

The tabligh language of the millennial generation in social media: Analysis of popular Islamic account framing

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Abstract

Purpose - This study aims to analyze the construction of *tabligh* language based on religious moderation in social media. The research was conducted by taking the research object of Popular Islamic accounts on three social media platforms, namely Facebook, YouTube, and Instagram. Specifically, the research is directed at studying expressive, conventional, rhetorical logic, and religious moderation *tabligh* language negotiations for the millennial generation. An interpretive paradigm was chosen in this study.

Method - Qualitative approach through the Gamson and Modigliani model framing analysis method was chosen to analyze the packaging pattern of the *tabligh* language. Data were collected through observation, interview, and documentation techniques. Furthermore, it is analyzed through three stages: reduction, display, and verification.

Result - The study results conclude that the expressive logic of the *tabligh* language contained in the Popular Islam account is related to the normativity and actuality of Islamic teachings. The conventional logic set by the Popular Islam account is based on normative arguments, actual arguments, opinions of Islamic leaders, metaphors or parables, and phenomena that are trending in society. Rhetorical logic is carried out by using language style, communication principles, appeals and message organizational structures, and visualizing messages in a way that links symbols, images, and text. The negotiation of religious moderation discourse is packaged by showing the face of Islam on two sides, namely the doctrinal side and the actual side. Popular Islam places historical, empirical, and actual religious reality as the core issue of Islamic ideas. Moderate and accurate packaging tools are presented both within the framework of framing and reasoning of Popular Islamic accounts.

Implication - The implications of this research relate to the importance of building theological, technological, and humanist awareness in preparing the infrastructure and ecosystem of *da'wah* resources to face the era of digital industrialization.

Originality - This study analyzes the phenomenon of how the choice of diction and *tabligh* language style regarding religious messages based on religious moderation is presented in a virtual space.

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Kata kunci:

Bahasa tabligh, desain pesan, moderasi keagamaan, generasi milenial.

Abstrak

Tujuan - Penelitian ini bertujuan untuk menganalisis konstruksi bahasa tabligh berdasarkan moderasi beragama di media sosial. Penelitian dilakukan dengan mengambil objek penelitian akun Islami Populer di tiga platform media sosial yaitu Facebook, YouTube, dan Instagram. Secara spesifik, penelitian diarahkan untuk mengkaji negosiasi bahasa tabligh ekspresif, konvensional, logika retorik, dan moderasi agama bagi generasi milenial. Paradigma interpretif dipilih dalam penelitian ini.

Metode - Pendekatan kualitatif melalui metode analisis framing model Gamson dan Modigliani dipilih untuk menganalisis pola pengemasan bahasa tabligh. Pengumpulan data dilakukan melalui teknik observasi, wawancara, dan dokumentasi. Selanjutnya dianalisis melalui tiga tahap yaitu reduksi, display, dan verifikasi.

Hasil - Hasil penelitian menyimpulkan bahwa logika ekspresif bahasa tabligh yang terdapat dalam akun Islam Populer berkaitan dengan normativitas dan aktualitas ajaran Islam. Logika konvensional yang ditetapkan oleh akun Islam Populer didasarkan pada argumen normatif, argumen aktual, pendapat para pemimpin Islam, metafora atau perumpamaan, dan fenomena yang sedang tren di masyarakat. Logika retorik dilakukan dengan menggunakan gaya bahasa, prinsip komunikasi, daya tarik dan struktur organisasi pesan, dan memvisualisasikan pesan dengan cara menghubungkan simbol, gambar, dan teks. Negosiasi wacana moderasi keagamaan dikemas dengan menampilkan wajah Islam dalam dua sisi, yaitu sisi doktrinal dan sisi aktual. Islam kerakyatan menempatkan realitas keagamaan historis, empiris, dan aktual sebagai isu inti gagasan-gagasan Islam. Alat pengemasan yang moderat dan akurat disajikan baik dalam kerangka pembingkai dan penalaran akun Islami Populer.

Implikasi – Implikasi penelitian ini berkaitan dengan pentingnya membangun kesadaran teologis, teknologis, dan humanis dalam mempersiapkan infrastruktur dan ekosistem sumber daya dakwah untuk menghadapi era industrialisasi digital.

Orisinalitas - Penelitian ini menganalisis fenomena bagaimana pilihan diksi dan gaya bahasa tabligh tentang pesan-pesan keagamaan berbasis moderasi keagamaan dihadirkan dalam ruang virtual.

Introduction

Tabligh as a part of *da'wah* activities focuses on transmitting Islamic messages both verbally and non-verbally. Substantively, *tabligh* is defined as an effort to convey the message of Islam from a preacher (transmitter) to a *muballagh* (recipient) through the selection of certain methods and media. This transmission activity is carried out to ensure the presence of Islamic values in everyday life. *Tabligh* activities are carried out by utilizing mass media as *wasilah* (media) for *da'wah*. This refers to the target of *tabligh* which is dominated by efforts to convey Islam to people as the target audience (Kusnawan, 2004). *Tabligh* as a form of *bil-lisan da'wah* is oriented to the delivery of Islamic treatises wisely to understand Islamic teachings as they should (Nazirman, 2018).

Operationally, *tabligh* activities can be distinguished in the form of *khitobah* (religious lectures), *kitabah* (writing), and *i'lam* (*da'wah* through mass media broadcasts such as radio, television, internet, and/or social media) (Enjang & Aliyudin, 2009). Conceptually, these three *tabligh* activities are carried out as efforts to transmit Islamic messages to strengthen the knowledge, understanding, belief, experience, and religious commitment of Muslims (Dilawati, Dermawan, Hernawan, Waloyojati & Darmalaksana, 2020).

The transmission of the message (*biahsan al-qawl*) leads to the process of understanding and deepening Islamic knowledge as a frame of reference and action (field of experience). In this case, the framework of the Islamic message is universal which applies not only to the internal interests of Muslims but also to all mankind of life (Rustandi, 2020). Transmission of the message becomes the foothold in realizing the message of mercy that is transformative (Kusnawan, 2009). Therefore, *tabligh* activities play a significant role and are considered capable of influencing human activities in various aspects of life.

Based on the *da'wah* context, *tabligh* is carried out with the targets and targets of *da'wah* objects in the form of *hizbiyyah* (large groups), *ummah* (crowded audiences), and even *syubhiyyah wa qabailiyyah* (cross-cultural heterogeneous objects). This refers to the characteristics of *tabligh* that prioritize the process of mass communication which is carried out both face-to-face and through media (Aripudin & Sambas, 2012; Rustandi: 2020). Thus, the transmission of Islamic messages can influence the frame of mind (mindset), personality (attitude), and actions (behavior) of the object of *da'wah* (*mubalagh*). Therefore, *tabligh* activities are an important part of the *da'wah* dimension that must be carried out in a planned, measurable, and directed manner (Rustandi & Hanifah, 2019).

The trend of *tabligh* activity goes hand in hand with the rapid development of human civilization. This is marked by the rapid penetration of cultural digitization in various aspects of life. One of them affects the religious system. The phenomenon of online religion gives rise to new ways of fulfilling aspects of human spirituality (Dawson & Cowan, 2004). Humans make virtual space (internet); a space to explore religious knowledge and information (online religion) as well as serve as a space for religious practice and experience (online religion). Therefore, it is a must for *tabligh* interpreters to use the internet (new media) as a *wasilah da'wah*.

In a simple term, *tabligh* activity in virtual space can be seen from the widespread use of internet media, especially social media, as a transmission channel for religious messages. Based on the observations made, the metamorphosis of *tabligh* activity in virtual space is seen from the

implementation of online *tabligh* and live streaming through social media such as facebook, instagram, and youtube channel. As well as the phenomenon of religious mediatization through the use of applications based on the interests of Muslims in the form of daily utilities such as prayer schedules, daily prayers, Qur'an recitation and so on, as well as interactive content such as questions and answers, virtual religious lectures, virtual *muhasabah*, *dhikr*. online, and various Islamic teleconferencing activities digitally.

Internet as a new media offers a media ecology with the characteristics of interconnection and interactivity. Through the internet, religious narratives are packaged to have an appeal to the audience. The internet has become a channel capable of transmitting religious messages quickly, easily, and with a broad reach. It is these characteristics that enable every preacher or missionary to convey Islamic messages effectively and efficiently (Nasrullah, 2015). The information environment that is built through the internet leads to the realization of a virtual *da'wah* communication network. This begins with the existence of virtual social relations that are formed in various activities. For example, in the form of religious sites, social media channels, a repository of religious information and knowledge, and mediated religious activities.

The internet has become a popular public domain among the people of the world. The presence of social media has become a virtual interaction space (cyberspace) in various aspects of life. This public domain is the embodiment of a global village that transcends geographical barriers and causes cultural deterioration (McLuhan, 1964). The digitalization of human life culture takes place in human daily life (everyday life). This is reflected in the routine and intensity of using this digital technology in social, educational, social, political, and religious affairs. The existence of this virtual public space forms a virtual reality that takes place on three main levels, namely at the individual level which influences self-identity; at the inter-individual level which gives birth to virtual social relations; and at the community level which allows for a life order based on a virtual community model (Piliang, 2012).

One of the spaces for religious activity and transmission that most Muslims are looking at, both in the context of online and offline, is social media. Social media is a practical space that can be used by anyone with any interest. Social media is a production space for the content industry where users make social media a space for self-actualization to reach large audiences and readers (Hartley, 2004). In the religious landscape, social media is used as a space for religious transmission with various narratives being produced. Religious transmission on social media is carried out through various ways, such as online studies on Facebook and Instagram pages, streaming *tabligh* on YouTube channels, posting videos and Islamic *da'wah* memes, producing *da'wah* animations, *da'wah bi al qalam* on sites with Islamic nuances, and teleconferencing. Islam is virtually through certain media platforms (Nasrullah & Rustandi, 2016; Fakhruroji, Rustandi & Busro, 2020).

The information and activity of transmitting religious messages through the virtual universe are significant, this is based on the market potential of Indonesia's internet users which are large in numbers. Until January 2021, the total internet users in Indonesia reached 202 million, or about 73.7 percent of the total population. Throughout 2020-2021, the increase in the percentage of internet usage penetration reached 15.5 percent. With this amount, Indonesia occupies the Top 20 as the country with the most internet users in the world. In Asia, Indonesia ranks 15th, and

Southeast Asia ranks 7th as the country with the largest internet user penetration (www.wearesocial.com, 2021).

The Internet as a new media platform has a significant impact on human life. In Indonesia, internet usage penetration is dominated by social media activities by 51.5 percent, communication via messages by 32.9 percent, and playing games by 5.2 percent. Meanwhile, 58.2 percent of respondents stated that they had never accessed the internet with educational content (APJII, 2020). Internet usage activities are still dominated by access to entertainment content rather than educational content. These entertainment activities include accessing social media, playing games, film/video entertainment content, and listening to streaming music. Social media that are frequently accessed by users include Facebook (140 million), YouTube (107 million), Instagram (85 million), Facebook Messenger (31 million), LinkedIn (17 million), Twitter (14 million), and Snapchat (7.25 million) (We Are Social, 2021).

Based on gender, the penetration of internet usage in Indonesia is still dominated by men compared to women. Hootsuite noted that the total male internet users reached 50.3 percent and women reached 49.7 percent. Meanwhile, IndonesiaBaik.id noted that the percentage of internet users in 2018 was 45.84 percent male and 44.24 percent female. Other data released by APJII in 2017 noted that the composition of internet users by gender included 51.43 percent male and 48.57 percent female. Based on age, the composition of internet users in Indonesia is as follows: 5-9 years (25.2%), 10-14 years (66.2%), 15-19 years (91%), 20-24 years (88 years). 5%), 25-29 (82.7%), 30-34 years (76.5%), 35-39 (68.5%), 40-44 years (51.4%), 45-49 years (47.6%), 50-54 years (40.9%), 55-59 years (40%), 60-64 years (16.2%), and 65 years and over (8.5%) (APJII, 2018).

The data above shows the significant level of internet and social media use which is dominated by millennials and Generation Z in Indonesia. This is both a strength and a weakness, an opportunity as well as a threat. Where, the demographic bonus which will last until 2030, if it is not managed productively, it will cause a demographic disaster, one of which is measured by the ability to respond to digital opportunities and threats for the younger generation in Indonesia.

One of the digital threats that harm the daily lives of internet users is the dissemination of negative information, such as the spread of hoax news, hate speech, cyberbullying, online harassment, to content that has a radical tone of virtual terrorism (Rustandi & Muchtar, 2020). Therefore, digital *da'wah* based on religious moderation is an alternative in the framework of building a religious life landscape that is tolerant, open, critical, and harmonious. This is based on several symptoms of the emergence of threats to religious life in the digital space.

Moderate religious frameworks of thought, understanding, and action are important to present the values and peaceful face of Islam in cyberspace. This is done to build counter-narratives and radical acts of virtual terrorism that target the younger generation. Therefore, the activity of transmitting religious messages online must be accompanied by digital media literacy that harmonizes values, substances, narratives, and actions that lead to an attitude of religious moderation. Narratives and radical acts of terrorism in the digital space can be caused by the low level of literacy and critical attitude toward receiving religious information virtually. This is reflected in a large number of productions of religious messages that fill cyberspace without any limitations. In other words, the virtual space can be accessed openly by anyone, including in producing religious content.

One of the important aspects of the production of religious content in virtual spaces is the packaging of religious language. Religious language can be defined as the divine words contained in the text of the holy book (Al-Qur'an and Hadith), as well as religious language as an expression or behavior of a person or group (Hidayat, 2018). The packaging of religious language in the virtual space must pay attention to the segmentation of social media users who are dominated by the younger generation. In this case, a preacher or missionary must be skilled in designing a religious language that can attract the attention of the audience. To strengthen the level of knowledge, understanding, beliefs, rituals, and religious commitment of the younger generation.

In Indonesia, several young preachers are considered capable of packaging their *tabligh* language according to the needs of their preachers. For example, Ustadz Evie Effendi is phenomenal for being able to attract the attention of the audience using his *tabligh*, including on social media. Ustadz Hanan Attaqi with his youth migration movement proved to have an attraction for missionaries in virtual space. Ustadz Salim Filah can package *tabligh* messages both orally and in writing, one of which is with daily themes that are close to the lives of young people. Ustadz Muzamil Hasballah who can attract attention with *tabligh* in the form of a video *murotal* al-Qur'an. Habib Husein Jafar Al Hadar, who owns the YouTube channel 'The Lost Youth', can interestingly package religious content according to the millennial generation trend.

Some of the preachers above can be used as examples of how the design of the production of *tabligh* messages must pay attention to the interests of the object. In this case, the study of mass communication offers a theory of message design logic as one way to analyze religious language in the mass media. This theory was put forward by Barbara J. O'Keefe (1988), he assumes that message design is based on a person's tendency to manage his goals for the benefit of the message conveyed and can be received effectively by the communicant. There are three message design logics, namely expressive logic, conventional logic, and rhetorical logic (Ardianto & Anees, 2007).

This study attempts to analyze the phenomenon of how the choice of diction and *tabligh* language style regarding religious messages based on religious moderation is presented in a virtual space. This research makes the Popular Islam account the focus of the study. Until October 2021, the Youtube channel of the Popular Islam account has 9.37 million subscribers, on the Facebook fan page the Popular Islam account is liked by 41 thousand likes, and on social media Instagram, the @islampop account has 18.8 thousand followers. Based on observations, Popular Islam's social media accounts massively and periodically produce *da'wah* content with varied themes, packaging models are carried out creatively and raise actual issues in society.

Popular Islamic social media accounts produce several categories of *da'wah* content. Among other things, content related to *aqidah*, Islamic laws, Islamic mysteries, Islamic stories, Islamic news, Islamic wisdom, Islamic figures, prayer, and *muamalah*. Of the total *da'wah* content, the author will focus on *da'wah* content related to the message of religious moderation. The author observes that *da'wah* content related to religious moderation is spread on posts of Popular Islam accounts in various categories as mentioned above. The author tries to analyze the design logic of religious moderation messages that reflect the diction and style of *tabligh* language on social media with the target or object of the millennial generation *da'wah*. Specifically, this study aims to analyze the expressive, conventional, rhetorical logic, and the packaging structure of the *tabligh* language on the Popular Islam account.

Research Methods

This study uses an interpretive paradigm that views reality as something that is not rigid and becomes part of a social system. This paradigm places social situations as ambiguous which can be interpreted in various ways (Neuman, 2000). The research approach was carried out qualitatively. This approach makes humans the main instrument of the research where qualitative research analyzes phenomena in depth through deep data collection (Kriyantono, 2005).

The interpretive paradigm with a qualitative approach was chosen to analyze the construction of the *tabligh* language presented through social media. The researcher views the construction of *tabligh* language as an event or phenomenon that is subjective, contextual, and not impartial. In addition, contextualization of the message of religious moderation for the millennial generation is interpreted in various ways following research procedures with a qualitative approach. The subject of this research is the message of religious moderation as a representation of *tabligh* language posted on social media. The object of the research is Popular Islamic accounts on three social media platforms, namely Facebook, YouTube, and Instagram.

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The framing analysis model of William A. Gamson and Modigliani was chosen as an analytical framework to understand the packaging structure of religious moderation *tabligh* language. In this model, there are two main structures as a message framing unit, namely the core frame and the condensing symbol. The first dimension is the center of idea elements that help communicators show the substance of the issue being discussed. While the second structure contains two substructures, namely, framing devices and reasoning devices (Sobur, 2001; Eriyanto, 2002).

Furthermore, data collection was carried out through observation, interviews, and documentation techniques. Observations were made by observing the content posted by popular Islamic accounts in the form of text, images, animations, memes, and videos. Interviews were conducted to confirm the interpretation of the research data. Interviews are in-depth and in the form of focus group discussions to map *tabligh* language constructions on social media. Interviews were conducted with followers of Popular Islam accounts on three social media platforms. Documentation is done to collect research data in the form of photos, images, archives, and so on related to the construction of *tabligh* language on social media.

The data analysis process consists of 3 stages, data reduction, data display, and concluding. Data reduction is carried out by categorizing research data strictly, displaying data by presenting reduced data according to the categorization that can answer research questions, and drawing conclusions by verifying data and referring to research questions (Miles & Huberman, 1992).

Results and Discussion

Popular Islamic *da'wah* accounts on social media platforms have specificity in the message packaging process. This can be seen from the variety of *da'wah* content produced and disseminated by Popular Islam accounts. Based on the results of the study, at least the *da'wah* content presented by Popular Islam accounts can be seen on three social media platforms, namely Facebook, YouTube, and Instagram.

The three social media platforms have become digital *da'wah* media that consistently disseminate Islamic symbols, both in the form of videos, quotes, memes, and texts. His *da'wah* content combines graphics, images, audio, symbols, and certain narratives that are relevant to the context of the development of Muslims today. In addition, the Popular Islam account categorizes the themes of Islamic studies on several main topics, such as messages related to faith, morality, worship, and *muamalah*.

When viewed from the *da'wah* content that was first published, on a Facebook account, this account first posted content on January 28, 2019, currently, it has 42,774 likes and 178,382 people who follow it. A youtube account, joined on June 21, 2017, and posted content for the first time on January 28, 2019, currently has as many as 810,001,152 viewers (viewers) and 9.56 million subscribers (subscribers). Meanwhile, on the Instagram account, the first content posted was carried out on March 1, 2020, currently, there are a total of 19.6 thousand followers (followers).






Expressive Logic of Popular Islamic Religious Moderation Message

Expressive logic sees communication as a way of self-expression to communicate feelings and thoughts. Messages are open and reactive, with little attention paid to the needs or desires of others (Ardianto & Anees, 2007). Expressive logic places the communication message as self-expression that expresses the feelings and thoughts of the communication participants. In this case, the message conveyed by the communicator is packaged through various symbols or language, both verbal and non-verbal so that it can be understood by the communicant.

Based on the observations, the expressive logic of the *tabligh* message contained in the Popular Islam account is related to the normativity and actuality of Islamic teachings. This can be seen from the main issues being discussed which have a level of relevance to the trends and phenomena that are developing in society. For example, studies that discuss metaphysics in Islam such as Heaven, Hell, the Day of Judgment, Miracles of the Prophets, Angels, Devils, and so on; studies related to Islamic law on contemporary matters such as tattoo law, *Adab* for sexual intercourse in several variations, unicorn law as a development of economic transactions, plastic surgery law, and so on; the study of the *Adzab*, the Mystery of Prophethood, the Mystery of the Last Hour and its Signs, the *Dajjal* and matters related to it, Gog and Maguz, and others; as well as several Islamic studies which are discussed in the perspective of science and technology.

In general, *tabligh* messages in Popular Islam accounts contain several categories of *da'wah* messages, namely those related to faith, worship, morality, and *muamalah*. Here the author presents some *tabligh* messages on Popular Islamic accounts based on the categorization of *da'wah* messages.

Table 1. *Tabligh* Messages from Popular Islamic Accounts regarding Faith, Worship, Morals and Muamalah

Message Logic	Title	Social Media Account	Documentation	Categorization
The expression of <i>tabligh</i> messages related to <i>aqidah</i> is dug up referring to the source of Islamic normativity and is likened to contemporary phenomena.	Jesus is Islamic!?	Youtube Facebook		<i>Aqidah</i>
Expression of <i>tabligh</i> messages related to the trend of using Antam's gold virtually	Antam's Virtual Gold Purchase Law	Instagram Facebook		<i>Muamalah</i>
The expression of the <i>tabligh</i> message is related to the aspect of worship that explores the virtues of reading in the dawn prayer	Forbidden Religion! Don't Just Read This <i>Surah</i> at Fajr Time	Facebook		Worship
Expression of the <i>tabligh</i> message describing the study of worship in the perspective of science and technology	Lucky are those who fast Monday-Thursday! These are the amazing benefits found by western scientists	Facebook		Worship
Expression of <i>tabligh</i> messages that package moral aspects. Where it is explored in a contemporary way by taking factual and contemporary parables and examples	This is a person who prays diligently but Allah still enters hell	Youtube Facebook Instagram		<i>Akhlaq</i>

Source: Author's Observation, 2021

Table 1 above are some examples of *tabligh* messages on Popular Islam accounts that express thoughts and feelings about trends and phenomena of Muslim life. In terms of title, this *tabligh* message is packaged provocatively to attract the attention of readers. This message title packaging pattern is made as a communication strategy (Karim et al, 2021).

The structure of the message generally describes three main parts, namely the introduction, content, and closing. The variation of message packaging is carried out in three parts by strengthening the elements of symbols, narration, images, and audio that invites the communicant to think rationally, moderately, openly, and accurately. The expressive logic of *tabligh* messages on

Popular Islam accounts can also be reviewed through the message organization process. In this case, the organization of *tabligh* messages is carried out in a deductive, inductive, chronological, logical, spatial, and topical pattern (Keraf, 2010).

JID | 10 Expressive logic with deductive message patterns is carried out by describing the core of the message in general and reinforced by special statements as the basis for the message's argument. Expressive logic with inductive message patterns is done by specifically ordering explanatory arguments to strengthen the conclusion of the message. Expressive logic with chronological message patterns is done by sorting arguments based on period to strengthen the core of the *tabligh* message.

Expressive logic with logical patterns is displayed through a science and technology approach. This review is used to build rational arguments contained in the Qur'an and al-Hadith. In addition, logical message patterns are widely used as a pattern of actual, moderate, and wise Popular Islamic content. The logic of expression with spatial patterns is done by ordering messages based on place or space. The pattern of expression with a topical pattern is done by organizing the message in an actual and accurate manner. Where the message is constructed with a universal approach that explores the normativity and actuality of phenomena in people's lives.

Conventional Logic of Popular Islamic Religious Moderation Message

Conventional logic views communication as a game to be played by roles. Communication is a means of self-expression that takes place in accordance with accepted rules and norms including the rights and responsibilities of everyone involved. This logic aims to design messages that are polite, precise, and based on rules that everyone should know (Ardianto & Anees, 2007). In this logic, the message is designed to follow the appropriate procedure, so that the communicant receives the message in a polite, appropriate manner, and follows the existing rules.

The communication perspective views conventional logic places communication as a cooperative game played according to conventional social procedures and rules (O'Keefe, 1988). This logic operates when each participant of the communication understands the applicable rules and follows them. The reactions of participants in communication events are based on predetermined rules. So, every message processed is based on the existing rules.

Based on the research results, the conventional logic set by Popular Islam accounts on three social media platforms can be categorized into several forms such as the conventional logic of *tabligh* language which refers to (1) Islamic normative sources (al-Qur'an and Hadith); (2) contemporary references as a result of research with a science and technology approach; (3) Metaphors or parables contained in the reality of life; (4) quotes from friends, scholars, *umaro*, and Islamic figures; and (5) a trending phenomenon in society.

Conventional logic in the *tabligh* language of the Popular Islamic account is contained in its *da'wah* content. This can be seen from the message packaging pattern which is in line with the expressive logic of the *tabligh* message design on this account. Where, the communication message is designed by following the normative rules in Islam, equipped with a universal study that is based on the latest data and facts from a scientific and technological review. This makes the message of the popular Islamic *tabligh* easy to digest, rational, logical, and able to attract the attention of the audience.

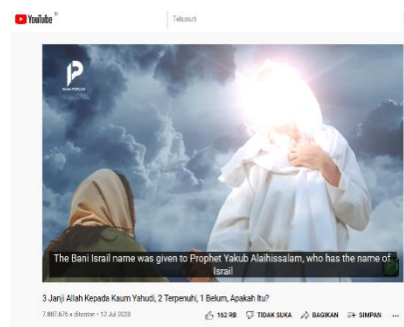


Figure 1.
Da'wah Content Based on Normative Arguments

The logic of conventional message design which is based on the revelation of Allah SWT and the *sunnah* of the Prophet Muhammad is the main reference that is oriented towards theological and humanist awareness, both as servants of Allah SWT and as social beings. This main reference is equipped with a universal overview from the perspective of science and technology so that it becomes an open, moderate, wise, and accurate *da'wah* content.

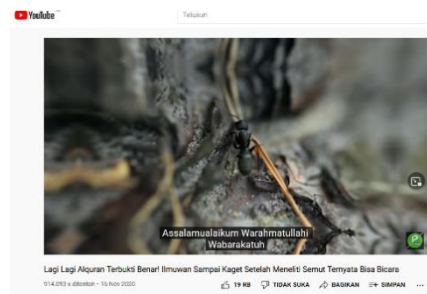


Figure 2.
Da'wah Content Based on Actual Evidence

Istiqra is a conventional logic in the language of popular Islamic *tabligh* which explores religious phenomena in a scientific review. In general, the message design model in this way is carried out on every Popular Islamic *da'wah* content. This seems to enrich the process of study to present a more open and broad perspective in understanding social, empirical, and actual realities in the lives of Muslims. The use of the *tabligh* language design model is carried out by taking into account the level of reference accuracy.

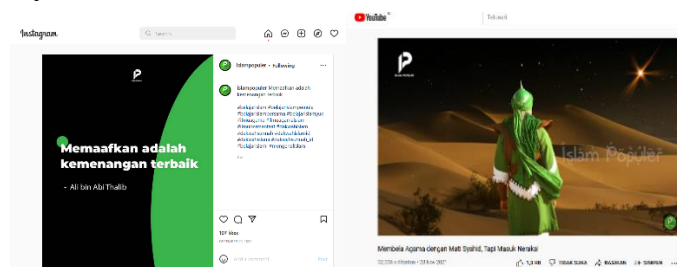


Figure 3
Da'wah Content Based on Metaphors, Opinions of Islamic Leaders, and Social Realities

Popular Islamic account *tabligh* language uses conventional message designs with metaphors or parables. This design model is used to capture human reality in dealing with conditions and problems, the solution of which is in Islam. These phenomena, conditions, and problems occurred in earlier people. Message design patterns with metaphors are seen as significant in the process of internalizing and transmitting Islamic messages. So that the audience gets a complete picture of the conditions that are developing in the community or the conditions they are currently facing. In addition, quotes from Islamic figures from friends, scholars, and *umaros* in the past, as well as scholars and *umaros* in the present, have become the language of *tabligh* contained in Popular Islam accounts. Conventionally, quotes and statements of Islamic figures are seen as having a fairly strong level of credibility in the design of *da'wah* messages.

The conventional logic of messages as procedures and rules based on certain norms is the power of delivering messages so that they can be accepted openly. Thus, it has implications for the next communication process (Kosasih, 2019). In this case, the language of *tabligh* on the Popular Islamic account, as a norm or rule, is based on the Qur'an, al-Hadith, standardization of scientific research results, technological developments that have an impact on human life, life metaphors empirically, actual and historically, the opinions of credible scholars, *umara*, and Islamic figures, as well as phenomena that are trending in society.

The Rhetorical Logic of Popular Islamic Religious Moderation Messages

Rhetorical logic is the view of communication as a way of changing rules through negotiation. Messages designed with logic tend to be flexible, insightful, and people-centered. Rhetorical logic reframes the situation so that a variety of goals including persuasion and politeness are integrated into the whole well (Ardianto & Anees, 2007). Rhetorical logic is done by negotiating messages through rhetoric. Where messages are organized to attract attention, meet needs, provide satisfaction, and move audiences.

Tabligh which is oriented towards transmitting Islamic messages to audiences has a practical and definitive intersection with rhetoric as an art of speaking. In Islamic culture, rhetoric is used as a tool to convey the message of truth. This is different from the development of rhetoric in Greece which was used by the sophists as an art of tongue-in-cheek in debate. Therefore, *tabligh* rhetoric can be categorized by referring to *tabligh* activity in the form of *khitobah*, *kitabah*, and *i'lam* and categorize them based on tendencies referring to the four schools of rhetoric.

Tabligh rhetoric has a monologic rhetoric model orientation. That is an applied designation in rhetoric that explains the art of acting and or the art of speaking in public (Unno, 1996). This rhetorical model displays rhetorical techniques that are delivered singly, unidirectionally, and authoritatively. Where the orator or preacher conveys a single message in front of the public, although in practice there is a dialogue, the orator is the party who discourses the idea singly (Ridwan, 2009).

Based on the results of the study, it was found that the rhetorical logic of the *tabligh* language on the Popular Islam account can be viewed from several aspects, namely the form of *tabligh* rhetoric, diction and style of language, the characteristics and principles of *tabligh* rhetoric, the structure of message appeals, and message visualization. Here is some *da'wah* content that displays the rhetorical logic of the *tabligh* language on Popular Islam accounts. The content of this *da'wah* was

The tabligh language of the millennial generation in social media: Analysis of popular ...

chosen with the consideration of representing the values of religious moderation so that the discourse negotiation process was carried out through the text structure and context of the *tabligh* message delivered.

Table 2. Rhetorical Logic of *Tabligh* Language *Da'wah* Content on Popular Islamic Accounts

Title	Category	Social Media	Moderation Value	Language Style	Principle	Appeal Structure	Visualization
Defending Religion by Martyring, But Going to Hell!	<i>Aqidah</i>	Youtube	Critical Openness Justice Balance	Contradictions Linking	<i>Qaulan Sadidan</i>	Position-Reason-Example-Point Rational	Metaphor Paradox
Turning Faces with People with Disabilities, Allah's Messenger was immediately reprimanded!	<i>Aqidah</i>	Youtube	Tolerance Humanity	Comparison	<i>Qaulan Layyinan</i>	Story-Message-Gain Emotional	Symbolic Association
If you find fault with someone and you want to insult him, then blame yourself, because your reproach is more than him.	<i>Akhlaq</i>	Instagram	Tolerance Justice Balance	Repetition	<i>Qaulan Balighan</i>	Arrestin Introduction-Interest-Desire-Action Motivational Behavioral	Repetition
When the Convoy of Jewish Bodies Passed, This was the Exemplary Attitude of the Messenger of Allah	<i>Akhlaq</i>	Facebook	Tolerance Balance	Repetition Comparison	<i>Qaulan Kariman</i>	Arrestin Introduction-Interest-Desire-Action Rational Behavioral	Metaphor
You can't please everyone. Therefore, it is enough for you to improve your relationship with Allah, and don't care too	Worship	Instagram	Balance Justice Accurate	Repetition Comparison	<i>Qaulan Sadidan Qaulan Balighan</i>	Position-Reason-Example-Point Motivational Behavioural	Repetition Association

Title	Category	Social Media	Moderation Value	Language Style	Principle	Appeal Structure	Visualization
much about human judgment							
The Difficult Story of <i>Sakaratul Maut!</i> Even though the child is diligent in worship but disobedient to his mother	Worship	Youtube	Balance Wise	Comparison Contradictions	<i>Qaulan Marufan</i> <i>Qaulan Sadidan</i>	Past-Present-Future Motivational Behavioural	Paradox Asssocation Symbolic
Can you donate blood from non-Muslims? How is the explanation according to the Qur'an?	<i>Muamalah</i>	Facebook	Tolerance Balance Justice	Repetition Comparison	<i>Qaulan Maisuran</i>	Position-Reason-Example-Point Rational Behavioural	RepetitionRetorik Metaphor
After Death Maybe This Will Happen To Your Social Media Account!	<i>Muamalah</i>	Instagram	Openness Critical Wise	Repetition	<i>Qaulan Sadidan</i>	Position-Reason-Example-Point Rational Behavioural	Repetition Metaphor

Source: Popular Islamic Social Media Official

Table 2 is some of the contents of Popular Islamic *da'wah* which implies a message of religious moderation, both related to aspects of *aqidah*, morals, worship, and *muamalah*. Rhetorically, the *tabligh* language is constructed by the Popular Islam account through the use of language styles, communication principles, appeals and message organizational structures, and visualization of messages in a way that links symbols, images, and text. The link between the elements of text structure and context strengthens the *tabligh* language that is conveyed to the audience. Thus, Islamic messages can evoke the rationality, emotion, motivation, and actions of the audience.

The negotiation of the discourse of religious moderation as the language of popular Islamic *tabligh* accounts is carried out by linking text, narration, graphics, symbols, and images. This *tabligh* language construction is carried out as an expression of messages in accordance with normative procedures and rules. Where, every content produced and disseminated is sourced from the Qur'an and al-Hadith. In addition, the study of sources of Islamic actuality in the form of research results, developing trends, and opinions or statements of Islamic figures is used as a treasure trove that enriches the study of Islamic treatises. These sources are used to display the open, moderate, accurate and wise side of Islam.

Religious Moderation Discourse Negotiations Popular Islamic Tabligh Language

Packaging of mass media discourse is done through a series of symbols and language that represent a goal. The mass media becomes a space for the production and dissemination of ideas and feelings that focus on highlighting certain issues. Mass media is a place for creation and expression that represents social reality on a screen (Ge-Stell). The framing of the discourse is carried out based on certain interests both ideologically, politically, culturally, and economically.

Popular Islamic Accounts utilize social media as a space for the Islamic content industry. Where information dissemination is carried out in cyberspaces that show the virtual face of Islam. Therefore, the process of framing Islamic information is done by linking a series of symbolic codes according to the characteristics of the media. Namely, emphasizing the existence of interconnection and interactivity among communication participants. JID | 15

Digital *tabligh* activities have a significant impact on people's daily activities. This is mainly to fulfill religious information and knowledge, and even the process of strengthening the experience and practice of religious teachings. The use of digital devices in *tabligh* activities places the internet as a feature that is used as a reference source or reference for *tabligh* material. And the internet is seen as an effective means of conveying Islamic messages (Muhaemin, 2018).

Popular Islamic Accounts produce *da'wah* content in an informative and recreational way so that they can be an attraction to the audience. The production of *da'wah* content is adapted to the characteristics of social media as a space for interaction and communication, which is mostly used by the object of *da'wah* from the millennial generation. In practice, the process of carrying out *tabligh* activities is carried out through production patterns that manipulate text, graphics, symbols, and images. This is the strength of *da'wah* content on social media so that the *tabligh* messages conveyed tend not to be boring and can strengthen the appeals to recipients both rationally, emotionally, motivationally, and behaviorally.

Popular Islamic accounts show the face of Islam on two sides, namely the doctrinal and actual sides. In the first case, the narration, symbols, and images in Popular Islamic *da'wah* content are sourced from the main references to Islam (al-Qur'an and al-Hadith). While in the second, this normative discourse is strengthened by an empirical and actual depiction of the reality of human life. Therefore, Popular Islam can present the message of Islam as a doctrine and civilization, concept and reality.

The construction of *tabligh* language which tends to be informative and recreational is packaged through a series of imagological symbolic codes. In this case, the language of *tabligh* on the Popular Islam account takes various points of view. Where not only taking references from the Qur'an and al-Hadith, but also enriching it with a study process based on research results, scientific and technological developments, phenomena that develop in society, and opinions from popular Islamic figures.

Popular Islam places historical, empirical, and actual religious reality as the core issue of Islamic ideas. This can be seen from the scheme or framework for packaging ideas that present arguments from a normative, empirical, and actual point of view. Based on observations, schematically, the

framework for packaging Islamic ideas in the propaganda content of Popular Islam accounts can be seen in figure 4 below:

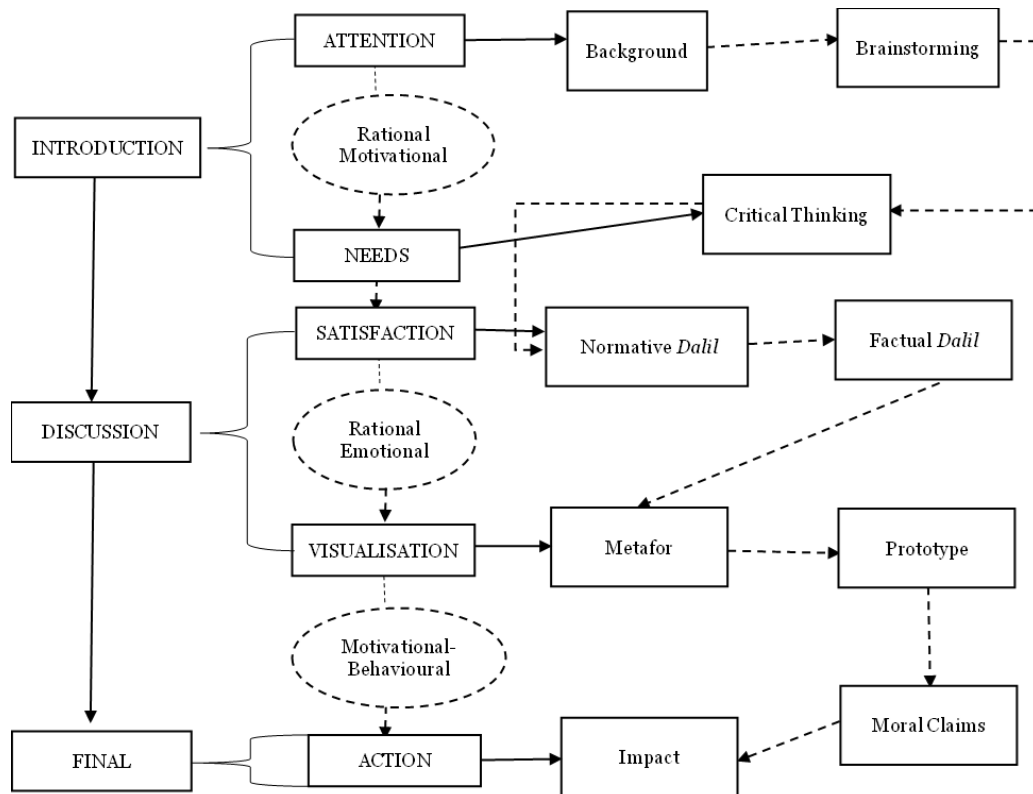


Figure 4.
Schematic Framework of Core Framing *Tabligh* Language Popular Islamic Accounts

Figure 4 above is a schematic framework for packaging the popular Islamic *tabligh* language. Both *da'wah* content posted on YouTube, Instagram, and Facebook, in the form of text, videos, graphics, and images, when observed using the packaging pattern as described above. In general, information is presented in three main parts, namely introduction, discussion, and closing. Each section contains an appealing message that can attract the attention, emotions, motivations, and actions of the audience. In the introduction, the packaging scheme is carried out in the form of attracting attention and describing the level of need or urgency of information (needs). In this section, three packaging steps are described, namely conveying the background of the issue or study according to the theme being raised, brainstorming in an invitation to think or repeating question sentences about the issue or study, and inviting the audience to think critically and design mindset.

The discussion section is packaged by fulfilling the needs of the audience (satisfaction) and looking for relevance in the reality of the audience's life that is trending or developing (visualization). Fulfillment of needs is carried out by conveying normative arguments based on the Qur'an and al-Hadith, as well as actual arguments based on research results, studies, and studies based on scientific and technological approaches. Arguments with this model are built so that the audience receives information in a balanced and accurate manner. Meanwhile, the depiction of reality is carried out through prototypes and metaphors. The prototype is done by taking real examples (*mitsal*) that occur in the reality of society. While the metaphor is done through comparisons,

contradictions, affirmations, and presuppositions from a historical point of view, both in the past, present, and future.

The closing part is carried out in the form of an appeal that is firm, straightforward, motivating, and encourages the audience to think and act. In this section, the affirmation is carried out through moral claims which are the conclusions of the study after going through a series of comparative arguments in the discussion section. This moral claim is a conclusion (*istinbath*) regarding the subject being studied. Furthermore, this moral claim encourages the impact of the audience in the form of what it looks like (looks), what it feels (feel), and how it benefits (usability).

The author's observation considers that the strength of the popular Islamic account's *tabligh* language is in the use of varied references. Where every content presented is not only based on the revelation and example of the prophet but also uses other perspectives, especially through a scientific approach and parables or metaphors. Practically, this series of arguments are strengthened by packaging the discourse through a series of symbolic codes in the form of text, graphics, audio, video, and images.

At least, through this packaging pattern, the Popular Islam account displays core framing as an account or propaganda media that presents information about real Islam, empirical Islam, actual Islam, and historical Islam. First, Islam is reality, an idea that reflects the reality that develops in society or amid Muslims. On this issue, the Popular Islam account explores a lot of trending phenomena. For example, the phenomenon of infidelity, jihad, digital transaction law, digital currency law, and so on.

The second, is empirical Islam, an idea that explores Islam as a doctrine and civilization. Empirical Islam is interpreted as an attempt to describe the face of Islam which always provides solutions to human dynamics and problems. Empirical Islam is oriented towards utilizing aspects of human rationality in understanding religious doctrine. For example, studies that raise the issue of the psychology of age, the creation of the universe, the psychology of dreams, the mystery of death, metaphysics, and so on.

Third, actual Islam, an idea that places Islamic teachings as a doctrine capable of answering contemporary human problems. Actual Islam raises issues of proving Islamic doctrine regarding the mysteries of science and technology. Actual Islam also observes the internal dynamics of Muslims who are faced with differences of opinion or interpretation. For example, the phenomenon of jihad in Islam, contemporary *fikh ikhtilaf*, discrimination against humanity, politics in Islam, and so on.

Fourth, historical Islam, an idea that not only explores the events and contexts of events that occurred in the past, but also explores their relevance to current events and what must be prepared in the future. Historical Islam initiated the actualization of doctrine in human civilization. Therefore, theoretically, historical Islam gave birth to a comprehensive study of human beings in terms of sociological, anthropological, ethnographic, and historical aspects. Popular Islamic accounts highlight past events that occurred in the past, both during the time of the prophets, Prophet Muhammad SAW, companions, wisdom experts, *salaf* and *khalaf* scholars, the caliphate period, and present-day civilization which are seen as having relevance to the present context.

Religious moderation aims to create an inclusive balance among religious people. The dominance of the millennial generation in Indonesia marks a phase of demographic achievement that leads to efforts to realize the golden generation as superior and competitive Human Resources. One of the efforts to create excellence and competitiveness in Indonesian human resources is carried out through the development of religious infrastructure which includes the habituation of religious values and attitudes in a critical, open, and tolerant manner. This is related to the plurality and multiculturalism of Indonesian society based on differences in social, cultural, political, and religious backgrounds.

Planting the mindset, mentality, and social skills of the millennial generation through religious moderation attitudes and values is an alternative to strengthening appreciation and respect for different religious views. It is important to do this as an effort to build a counter-narrative of negative information in the name of religion to provoke religious harmony. Religious moderation in the millennial generation can be done by disseminating religious information and content that is critical, open, and moderate.

It is this Islamic narrative that dominates the propaganda discourse of Popular Islamic accounts. Furthermore, it is discussed through a series of symbols that can attract the attention of the audience. This narrative is the core issue presented by the Popular Islam account through various religious images, both in the form of text (status), religious language, symbols, and images, as well as other technological devices.

Popular Islamic Accounts want to invite the audience to understand Islam in a comprehensive, open, democratic, moderate, and accurate way. Through this Islamic style, Popular Islam accounts also place cyberspace as a space for religious practice to convey Islamic messages easily, accurately, factually, and wisely. Thus, the face of Islam as a doctrine and civilization can be displayed in various spheres of human life. This is the spirit to transform Islam as *rahmatan lil alamin*.

Conclusion

This study shows that the use of social media as digital *da'wah* media is considered to have a significant impact on the process of internalizing, transmitting, disseminating, and transforming Islamic messages. This is based on the trend of using social media in human interaction activities that are increasing every time. Social media is a virtual communication media platform that is used to fulfill human interaction activities. Therefore, the implementation of Islamic *da'wah* is a necessity in welcoming the transformation of human information and communication technology.

The acceleration of the digitalization of Islamic *da'wah* goes hand in hand with the massive development of digital industrialization in the world. In this case, digital Islamic teleconferencing must be carried out by taking into account the dynamics and characteristics of digital media platforms used in daily human activities. The packaging of *da'wah* content is adjusted to the characteristics of social media and the segmentation of the target *da'wah* object.

The implementation of Islamic *da'wah* through social media is packaged through the construction of *tabligh* language which consists of a series of symbolic codes as a religious imagery process. Religious imagery is an engineering message that links text, graphics, symbols, and images (Shield, 2011). This is done as a way to convey the message of Islam in an informative and recreational way. Thus, the *tabligh* message conveyed has an appeal that encourages the audience

to think, feel, act, and act. *Tabligh* language on social media is packaged according to the logic of communication message design that is in accordance with the characteristics of social media.

Popular Islam places historical, empirical, and actual religious reality as the core issue of Islamic ideas. This can be seen from the scheme or framework for packaging ideas that present arguments from a normative, empirical, and actual point of view. Moderate and accurate are packaging tools that are presented both within the framework of framing and reasoning of Popular Islamic accounts. This *tabligh* language is packaged through a set of patterns and processes from the thematic, schematic, semantic, and stylistic aspects of discourse in each of its *da'wah* content. We can find this moderate and accurate depiction in the popular Islamic account framing tool. Thus, Islamic discourse leads to the reality and actuality of dynamic Muslim life.

The implications of this research relate to the importance of building theological, technological, and humanist awareness in preparing the infrastructure and ecosystem of *da'wah* resources to face the era of digital industrialization. In addition, this research has implications for efforts to prepare *da'wah* resources that have digital *da'wah* literacy skills. Thus, being able to strengthen the digital *da'wah* ecosystem that is critical, moderate, accurate, wise, and harmonious. Another implication relates to the formulation of a role model of *da'wah* based on religious moderation in the digital space through the construction of *tabligh* language that can express and negotiate Islamic messages in a normative, conventional, and actual way.

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