube	IG | YouTube

2. The use of preaching method in a language and popular ways to the youth

In more details, there are 15 strategies used by the five hijrah communities in this study. These include:

1. The appearance of social media that follows the tastes of followers, who are mostly young people, with youthful colors and styles;

2. The use of social activities to convey religious messages, such as futsal, skateboarding, camping, etc.

3. The use of third party figures in Instagram posters, such as K-Pop figures, Star Wars figures, Anime, etc.

4. The choose of non-mainstream places for religious activities, such as hotel ballrooms, cafe, etc.
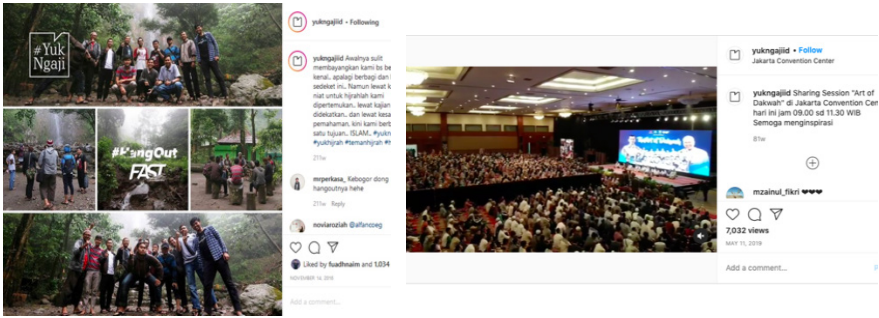
5. The use of motivation training methods in learning Islam (ustaz = trainer)

6. The use of English to make the religious messages look more trendy
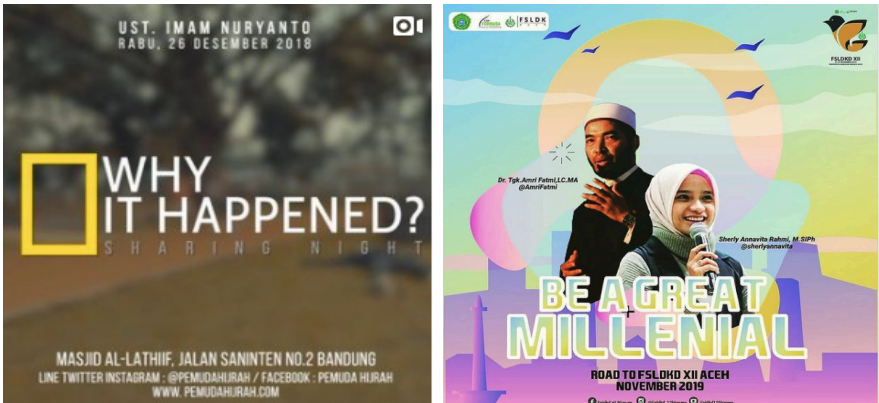
7. The use of online groups such as WhatsApp Group and Telegram
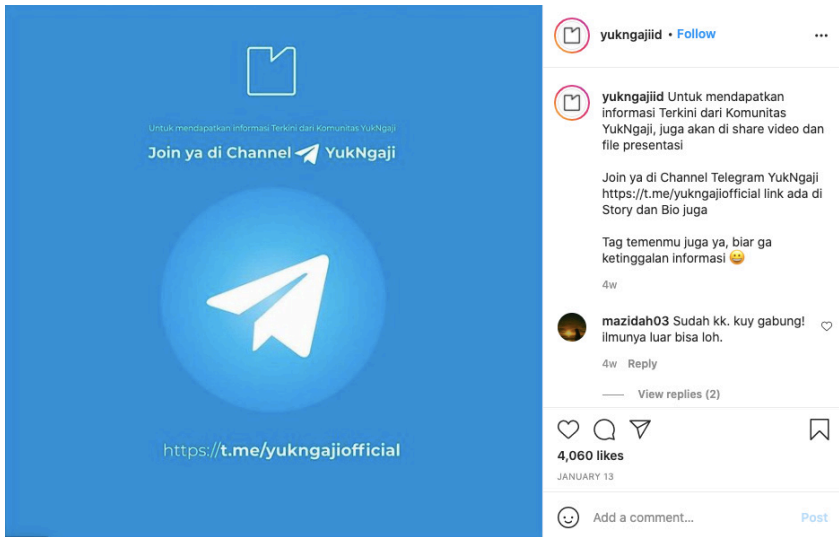
8. The development of Android-based religious applications
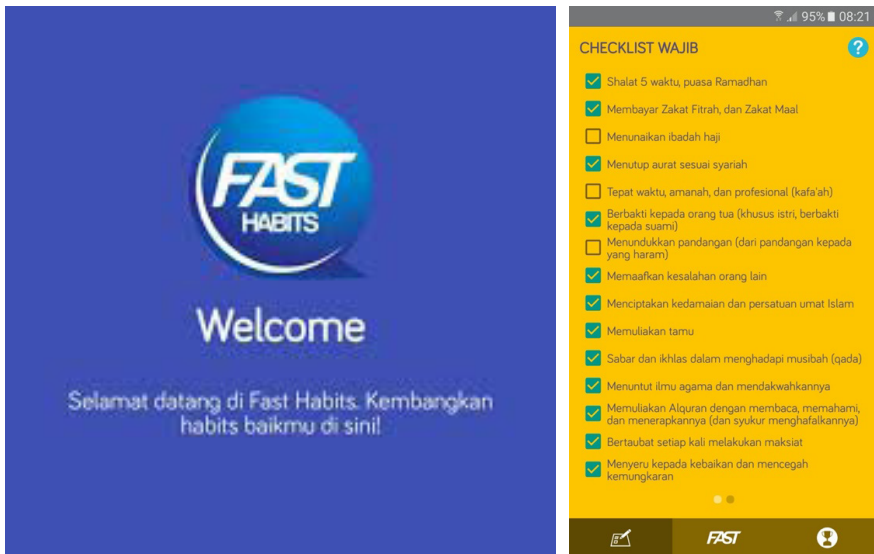
9. The use of religious holidays for more interactive religious events

10. The adoption of youthful fashionable style by the religious figures, by also maintaining shari'a rules in clothing.
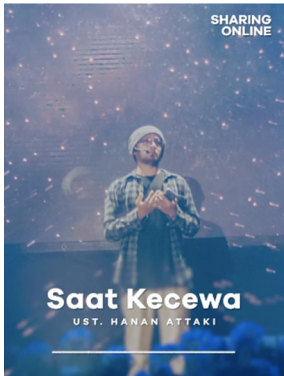
11. Vlog-style videos for learning Islam (Traveling or Gaming)
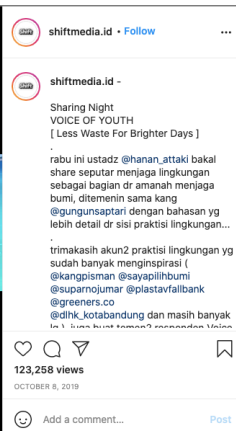
12. Public figures' mobilization

13. Entrepreneurship and economic development

14. The exchange of the communities' prominent figures and ustaz

15. Strengthening networks through Muslim United

II. RELIGIOUS LITERATION
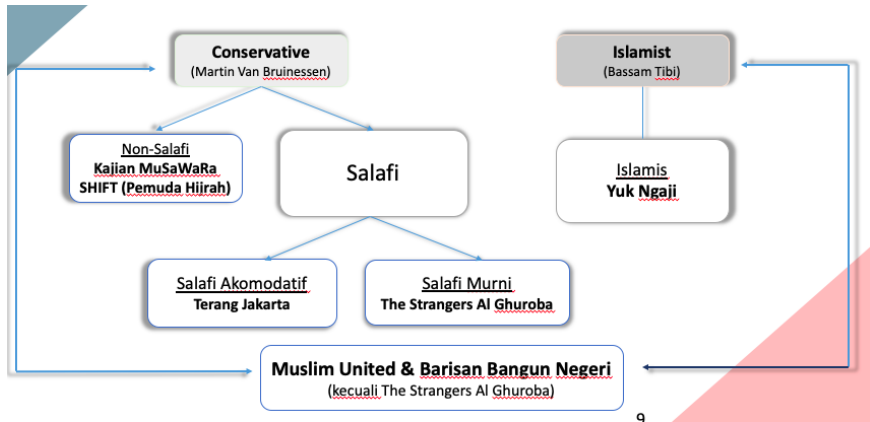
The research findings show that:
1. The hijrah communities have a conservative understanding of Islam with different degrees of conservatism in each community.
2. The view of conservatism leads to exclusivity, which in turn often leads to intolerant attitudes.
3. One community tends to be close to Islamism, which makes political Islam as the main goal and ideal of the community.
4. This can be seen from the view that the caliphate is the only political system in Islam. Furthermore, it is said that in hijrah should be done in a holistic manners, including accepting the idea that caliphate is the only true political system in Islam.

III. Moderate Understanding

As an alternative narration and response to this conservative understanding, a da'wah content creator needs to promote a moderate understanding of Islam:
1. The moderate understanding of Islam refers to the word 'al-Wasathiyyah' in the Quran. Raghib al-Ashfahani (d. 502 H) interpreted 'al-Wasathiyyah' as the middle point, or balanced and it doesn't tend to the right or extreme right not too to the right or extreme right (ifrâth) and doesn't tend to the left and not too to the left (tafrîth), and in 'al-Wasathiyyah' contained the meaning of justice (al-'adl), glory, and equality (al-musawah). Now devoted to Islamic Moderation.
2. Extreme attitudes in religion have existed since the early period of Islam. The extreme right is represented by the Khawarij group, infidel Muslims who are contrary to their views. Meanwhile, the extreme left is represented by Murji'ah groups who tend to be permissive (permissive) towards a number of Islamic teachings, even those with clear provisions in Islam.

3. The understanding of Islam by the current Khawarij Group is similar to radical Islamic Group.
4. In the Al-Qur'an, the term *wasath* is mentioned five times with different meanings, namely:
   - The word *wasath* in Q.S. al-'Âdiyât [100]: 5, which means move to the middle of the line in the context when cavalry breaks into the middle of the battlefield to destroy the enemy ranks.
   - The word *awsathuhum* and *wusthaa* in Q.S. al-Qalam [68]: 28 and al-Baqarah [2]: 238 mean more just and more intelligent.
   - The word *awsath* Q.S, al-Mâidah [5]: 89 means more appropriate and
   - The words *ummatan Wasathan* in Q.S. al-Baqarah [2]: 1434 means a trait that shows virtue and justice;
5. The concept of moderate in Islam has at least five characteristics:
   - Emphasizing non-violent ideologies in the spreading (*shi'ar*) of Islam.
   - Adopting modern life patterns including science and technology, democracy, human rights and others.
   - Emphasizing the use of ratio in understanding Islamic teachings
   - Using a contextual approach in understanding Islamic teachings
   - Using *ijtihad* in establishing Islamic law (*istinbat*)
6. The wrong view of religious moderation:
   Moderate thinking is often mistakenly viewed by some Muslims, including those who think moderate as:
   - Not steadfast/not serious in religion
   - Theologically they tend to compromise with people of other religions
   - Not perfect in religion because you do not become Islam as the way of life and the Ulama as a role model
   - Insensitive, uncaring, or defenseless when, for example, religious symbols are denigrated.
   - Considered to be liberal and ignores Islam norms in accordance with religious texts
   - Tend to take Islamic teachings lightly
7. Religious moderation means:
   - A style of thinking that is not exclusive (closed) but inclusive (open), fuses and adapts to new situations
   - Interpreting al-Qur'an and Hadith based on *Maqosid al-Syari'ah*, *asbabunnuzul* and *asbabulwurud*
   - Mingle with various communities of different religions
   - Always willing to learn besides giving lessons
8. Indicators of religious moderation:
   - Commitment to nationality;
   - Toleration;
   - Anti-violence;
   - Accommodating to local culture.

Ummatan Wahidah or Ummatan Wasathan

1. The concept of *ummatan wahidah* or one *ummah* often refers to the following hadith: "The analogy of people who believe in loving one another, cherishing each other and loving each other is like the body. The other body feels it, that is, by not being able to sleep and feeling feverish". HR Buhkori and Muslim.

2. The meaning of this hadith is more towards friendliness, but nowadays, it is often used with political meaning. Be friending manners, namely to love each other and how someone becomes a good friend to others regardless of their identity based on class, race, ethnicity and gender.

3. Political and ideological meanings such as not wanting to make friends or marrying if they have different *manhaj*, not supporting the leadership of people from different *mazhab* or *manhaj*, divorcing wives with different *manhaj*.

4. The word *ummah* in the Qur'an is mentioned 64 times, consisting of 51 times in the *mufrad* form and the plural form 13 times.

5. In Tafsir al-Misbah by Quraish Shihab, the word *Ummah* has different meanings, namely:
   - *Ummah means Time of QS. Yusuf (12): 45*
   - *Ummah which means Way and Life QS. Az-Zuhruf (43): 22.*
   - *Ummah means Ummatanwasathan QS. Al-Baqaroh (2): 143.*
   - *Ummah means UmmatunWahidah QS. Al-Baqarah (2): 213.*
   - *Ummah means Khoiru Ummah QS. Al-Imran (3): 110.*
   - *Ummah means UmmatanMuqtasidah QS. Al-Maidah (5): 66.*
   - *Ummah means Religion QS. An-Nahl (16): 93*
   - *Ummah in ati groups such as human groups (QS. Al-Imran (3): 110), groups of jinn (QS Al-A'raf (7): 38) and animal groups (QS. Al-An'am (6): 38).*

6. In addition to the use of *Ummatan Wahidah*, it is better if we also use the word *Ummatan washatan* which has a deeper meaning because its meaning reaches the aspects of equality and justice as stated in Q.S. al-Baqarah (2): 143

7. According to the moderate thinker Shaykh Wahbahaz-Zuhaili, *ummatan wasathan* means:
   - Muslims who are in the middle position are fair in handling various problems so that they become the best and complete human beings. Being in the middle position means that they are able to integrate the material and spiritual aspects in all activities.
   - Always be *wasṭh* (moderate or balanced), not exaggerating in religious matters but also not neglecting religious obligations.
   - In theological and fiqh thought, even though they adhere to certain theological or school views, they are not fanatical and do not blaspheme other groups with different views.
   - Muslims need to provide a balanced reference or information from each of the existing theology and schools of thought.

8. *Asbab al-nuzul* from *ummatan wasathan*, according to al-Wahidi and as-Suyûthî refers to the narration of Ibn 'Abbâs. This verse was revealed in relation to the event of moving the Qibla from Baitul Makdis to Baitullah, which caused some Muslims to want to know the status of their prayer compared to previous people before moving the Qibla. The verse came down to explain that Allah will not waste the faith of those who worship according to the provisions that previously applied. Another narration sourced from Qatâdah states that this verse was revealed in connection with the claim of the Jews that their Qibla was the Qibla of the Prophets and their prophets were the fairest people.

Toleration in Islam

1. The word toleration in Islam is usually termed *tasammuh*. Tasammuh is somewhat different from tolerate because that's why it is "to give and to take".
2. In terms of toleration is the attitude and behavior of Muslims well towards people of different beliefs and does not spread hostility.
3. Toleration can mean internal religious toleration (the relationship between Muhammadiyah and NU followers, Salafi and non-Salafi, or conservative and moderate, etc.) and toleration between people of different religions (Muslims and Christians, Hindus, Buddhists, Protestants, Confucians, Sects and others).
4. The word toleration is not stated explicitly in the Qur'an but implied. As for the verses that contain the meaning of toleration, among others:
   - "There is no compulsion in (adhering to) religion (Islam) It is clear (the difference) between the right path and the wrong way. Whoever denies Taghut and believes in Allah, then indeed, he has held (firmly) a very strong rope that will not break. Allah is All-Hearing, All-Knowing "(Al-Baqarah (2): 256)
   - "And if your Lord wills, surely the faith of all people on earth as a whole. But do you (want) to force people to become believers?". "And no one will believe except with the permission of Allah, and Allah will punish those who do not understand." (Surah Jonah (10): 99-100)
   - "And do not curse the worship they worship besides Allah, because they will later curse Allah by transcending the limit without any basis of knowledge. Thus, we make every people think of their work well. Then to God where they returned, then He will tell them what they have done. "(Surah Al-an'am (6): 108).
5. The principles of toleration, among others:
   - *The principle of inclusiveness*
   - *The principle of mutual understanding and respect*
   - *The principle of keeping togetherness*
   - *The principle of brotherhood*
   - *The principle of love each other*

6. There are five dimensions of tolerance between religious adherents (Schumann, 2006: 84) which are interrelated between one dimension and another:
   - The practical social dimension, namely the openness to accept the existence and activities of religious followers based on their respective religious moral-ethics doctrines.
   - The dimension of religious rituals is the openness to sympathetically accept symbolic ritual methods and expressions of the religious life of adherents of other religions.
   - The dimension of religious doctrine which means the openness of empathy to understand empathetically the statements and doctrines that followers believe of other religions originating from the holy books and traditions of their respective religions.
   - The dimension of the pilgrimage, namely the openness to mutually acknowledge that every religious adherent believes in carrying out the pilgrimage which has been started since the early generations and is based on its historical social context.
   - Dimensions of religiosity and spirituality, where every member of the Bergama wants to meet a transcendent Reality.
7. The Prophet's tolerant attitude towards non-Muslims
   - Rasulullah visited Jews who were sick, even though those Jews, while healthy, often hurt the Prophet.
   - Rasulullah stood up as a sign of respect when a group of Jews carried the tents of a Jew's corpse. When a friend protested, the Apostle declared, "isn't he human too"?
   - Rasulullah's response to hate speech. Hate speech was once delivered by a group of Jews who came to Rasulullah's house and insulted him by saying *as-Sam 'alaik*, meaning "O Muhammad, woe to the Prophet". Aisyah, who heard the insult immediately responded with the words *as-Sam 'alaikum, wala'anakumullahwaghadhiba' alaikum*. "Woe to you, Jews. May Allah curse and hate you". The Apostle then calmed Aisyah and asked her to be gentle and reply to their bad words.

About Khilafah

1. The state system is one of the things that is also discussed in the Islamic tradition. However, it needs to be acknowledged that the caliphate is a system that has been implemented in the Islamic tradition and has become a historical fact.
2. However, Islam does not define the caliphate as the only political system that can be implemented. Islam describes the values and basic principles of leadership and their guidelines.
3. Al-Quran mentions the word caliphate in the context of not describing a particular form of leadership. But it is more to explain how all humans have a leadership role on this earth. The first verse mentions the word caliphate, namely:

- Surah Al Baqarah verse 30 explains the context of the creation of Adam AS as manager and leader on earth, and this applies to his descendants: "Remember when your Lord said to the angels: "Verily, I want to make a caliph on earth".

- Surah Al Qasas verse 26 (38: 26) tells of the Prophet Dawud, who at that time became the King of the Children of Israel. In this verse, Prophet Dawud was ordered to do justice. The principle of justice is one of the principles in leadership taught in Islam. "O Dawud, we actually made you the caliph (ruler) on earth, so give judgments (matters) among humans fairly and do not follow lust, because he will lead you astray from the way of Allah ..." (QS 38: 26)

4. The mandate for humans to be responsible on earth is strengthened by several verses in the Al-Quran:
"Indeed, We have conveyed a mandate to the heavens, the earth and the mountains, so all of them are reluctant to carry out that mandate, and they are afraid that they will betray it, and it is carried out by humans ..."
Furthermore, in Surah Al Isra verse 70 it says:
"And indeed We have glorified the children of Adam, We carry them on land and in the sea, We give them sustenance from the good, and We give them a perfect advantage over most of the creatures that We have created." (QS 17:70)

5. The obligation to appoint a leader in the books of fiqh does not show that the Khilafah is an obligatory system. The obligation to appoint leaders is one of the principles in Islam, among others:
- Hujjat al-Islam Abu Hamid al-Ghazali in Ihya` Ulum al-Din:
"Religion and state power are twins. Religion is the foundation, while state power is the guardian. Something that has no foundation will collapse, whereas something that has no bodyguard will be wasted."
- *Shaykh al-Islam Taqi al-Din Ibn Taimiyyah in as-Siyasah al-Syar'iyyah fi Ishlah al-Ra'iwa al-Ra'iyyah:*
"In fact, the task of regulating and managing the affairs of the people (in a government and a state) is one of the greatest religious obligations. This is because it is impossible for religion to be firmly established without the support of the state".

6. In the context of the state, the obligation to elect leaders has been fulfilled. Indonesia chooses a democratic system that in Islam, is compatible with the principles of *amanah*, *musawah*, *'is, syuro, ijma'*, *and baiat*. The conformity of Islam with democracy, according to Yusuf Al-Qhardawi, is also on the principle of rejecting a dictatorial system as told in the Al-Quran about King Namrudz (Al Baqarah: 258) and also Fir'aun (Ad-Dukhan: 31).

National Commitment
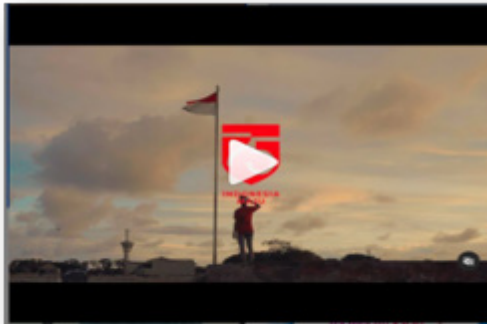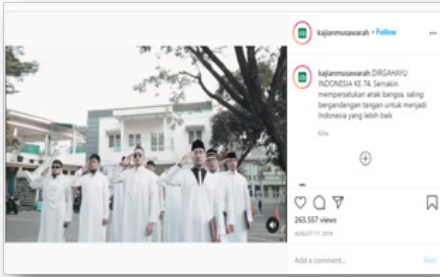
The research results show that:

1. One of the communities studied showed religious nationalism branding. The discussion about Pancasila and nationality was never discussed in depth in the five communities studied;

2. The hijrah community in this study seeks to show nationalism in the form of the *Barisan Bangun Negeri* movement. BBN is an organization that accommodates several migrant communities to carry out national-based humanitarian activities.

3. Several figures explained that both Pancasila and Democracy were in accordance with the principles of Islam. However, at the same time, there is a desire to implement Islamic law in Indonesia.

4. Criticism is expressed on the application of Pancasila, which is considered only a slogan for the Indonesian people in general, which is not applied in the life of the nation and state. Furthermore, the slogan "I am Indonesia, I am Pancasila" is considered jargon that ultimately discourages other groups that are considered "radical" and who wish to implement Islamic law.

About the Application of Islamic Sharia in Indonesia

1. Efforts to implement Islamic law in the context of a state in Indonesia have been attempted several times, one of which is through Regional Regulations with the nuances of Islamic law, and more broadly, the application of Islamic Sharia through the *Qanun* in Nangroe Aceh Darussalam Province.

2. Islamic Sharia is an implementation of the noble teachings of Islam, which are then implemented with interpretations made by scholars. That way, the applied Islamic law follows the context and conditions of society when the system was applied.

3. Indonesian history records that efforts to implement Islamic Sharia in the context of a state have been carried out since the proposed Jakarta Charter at the beginning of Indonesia's independence. The debate surrounding the Jakarta Charter places Indonesia in a position that is prone to division.

4. The implementation of sharia through Regional Regulations has been criticized because it is considered to have privileged certain groups, discriminates against others, and is used as a political tool for interested elites.

5. Pancasila becomes a consensus that affirms Indonesia's diversity and maintains Indonesia's unity.

6. The principles in Pancasila are in line with the principles in Islam, which are *Rahmatan lil 'Alamin*

   - The first precept, "The One and Only God", is in line with the concept of Tauhid in Islam. The concept of divinity is also used in the concept of a state based on *HablumMinallah*.

   - The second precept of Pancasila emphasizes the concept of humanity which in Islam is called *HablunMinannas*, as in Surah Al-Maaidah verse 8:
   "O you who believe, let you be the ones who uphold (the truth). Because of Allah, bear witness with justice and do not ever hate something people, encourage you to behave unfairly. Be fair because fair is closer to piety and fear Allah. Indeed, Allah knows best what you are doing."

   - The third precept, in Islam includes *ukhuwah Islamiyah* and *ukhuwah Insaniyah*:
   "And hold all of you to the rope (religion) of Allah, and do not divorce yourself, and remember the blessings of Allah to you when you were enemies, then Allah united your hearts, then became you Because of Allah's blessings, people who are brothers; and you were on the edge of the abyss of hell, then Allah saved you from him. Thus Allah will explain His verses to you so that you may receive guidance" (Surah Ali Imran [3]: 103).
   "Believers are really brothers. Therefore, reconcile (improve the relationship) between your two brothers and fear Allah, so that you may receive mercy. " (Surah al-Hujurat [49]: 10).

- The fourth precept that emphasizes the principle of deliberation is known as *shura* in Islam.
  "Then it is due to the grace of Allah that you are gentle towards them. If you are hard-hearted again harsh, of course, they distance themselves from around you. Therefore forgive them, ask forgiveness for them, and discuss with them this matter. Then when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him" (Surah Ali Imron [3]: 159).
  "And (for) those who accept (obey) the call of their Lord and offer prayers, their business is (decided) by deliberation between them; and they spend part of the sustenance that we give them. " (Surah ash- Syuura [42]: 38).
- The precepts of social justice for all Indonesian people, in line with the principle *'adalah* in Islam. Islam commands to do justice.
  "Verily, Allah commands (you) to be just and do good, to give to your relatives, and Allah forbids from vile acts, munkar and enmity. he teaches you so that you can take lessons." (Surah an- Nahl [16]: 90)

7. Pancasila is not something sacred because it is the result of human thought. However, in the context of the state, Pancasila is able to maintain the unity and integrity of Indonesia. The alignment of Pancasila with Islamic values shows that Islam has universal principles and can be applied in diverse state of life.

Gender Awareness

The research results show that conservative religious views also have implications for views related to gender issues:

1. Although women can also play a role in the public sphere, their roles are limited. Community activities that involve female community leaders are generally activities intended by followers who are also women. There is also a tendency that the topics discussed by women are simple topics related to everyday life and not as complex as those discussed by male characters;

2. Respondents in this study generally view polygamy as part of Islamic law. However, in practice, respondents view the importance of aspects, such as justice, permission from the first wife, and various other considerations, including the basis for requiring polygamy;

Wawancara: Kesaksian Praktisi Ta'adud (Poligami) #1 - Ustadz Abdullah Taslim, MA & Istri-Istri

3. For communities that are part of the Salafi community, there are very strict rules regarding women's genitals. Awra is all parts of the body including the face. This understanding was confirmed without providing information about the differences in opinion of the ulama regarding women's genitals.

a. The methodology for reading the al-Qur'an text, which is female-friendly and subordinated group-friendly

How is the methodology of reading the al-Qur'an text so that it has the meaning of being friendly to women and friendly to subordinated groups?

1. Maqhasidus al-Syari'ah Husein Muhammad Method

Methods of establishing laws that aim to benefit the ummah both in the world and the hereafter (Qayyim al-Jauziyyah).

2. Faqihuddin Abdul Qodir: *Mubadalah Concept*
   a. The method used is mubadalah (concept of a retrospective).
   b. The verses of the al-Qur'an regarding the concept of retrospective
      - Q.S. At Taubah; 71 mutual help and support
      - Q.S. Al Baqarah; 187 protect and complement each other
      - Q.S. Women; 19 do good to one another
3. The retrospective concept was exemplified by the Prophet who helped his wives work at home every day.

b. Regarding Leadership in Public Spaces

1. Many Muslim circles still prohibit women from becoming leaders in the public sphere because they refer to:
   - An-Nisa verse 34, which means that men (husbands) are protectors for women (wives) because Allah has exaggerated some of them (men) over others (women), and because they (men)) has provided a living from his wealth.
   - Hadith, narrated by Abi Bakrah, which states that any people who leave (all) their affairs to women (anywhere) will not find luck. Abu Bakrah only delivered this hadith 23 years after the Prophet's death, when the Jamal warfare occurred, which involved Aisyah and Ali bin Abi Talib, so there was a suspicion that it had political content.
   - Some interpreters state that this verse is a verse related to leadership in the household, not women's leadership in the public sphere.
2. Those who support the ability of women to become leaders in the public sphere reason that:
   - Allah will create humans as caliphs on earth (al-Baqarah (2): 30), and the verse does not state that the caliph must be male.
   - The prohibition of women becoming leaders contradicts the hadith which states that "All of you are leaders and every leader is responsible for their leadership".
   - The Qur'an mentions a successful female leader, namely Ratu Saba. Aisyah also led the Jamal War against Ali Bin Abi Talib. Apart from that, there are also successful women leaders in this era.
   - The Hadith of Abi Bakrah must be seen asbabulwurud related to the daughter of the Persian King who rose to power at a young age and did not have sufficient capacity.

c. About Polygamy

1. The verse used in relation to polygamy is An-Nisa (4): 3
   "And if you are afraid that you will not be able to do justice to the (rights) of an orphaned woman (if you marry her), then marry the (other) women that you like: two, three, or four. Then if you are afraid that you will not be able to do justice, then (marry) just one

person or the slaves you have. That which is closer to not doing the persecution." [An-Nisaa'/4: 3].
2. Ashgar Ali Enggeener and Quraish Shihab stated that:
   - Polygamy is an "emergency exit."
   - The normative message of the Qur'an about polygamy is about "justice". Fair, as meant in this polygamy verse, is fair in making agreements, fair in managing assets, fair to orphans and fair to wives.
   - No one can be fair, especially when it comes to "feelings".
3. Three aspects must be observed regarding the polygamy verse (Wadud):
   - This polygamy applies specifically and not generally, which is related to the life of orphans and the management of their assets.
   - The ability to marry up to four orphaned girls is a solution offered by the Qur'an to prevent the misuse of property of orphaned girls by their guardians.
   - There is no direct support from the Koran regarding the command to polygamy when seen from the context of the passage of the verse (*asbabunnuzul*), which at that time when many men were polygamous and did not treat their wives fairly. In addition, many men marry orphans under their guardianship without giving dowries and taking possession of their assets.
4. Some ulemas, such as Ar Razi, stated that it is better to spend time with more *Sunnah* worship than marry more than one woman or own orphaned female slaves.
5. Some moderate ulemas argue that the moral message of this verse of polygamy is monogamy for several reasons, namely:
   - The Prophet's monogamous period was longer than his polygamy period. A historian mentions that the Prophet's monogamy period was 25 years, while his polygamy period was only about five years.
   - Polygamy was carried out by the Prophet for social purposes, not for lust. This is evidenced by the Prophet, who mostly married old and poor widows.
   - Rasulullah prohibited Ali bin Abi Talib from marrying another woman while Fatimah was still alive

d. Regarding Working Women and the Division of Work in the Household
1. Women work and the division of labor in the household
- The Qur'anic verse about women's ability to work:
    And do not be jealous of what Allah has given to some of you, more than others. (Because) for men, there is a share of what they have earned, and for women (also) there is a share of what they work for, and ask Allah for some of His gifts. Allah is All-Knowing all things. (An Nisa: 32).
- Hadith about the ability of women to work
    From Rithah, wife of Abdullah bin Mas'ud ra. he once went to the

Prophet and said, "O Messenger of Allah, I am a working woman, I am selling the results of my work. I did all of this because I, my husband, and my children don't have any property. " He also asked about the support I gave them (husband and children). "You are rewarded for what you give them," said the Prophet.

2. Zainuddin Al-Malibari in Fath al-Mu'in explains that women can leave their house and are not classified as *nusyuz* for the following reasons:
   - If the house is going to collapse
   - His life or property is threatened because there are criminals in his house
   - Take care of their rights in court
   - Studying or asking for a fatwa (*istifta*) because her husband is stupid
   - Make a living or earn alms from others
   - Working as long as her husband is not able to provide.

3. Faqihuddin Abdul Kodir.
   The situation before and now is different when job opportunities are open to both men and women, so earning a living becomes a shared responsibility for those who have the capacity and ability. Likewise, the utilization of the income earned also emphasizes the concept of annoyance so that no one feels burdened. Basically, the concept of *mubadalah*.
   Because working and earning a living are joint obligations of men and women, domestic work is also a collective obligation, as exemplified by the Prophet who served himself at home and helped other household chores so that there was no multi-burden on either party.

4. Hadith about the division of labor in the household
   From Al-Aswad, he asked 'Aisyah, "What did the Prophet sallallaahu' alaihiwasallam do when he was with his family?" 'Aisyah replied, "Rasulullahsallallahu' alaihi wa sallam used to help his family work at home. When it was time for prayer, he stood up and immediately headed for prayer." (Narrated by Bukhari)

5. Shahabiyah who had careers during the time of the Prophet
   - Ummu bani Ammar, she always asked the Prophet for instructions regarding buying and selling.
   - Khadijah bintiKhuwailid, wife of the Prophet SAW, as a successful businesswoman
   - Zainab binti Jahsy, the wife of the Prophet, worked as an animal skin tanner, and the proceeds were donated
   - Raitsah, the wife of Abdullah bin Mas'ud, is actively working because her husband and children are no longer able to meet the needs of the family
   - Al-Syifa 'worked as a market supervisor (al-muhtasib) during the time of Umar bin Khatthab, her job is to control fraud,

  manipulation and other forms of cheating.
- Aisyah, the wife of the Prophet, as a teacher for male and female shahabah and shahabiyah.

e. About Young Marriage

1. Young marriage among Muslims refers to Aisyah, who was married at a very young age. Aisyah was married and married 2-3 years before living with the Prophet. Various references say Aisyah married the Prophet when she was six years old.
2. Aisyah was the Prophet's third wife after Khadija and Saudah bint Zam'ah. The marriage ceremony took place at the age of six, and Aisyah was ushered into the household gate with the Apostle from the age of nine.
3. Meanwhile, according to research conducted by Ghulam Nabi Muslim Sahib, based on references from the Ahmal fi Asma 'al-Rijjal book by al-Khatib al-Tibriz, Aisyah was married when she was 19 years old.
4. Young marriage: "the door to a weak generation" (Nyai Badriyah Payumi)
5. Young marriage is often termed child marriage because it refers to the Child Protection Law, which defines children as those under 18 years of age.
6. Young marriage is also against the Marriage Law no. 1/1974, limiting the age of marriage for women at the age of 16 and for men at the age of 19.
7. Child marriage has a negative impact on children, especially girls, as the findings of various studies below
8. Therefore, young marriage has more disadvantages than benefits, and therefore it needs to be prevented.

Sample Case

Regarding the Application of Islamic Sharia

One example of the issue of implementing Islamic law that can be highlighted is the formalization of the Islamic law that has been carried out several times by the community organizations (Ormas) Islamic Defenders Front (FPI). It has become commonplace when the fasting month of mass organizations led by Rizieq Shihab conducts sweeping against several food traders who still open their food outlets during the day when the Muslim population of Indonesia is fasting (https://www.liputan6.com/news/read/165647/rusak-warung-makan-puluhan-anggota-fpi-ditahan) because they value the act of respecting Muslims who are fasting. It is not uncommon for acts of violence to occur when FPI carries out sweeping. Because it carries the banner of the Islamic movement, FPI has the ambition to change the social order to conform to Islamic norms. Political messages wrapped in religion are consistently disseminated and nurtured through the Taklim Council, an urban non-formal education institution conducted regularly. In the Jabodetabek area itself, the FPI Taklim Council plays a role as a spirituality policeman and a militant mass gathering as the actions carried out.

In addition to carrying out acts of forceful policing during the fasting month, FPI also often takes actions that are not the authority of a mass organization. In 2018, FPI clashed with residents of Ponteh Village, Galias District, Pamekasan, Madura. At that time, the local residents of Ponteh Village fought back against the sweeping action of several FPI members who forced a house that was suspected to be used as a place of prostitution practice. However, the action resulted in physical clashes between local residents and FPI members, resulting in injuries including housewives and children. One of the eyewitnesses confirmed that the incident resulted in the children who witnessed experiencing trauma because, when the incident was being held, a birthday celebration was being held at the house of a child who was suspected of being FPI. The women who were accompanying their children to attend the birthday celebration were suddenly dragged away by a group of people dressed in white, as witnesses explained (https://www.cnnindonesia.com/nasional/20180122065509-20-270593/sweeping-laskar-fpi-dan-perlawanan-balik-warga-pamekasan).

About Khilafah

The non-governmental organization (NGO) specifically for handling terrorism cases, SeRVE Indonesia, states that the Royatul Islam Community (KARIM) is a transformation of HTI (Hizbut Tahrir Indonesia). But now, the pattern of spreading his khilafah ideas has entered through schools and talent interest organizations. One of the talent interest organizations that has been infiltrated by KARIM is the rock climbing organization. In their action, they fly the ArrayaAlliwa flag, which is often associated with the flag of the Islamic state. Even one of the students from Bandung who had been indoctrinated by the idea of a caliphate by this community stated that they felt the tremendous impact of the Khilafah doctrine, namely from being passive to being active, from being stupid to being smart. KARIM is targeting adolescents because their thoughts are still unstable and easily infiltrated by the idea of khilafah.

https://m.medcom.id/pendidikan/news-pendidikan/8Ky50B2K-susupi-kegiatan-pelajar-modus-lama-hti-rekrut-anggota

https://m.medcom.id/nasional/peristiwa/8N0ZaJ7k-masuk-ke-sekolah-kelompok-karim-diduga-transformasi-hti

About Gender

Siti lives in a very simple family. After graduating from elementary school, he could not continue his studies due to limited funds. After a year of unemployment, one day, Aunt Siti came to visit her family and offered a proposal from a businessman who was rich enough in her village to make Siti his second wife. Without asking Siti's opinion, her father accepted the proposal because the man promised to provide a large enough fund to pay off his debts.

A month later the wedding party was held. That night, Siti refused to sleep with her husband out of fear. A week later, Siti was taken to move to the first wife's house. Every day, the first wife is busy helping their husband's business, while Siti is asked to do household chores. Siti is often treated arbitrarily. Her small body has to endure the heavy work of washing, mopping the house, cooking and helping the first wife look after and care for her stepson. Not infrequently, he received harsh treatment from the first husband and wife because of the small mistakes he made.

A year later, Siti became pregnant and had a miscarriage because her husband hit her until she fell on the floor. Two years later, Siti became pregnant again, and after giving birth, she was forced to continue doing all the household chores without any help. Siti could not stand it, finally, she ran away and brought her child back to her parents' house. She hoped that her husband would come to pick her up, but it turned out that Siti's husband divorced her.

After her child was five years old, Siti began to develop her sewing skills. Through these efforts, he was able to build networks with various groups. Siti then began to be active in various social activities. Siti is also active in fighting for the lives of oppressed women in her village. Siti does not want other women in her village to experience the same thing as her. His name became popular in the community so that one day he volunteered as a candidate for Village Head, but many men sneered at him. Its capacity is in doubt. Siti did not give up hope that she was active in mobilizing constituents, even though black campaigns were continuously aimed at her. Finally, Siti was elected as the first female village head in her hometown.

CHAPTER IV
BECOMING DA'WAH CONTENT CREATOR

A. Discussions
1. Da'wah Content Creation Techniques.
2. Communication Strategies for the Distribution of Da'wah Content in Social Media.

B. Objectives
After attending the training, participants are expected to be able to:
1. Understand the techniques of creating da'wah content.
2. Understand the communication strategy for the dissemination of da'wah content on social media.

C. Indicators
After attending this session, the facilitator will be able to evaluate the learning during the training using the following points:
1. Participants are able to understand the technique of making da'wah content
2. Participants are able to understand the communication strategy for the dissemination of da'wah content on social media.

D. Methods
1. Interactive lecturing
2. Discussion
3. Practice

E. Time
This session will be held in 120 minutes, consisting of:
1. 30 minutes of material exposure
2. 30 minutes of Q & A
3. 60 minutes of discussion and practice of content design

F. Media
1. Zoom
2. Whatsapp Group

G. Steps
1. Game: Playing Intonation
   - This game aims to provide participants with an understanding of the importance of strategy in conveying messages to others.
   - The facilitator gives each participant a mission: Participants are asked to say one sentence with two different manners, an ordinary manner and full expression manner with good intonation.
   - The facilitator asks participants to record their speech and send the recorded file in the zoom chat
   - The facilitator plays the recorded files one by one.
   - The facilitator presents questions to participants:
     a. If you are the audience, what do you see from the two manners?
     b. Which do you think is better if this happens in preaching?
     c. Why is it better?
   - The facilitator concludes that communication, manner, style and strategy are needed in conveying a message to the audience. Sometimes a good message does not feel good for the audience if it is not delivered in a good manner.
2. Material Presentation: Techniques for Creating Da'wah Content
   - The facilitator delivers the primary material to the participants with the materials attached below.
3. Communication Strategy for Spreading Da'wah Content on Social Media
   - The facilitator delivers the main material to the participants with the materials attached below.
4. Discussion and Grouping
   - The facilitator divides the participants into three groups.
   - Each group discussed to create a content design for the WA Group.
   - Group representatives present the content design.
   - Facilitator reviews and comments on content design.
5. Practice
   - Each group works on content based on the content design that has been created
   - Each group displays the final results of the content that has been created
   - Facilitator reviews and comments on content

H. Materials
1. Da'wah Content Creation Techniques
   a. It's Your Time to be a Content Creator
      1. **Determine the platform that will be used**

Creating content is like making these two drinks. Pour into a drinking container according to the size and place. Coffee feels right when served in a coffee cup, and juice is served in a higher-sized juice glass. Although it could be behind the presentation. But the results will undoubtedly be different. People who see it will be different. Likewise, we need to pay attention to what platform will be used in creating content, whether Instagram, Youtube or other platforms? Because each platform has its characteristics and strategies.

2. Determine the type of content

If you already know where your content will be published, then determine what type of content will be created, you can package your content into VIDEO, PODCAST, GRAPHIC DESIGN, WRITING, or other types of content.

3. Content Publication Strategies
   If you are going to publish content on Instagram, you need to pay attention to the character of Instagram content, such as:
   - Timeline
     Pay attention to when you have to post your content. Post your content when people are free, relaxed, and are interacting a lot

with gadgets. And avoid posting content during busy people times, during work hours, for example.

- Scroll
  Instagram was designed by its creators with a scrolling system, users will see content quickly, even the duration of the video is only 1 minute. So if you are going to create content on Instagram, you need to pay attention to efficiency and effectiveness, be short but clear and interesting.
- Hashtag
  Adding a hashtag to the caption is no less important to help content go viral and be seen by many netizens.
- First Impression
  First Impression will largely determine the quality of content. Attracting people at the beginning will determine our content will be seen or not. If it is interesting at the beginning, it helps netizens to see it through. But if you are going to publish content on Youtube, then you need to pay attention to the character of Youtube content, namely:
- Suggestion/Recommendation
  Content will be recommended according to what the audience is used to watching.
- Play on Demand
  Content is watched based on what the audience wants. Even though the content is old, it can still be watched if someone searches by entering a title.
- Headline
  Content is watched based on the written title. So you must be able to choose the right headline.
- Rewatchable
  The character of the YouTube content can be watched over and over again. So make content that can still be enjoyed even if watched over and over again.

b. How to Create an Interesting Content
1. Know the type of content
   `There are three types of content based on the issues raised, namely:
   - *Temporary Content Current Issue,* namely content that contains the latest trending issues, usually this kind of content is based on ongoing events. For example, content that contains the Corona issue can be seen on google trends below.
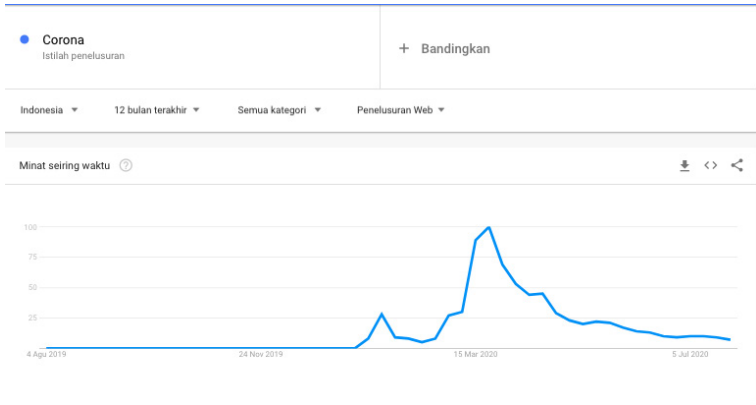
Based on an analysis using Google Trends, the content about corona was trending in mid-March 2020 and began to decline in early July 2020

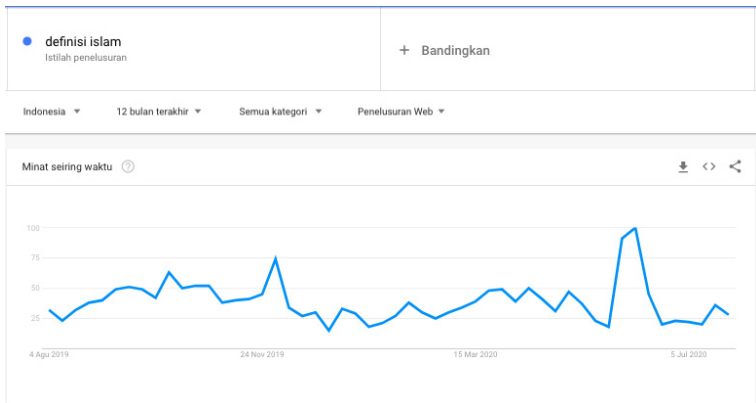- *Timeless Content Perrenial Issue,* namely content whose issues know no time, this kind of content is always sought after by people all the time. For example, content about the definition of Islam can be seen on Google Trends below:

Based on an analysis using Google Trends, the definition of Islamic content is relatively the same, the increase is not always significant from month to month. This means that people are looking for content about the definition of Islam at all times.

- *Recurring Content Seasonal Issue,* namely content whose contents will be trending at a certain time and over and over. For example, content about Ramadan Fasting will definitely be trending every month of Ramadan.
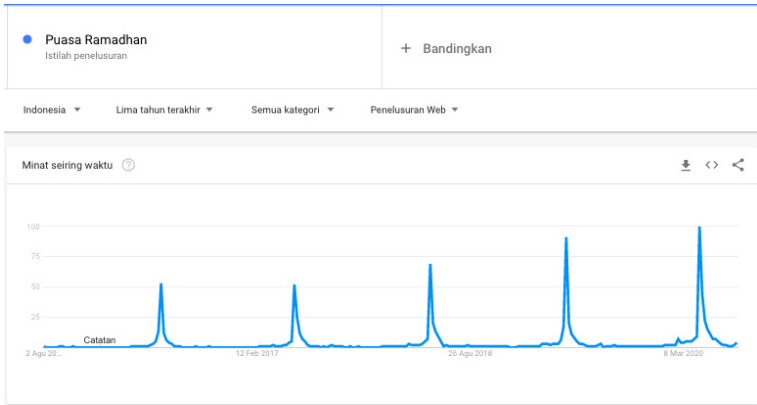
Content about Ramadan fasting based on google trends analysis is always trending every year in the month of Ramadan.

2. Make an Interesting Thumbnail
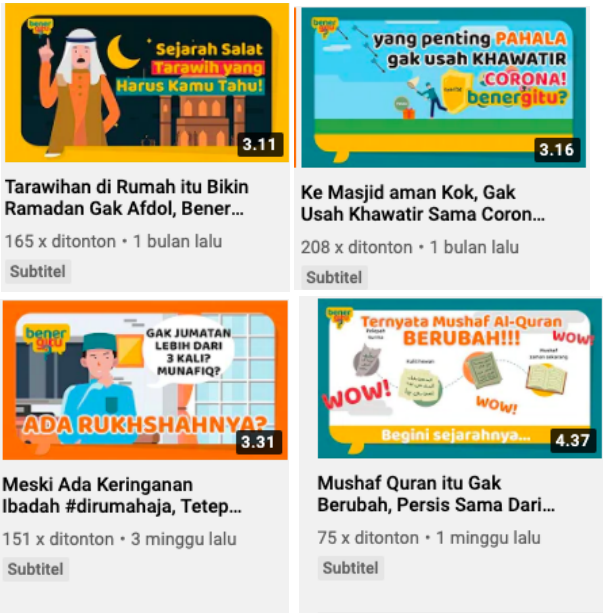
3. Use Supporting Applications For Keyword Selection
Suppose you can use Google Trends in choosing keywords to use. An example can be seen below:
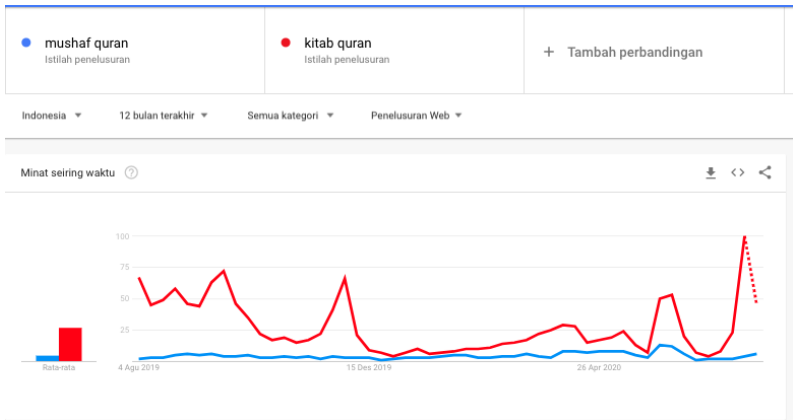
According to the results of Google Trends analysis, the diction of "Kitab Quran" is more trending than "Mushaf Quran".
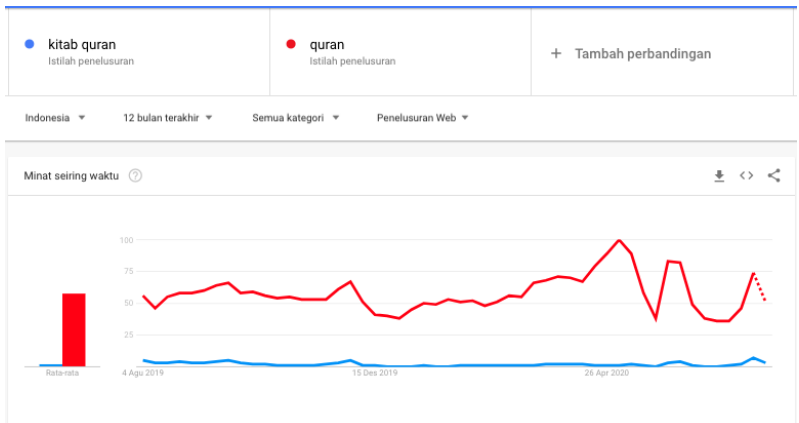
And the word "Quran" is more trending than "Quran book".

4. Focus on a content that is considered the most trending or viral
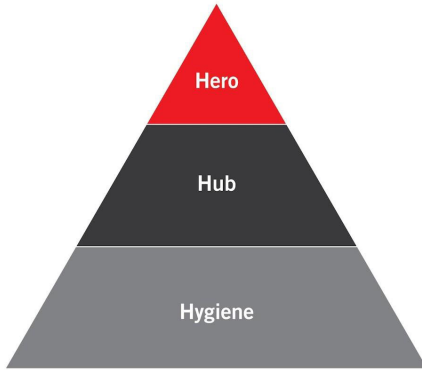
Hero
Large-scale, tent-pole events or 'go-big' moments designed to raise broad awareness

Hub
Regularly scheduled 'push' content designed for your prime prospect

Hygiene
Always-on 'pull' content designed for your core target

If an analogy, the content that has been created can be classified using this pyramid. The amount of "champion/mainstay" content is small, but that will make our content or channel sought after by others.

5. Do not believe on the first idea immediately
   In creating content, collect as many ideas as possible, do brainstorming with yourself. The first idea that appears might be just a trigger to explore other ideas.

6. Use Law 8 *(Hukum 8)*
   Content with the first 8 seconds or 8 minutes are interested and even makes curious.

7. How to get good traffic?
   - Expand timeless type of content.
   - Research the most searched keywords and headlines first.
   - Create an interesting thumbnail.
   - Create Syndication.
   - Reply to Comments.
   - Find Hero Content!
   - Be consistent.
   - Use hashtags (for example ingramer)

8. What it takes to be a content creator?
   Is this?

Or a professional camera, mic, green screen, lighting, studio, editing software, etc.????

If you are waiting for the complete devices, when will you really start to create the content? :D

To start creating content, you can use the tools you currently have. The simplest thing is by only using a smartphone and headset, you can create content.

c. How to Make Interesting Learning Videos [1]
To make effective learning videos, we need to start from one experiential learning model, which is learning based on experience.

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1 Irfan Amalee. How to Make Interesting Learning Videos - Learn How to Learn 3. Available on the PeaceGenID Youtube Channel, in https://www.youtube.com/watch?v=-DEfmwNt0P4&feature=youtu.be&ab_channel=PeaceGenID

According to this theory, there are four ways our brains learn, such as:

1. *Concrete Experience,* where the brain learns from experience first, not from theory. Just like when we learned to ride a bicycle, that was an experience in the past, we never learned the theory of how to pedal and balance on a bicycle.
2. *Reflective Observation,* which is to reflect on the experiences that have been carried out, for example, why we fell off a bicycle, what was the cause, etc.
3. *Conceptualization,* when the results of the reflection are conceptualized or formulated into a theory.
4. *Active Experimentation,* is applying into something concrete.

In making a video, these four things can be mixed into three recipes, such as:

1. There must be an illustration, it can be in the form of a story, riddle, drama, etc. So the point is with this illustration, you give the audience experience first.
2. Content, or the core of the message to be conveyed, should not be too much because our brains will usually find it easier with the *rule of 3*. And it's better if it is made in the form of a pointer. In the content section, it can be arguments, theories, facts, or data.
3. Action, which is something that is practical, operational, and can be done by the audience, and can be followed up after watching the video. This action could take the form of a challenge or ask the audience to come to a certain link.

d. Common Misconceptions in Making Learning Videos [2]

Good content is content that your audience sees, hears, or reads. But usually in content creation, we get stuck with misunderstandings in content creation. So that we don't get stuck, here are three common misconceptions in content creation, such as:

1. Transferring all the learning materials in the book to the video, sometimes we are very "eager" to explain everything thoroughly. Though videos are very different from books. Videos have limited attention, so we need to choose the most important things.
2. The learning video seems to record the learning process in the classroom, or in the context of da'wah, as if recording the lecture process at a taklim assembly. It is only one direction in the video, so we need to minimize things that require interaction. It is better to enrich it with things that can trigger the audience or by presenting an interesting story.

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[2] Irfan Amalee. 3 Mistakes of Making Learning Videos from Home - Learning How to Learn Eps 2. Available on the PeaceGenID Youtube Channel, in://www.youtube.com/watch?v=YKxBkylVRqA&feature=youtu.be&ab_channel=PeaceGenID

3. The duration is too long so that the content has not yet been touched. Besides paying attention to the duration, the initial minutes also need to be considered because they will be very decisive for the audience.

2. ***Communication Strategy for the Distribution of Millennial Da'wah Content on Social Media***
   a. 5 Steps to Spread Your Content
      Da'wah is no longer held offline but can also be online through social media. According to PPIM UIN Jakarta's research on the Hijrah community, this digital da'wah has a significant impact and able to reach more young people.
      To create da'wah content be acceptable and seen by many netizens, then we need to pay attention to these 5 (five) steps:
      1. Use the right strategy according to the platform
         The characteristics between the platforms are different. Content on Youtube will be seen a lot depending on the selection of keywords, while content on Instagram and Tiktok will be seen a lot depending on the timeline.
         So if we create Youtube content, we have to strengthen the keywords in the title, whereas if we are going to create Instagram and Tiktok content, we have to pay attention to the right time to post.
      2. Use Tools to Create Title
         We can analyze titles and hashtags using various available platforms, for example using google trends. This tool will be very helpful for choosing the right keywords in the title.
      3. The use of Syndication/micro-influencers (users with followers under 10 thousand) to spread the content;
      4. Use Google Ads or Facebook Ads
         While choosing the right keywords, content also needs to be considered. To increase content, we can use Google Ads or Facebook Ads.
      5. Select the Longlasting Theme
         For example, fiqh, morals, Ramadan. If you want actual content, which is very viral, you must create content when it is viral immediately.
   b. Morals (*Akhlaq*) when using social media[3]
      As a wise millennial preacher, it is also necessary to pay attention to morals (*akhlaq*) when using social media, as follows:
      1. Be a Good Content Creator
         The good creators are the ones who benefit the most. If only we understood this principle, then undoubtedly, our social media would be full of rewards, kindness. "Whoever shows goodness,

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3 Irfan Nur Hakim. *Akhlak Nge-Medsos: Panduan Jadi Netizen Shaleh.* Yayasan Islam Cinta.2018.

then he will get a reward like the reward of those who do it" (Narrated by Muslim no. 1893).

If netizens who we inspire get ten merits of kindness, we will also get the same reward without the slightest bit. Therefore, we must also be careful in creating content because the content that we create will be held accountable.

2. Become an Alternative Content Creator

    If there is content that doesn't suit you, try to create comparable content or the alternative. Don't just grumble. Take an action, because the badness will be more advanced and growing fast if the good creators just keep quiet.

3. Becomes a Good Viewer

    Social media can be like a knife. Can be useful when used for slicing spices, when cooking. Can also be harmful when used to hurt or kill. A lot of bloodsheds happened because of social media.

    So watch the content that will support us to be better. Don't waste your quota on watching events that poison our hearts and minds. Watch what will increase us to be more creative and closer to Allah. When we finished watching, our minds are bright, the hearts are spacious and filled with love.

4. Be Wise with Information

    It is undeniable that nowadays, anyone can become a news writer. Informations are very scattered in social media. Sometimes accurate information and hoaxes are challenging to distinguish.

    Therefore, as a believing netizen, it is necessary to be wise with information by filtering it. An easy way to filter information is by asking the questions below:

    - Is the information I received was correct? Cross-check and identify comparative information.
    - If so, is the information important to share?
    - If it is important to share, whether anyone will be offended/ hurt by the information?

    So, not all of the information must be shared, even if it is true and important. Sometimes to break the chain of conflict, it is necessary to keep the information on our gadgets only.

Next, please discuss with your group and create a content design using the framework below:

Type of Platform (*Youtube/ Instagram*)	
Category of Content (*Temporary Content Current Issue, Timeless Content Perrenial Issue, Recurring Content Seasonal Issue*)	
Type of Content (videos, podcasts, graphic design, writing, etc.) you can describe in more detail, for example, motion graphics videos or short films, or graphic design, infographics, etc.	
Issue / Topic	
Title	
Content Design (Story board/ outline/ scenario, etc)	

CHAPTER V
FOLLOW UP PLAN

A. Introduction

This follow-up plan is aimed at motivating the participants to make an action plan that they will do after the training. This action plan can be tailored to suit the duties of each participant as an individual or as part of the institution in which they work. In addition, participants can make action plans according to the situation and conditions in their respective institutions and consider specific local situations when they compile this follow-up plan.

B. Objectives

1. Developing a personal action plan as a reflection of the knowledge acquired during the learning process.
2. Developing follow-up plans within the respective institutions.
3. Building cooperation and networks between institutions to strengthen each other.

C. Methods

1. Fill out the Follow Up Plan (*Rencana Tindak Lanjut/RTL*) sheet personally on the Google Form.
2. Discussion on cooperation and networks between agencies to strengthen each other.

D. Time

- It will take about 60 minutes.
- Fill out the individual RTL form for 30 minutes.
- Cooperation and networking discussions between agencies to strengthen each other for 30 minutes.

E. Tools
- Zoom
- Follow-up Plan (RTL) Form in Google Form

F. Activity Steps
Activity 1. Filling in Personal Follow-up Plan (RTL) Form
- The facilitator explains the objectives of the follow-up session to participants.
- The facilitator distributes the follow-up form to each participant.
- The facilitator explains how to fill out the form briefly and clearly.
- The facilitator gives the participants time to fill out the form for 30 minutes.
- After that, the facilitator classifies the same follow-up plans from each participant.

Activity 2. Discussion on Cooperation and Networking between Institutions to Strengthen Each Other
- The facilitator divides participants into two groups using zoom breakout rooms
- The facilitator asks participants to discuss and complete the follow-up group follow-up
- The facilitator can propose a model for joint follow-up activities such as building a communication forum that can gather participants in one forum, prepare an agenda.
- The facilitator closes this session by saying thank you.

FORM
INDIVIDUAL FOLLOW-UP PLAN
YEAR ....

Participant's Name   : _____
Community Name   : _____
Position in the Community   : _____

No	Activity Plan	Objectives	Activity Target	Implementation Time	Cost Estimation	Source of Fund	Stake Holders
1							
2							
3							
4							
5							

FORM
PARTNERSHIP AND INSTITUTIONAL
NETWORK FOLLOW UP PLAN

Group:

No	Activity Plan	Objectives	Activity Target	Implementation Time	Cost Estimation	Source of Fund	Stake Holders
1							
2							
3							
4							
5							

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**Empowering Educational Actors and Institutions to
Promote Religious Moderation in Preventing Violent Extremism**

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