

Islamic Learning Based on Digital Platforms

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Abstract:

This research explains the content of Islamic learning by utilizing technology through digital platforms. Focusing on YouTube which plays an important role as a means of da'wah media for popular preachers in Indonesia, with the aim of facilitating Muslims in accordance with the demands of the Quran and Hadith, speakers are also easy to convey da'wah in purifying Islam and returning to teachings sourced from the Quran, sunnah, and hadith of the Prophet Muhammad. The method used is qualitative, which is descriptive by describing the study of Islamic purification da'wah from the speaker on YouTube. Analysis of da'wah content is carried out to identify forms of Islamic purification in purifying Islamic teachings in accordance with demands. The result of this research is that today many people still follow traditions that are not in accordance with the teachings, therefore Islamic learning through digital platforms is expected to be able to help Muslims in purifying Islamic teachings and introducing Islam deeply in accordance with the teachings brought by the Prophet Muhammad, delivered by lecturers through YouTube media. The conclusion of the preachers in purifying the teachings of Islam is to purify the Tauhid of a Muslim in purifying the teachings of Islam is to strengthen the Akidah, strengthen Islam, improve morals.

Keywords: YouTube Media, Islamic Purification, Tradition, Da'wah

Introduction

The first beliefs entered in Indonesia before Islam came there were Animism, Dynamism and religion there was Hindu-Buddhism. When Islam came, the previous beliefs had not completely disappeared, in fact, there were still some that colored the identity of Islam. This happened because it was considered a tradition carried out by the previous society which resulted in people now still following the tradition without knowing that the tradition came from Hindu-Buddhist teachings. This happened because people who were previously Hindu-Buddhist and converted to Islam experienced culture shock due to very different teaching differences. The difference of teachings and beliefs became different colors, these different colors made a new pattern in religion, which makes today believe or not about the traditions of ancestral spirits (Suprianto, 2020).

Hindu-Buddhism existed in Indonesia for quite a long time, from the first kingdom in the 4th century AD to the last kingdom in the 15th century AD which ended in the Majapahit Kingdom. For 11 centuries triumphant in Indonesia until finally collapsed and came the Islamic Kingdom that began to lead. So long led by Hindu-Buddhists made it difficult for the surrounding community to eliminate the customs that had been carried out during the Hindu-Buddhist period and there was acculturation between Hindu-Buddhist culture and Islam, even coloring Islamic values, such as those in Indonesia: grave shapes, death memorials, *sekaten*.

In the spread of Islam in ancient times was carried out by preaching, da'wah was carried out with methods influenced by traditions that already existed in the community, with the aim that the community could know and understand Islam well, such as using puppets, *sekaten* as a medium in preaching. The problem is that nowadays people already know Islam well and people use old traditions only on the grounds that they have been carried out for generations by their ancestors, this results in Islamic values that fade because of tradition. The meeting between Islam and old traditions can produce a tradition resulting from this hybridization (Nuryah, 2016). The new tradition resulted from acculturation between Islam and the old tradition that entered the teachings of Islam which made the speaker moved to restore the value of pure Islamic teachings.

When religious values meet tradition, they can coexist or be inversely proportional. Religion itself is an absolute teaching derived from God, while tradition is a custom that is often carried out from generations of relative ancestors, which is inversely proportional to religion that comes from the Divine. When tradition and religion meet, it will influence each other, both in terms of religion and tradition. Because in a religion there are regulations made directly from God without human intervention and the necessity of humans to obey these rules that may be contrary to tradition or even a prohibition that can affect religion.

The problem that is still a problem for Muslims today is when Muslims themselves feel foreign to its teachings, When people who work on the sunnahs of the Prophet but some people consider it something foreign or even discriminate. Like the *Jahiliyah* of the Prophet's day, they recognized that there was a God, namely Allah, but they recognized other gods (associating Allah). Just as today many people admit that Allah is the Lord of hosts, but they do things that are shirk such as asking other than Allah and also worship but not in accordance with the teachings of the Prophet of Allah. Shirk is a great sin that cannot be forgiven, great shirk will not be forgiven unless sincere repentance. And worship without having a reason is also not allowed, because worship is to Allah who has been arranged and given an example by the Messenger of Allah, When a Muslim does worship but is not in accordance with the teachings of eating worship that is done in vain and has no reward, it can even get sin if what is done smells of shirk.

Islam came with *Akidah* and *tauhid*, preventing man from the qualities of *jahiliyah* and preventing man from worshipping idols or other objects, which is really only to Allah man worships. *Tauhid* was instilled and practiced by the Prophet for 13 years and only a few were able to let go of the ignorant nature and traditions of their ancestors and go to the straight path of "*Tauhid Islam iyah*"(Setiawan, 2017).

Islam is taught to have pure *akidah* and *tauhid* that is, only worship Allah and do not associate Allah and believe in the existence of Allah and obey His commandments and obey His prohibitions. Every Muslim is obliged to stay away from anything bad that can affect the *Akidah* and tarnish *tauhid*. If a tradition is contrary to religious teachings, a Muslim should abandon it. In terms of worship a Muslim must also pay attention to the teachings that have been taught by the Prophet of Allah, because in terms of worship there are already rules of their own that cannot be made up. As a Muslim, it is mandatory to leave things that the Prophet did not teach in terms of worship.

Islam in the 20th century has begun the movement of purification of Islam or purification of Islam carried out by the organization and Islamic Unity, a movement carried out by returning to true order (Quran and Sunnah. In the organization of Muhammadiyah puritanism is carried out differently from region to region, but still guided by the results of *Tarjih's* decision in implementing the values

of Islamic teachings. From here purification activities are not singular but multiple or plural (Nashir, n.d.).

After seeing the many deviations carried out in the name of traditions carried out by their ancestors, a movement emerged namely the purification of Islam where the movement was useful to purify religion from the aspect of Akidah and Worship in accordance with the demands of the Quran and Hadith, without the involvement of elements of previous traditions or beliefs. Although the times are growing, it does not change the traditions in a society, which still believes in the traditions of the ancestors. But still needed a balance of the cosmos, namely the relationship between God (macrocosm) and humans (microcosm) that must be well established (Sutiyono, 2011).

In this day and age, there are many things that people can do in carrying out the Islamic purification movement, one of which is by utilizing developing technology such as YouTube. Many da'wah content uploaded by popular scholars who have many viewers, subscribers. Many Muslim preachers in Indonesia are starting to use YouTube media as a means of preaching, it is very effective if the internet is used as a means of preaching. Social media greatly benefits many people. Because from these media, people get a lot of useful information or knowledge from speakers in Indonesia. Likewise, the speakers can also convey the knowledge they learn for other ordinary people to listen to. YouTube media is in great demand by many people in finding information on video or audio (Wibowo et al., 2019).

Today's Ustaz use YouTube media in terms of purifying Islamic religious teachings which are seen as still many deviant teachings. like the content of da'wah from Ustaz Zainal Abidin, he Ustaz who often discusses what tradition and good Islam is like. The second, Ustaz Adi Hidayat, he has his own passion about *akidah* which has many videos on the playlist from his YouTube account. The third, Gus Baha, he is a cleric among the community who often carry out traditions that still exist in Indonesia. The fourth, Syafiq Riza Basalamah, he is a Ustaz who often discusses the *akidah tauhid* good and true morals. They are all popular Indonesian scholars who preach to teach Islam and invite Muslims to worship only Allah without any deviation from Akidah.

YouTube media has now become a medium for people to learn religious knowledge either individually or in groups. Virtual da'wah can be a religious reference in this day and age. Therefore, every Muslim can practice knowledge by preaching through YouTube media. When knowledge about religion spreads throughout the world through YouTube, many people will understand religion correctly and this also has an impact on the next generation when watching the da'wah content (Purnomo, 2021).

Research Method

This study looked for data using descriptive research using qualitative methods. Data in the form of oral, understanding, and thoughts of popular speakers can be observed. The descriptive research was conducted by viewing videos on YouTube from popular speakers in Indonesia and describing the form of purification carried out by popular speakers in purifying tauhid and Akidah. The method facilitates research in reviewing case studies, looking for data related to strengthening religion. The da'wah content of the speakers on YouTube has received a lot of public attention because the discussion is so thorough, and also a complete discussion in terms of Islam or in terms of explanation of the purification of Islam.

The subject of research of popular speakers in Indonesia is on YouTube, the object of research strengthens Islam, Akidah from popular speakers.

Result and Discussion

1. Islamic Purification

Religion is the lifeline of every person. Some people who are Muslims, even from birth are already Muslims, but the Islam adopted is not necessarily true, it is because the teachings of Islam that are adopted are not in accordance with the demands that have been sent down by Allah through the teachings of the Prophet Muhammad. Which, if a Muslim worships but is not in accordance with the requirements of Allah and the Messenger of Allah, the practice done is rejected and does not get merit, even sin. One of the movements that purifies the teachings of Islam is the purification movement.

Purification of Islam is a movement that purifies the teachings of Islam, and returns to the Quran and the Sunnah. Some people underestimate the religion of Islam adhered to, They only think about the world without thinking the religion adopted is correct or still deviant. This form of purification also avoids all forms of *khurafat*, *khurafat* is, traditions that corrupt religion, heresy, heresy is to carry out new worship that did not exist before in the time of the Messenger of Allah. In purifying the teachings of Islam requires a strong Akidah and true Tauhid. True *akidah* is believing that Allah exists and carrying out all the commandments and obeying all his prohibitions., the form of *akidah* is tauhid.

True monotheism is to sanctify Allah and avoid any form of shirk. The basis of all Islamic religious sciences is the science of tauhid, compared to other sciences the science of *tauhid* in its position is the most noble. For Muslims the science of tauhid is the most important science, so that Muslims must be able to comply with the terms and conditions in tauhid bagi. That is, the Qur'an, Hadith, and ijma' (Muslim agreement) are the main sources of tauhid teachings where Muslims should not deviate from these sources (Triandini et al., n.d.).

Renewal of Thought is included in the meaning of Islamic purification, where renewal in the thought of the Islamic world as in concrete movements / actions in Islam to adjust the understanding of old teachings with new understandings related to advanced and developing technology.

The encouragement of Muslims in understanding the pure religious teachings deeply and contextually because Islam is a guideline for life for Muslims. The model of thinking about Islam that was originally mythological included the encouragement of Muslims in purifying Islamic teachings which now changed from mythological to logical thinking based on Science, especially the understanding of the meaning of religion contextually (Umro'atin, 2022).

2. Da'wah On Youtube Media

YouTube is one of the social media as a means to upload user videos, users can upload videos freely as desired and can also access other videos, with the provisions that already exist on YouTube. YouTube media cannot be separated from the negative side but there are also positive sides that are useful for users such as, can develop da'wah, da'wah is not only done using conventional methods anymore, but speakers can use YouTube as a da'wah media (Yuliasih, 2022).

YouTube media makes it easy for lecturers to convey the knowledge needed by Muslims. There are many da'wah contents or delivery of religious knowledge such as *fiqh*, *sirah*, and many other da'wah content. This makes it very easy for both speakers and listeners. For speakers such as Ustaz convey knowledge about religion that can be uploaded on YouTube, this makes it easier for people who want to listen to knowledge from Ustaz easily. Not only in Indonesia, even the whole world can also listen to Islamic da'wah studies through YouTube media just by activating the "subtitle" feature which will bring up translations on the screen according to the desired language. Vice versa people can easily search for various kinds of Islamic da'wah content or laws just by typing what they want to listen to and know on YouTube with it will appear videos as desired, this makes it very easy for ordinary people who want to learn religion easily can add insight just by listening to da'wah videos on YouTube.

The process of adapting to modernization through what he calls internal mechanisms. Digital developments in academia that link the two into religious authorities, such as *Ngaji Online* (Online Qur'an Recitation), Islamic Digital Environment (Mustofa et al., 2022).

Digital da'wah also has a code of ethics contained in the Indonesian Ulema Council, East Java Province, da'wah which is emphasized by MUI is da'wah with respect for various in understanding Islam. Such a moral code of da'wah is in line with the signs of religious moderation in Indonesia as a sign of tolerance. It is important to note again that the existence of this tolerance index can be used as a barometer to determine the religious diversity of individuals (groups) of Muslims in Indonesia, especially about the extent to which they have respect and respect for pluralism. in understanding religious attitudes, both internal and external: Muslim and non-Muslim societies (Fatuh Widoyo et al., n.d.).

Table 1. Mapping Of Purification Da'wah Ustaz Zainal Abidin

No	Speakers	Link	Conclusion
1	Ustaz Zainal Abidin	https://www.youtube.com/live/vd2bRSoeNdo?feature=shared	Man was created by God. Allah also made a book, a book that is useful as a guide for Muslims, namely the holy Quran. In the Qur'an there is no change or change so that its validity can be tested. The Quran is a reference for every Muslim and will never be replaced. In carrying out a matter whether affairs in the world or the hereafter, the Quran has regulated it.

Allah commanded the Prophet Muhammad to spread the religion of Islam and convey command and prohibition to the prophet Muhammad, so that Muslims The worship carried out by Muslims has been arranged by Allah through the Prophet Muhammad. Therefore, if Muslims want to do worship must be based on the Quran, sunnah or hadith. If matters related to traditions that interfere with the worship of a Muslim are forbidden because worship is our business with Allah and everything is arranged.

Where all the sunnahs performed by a Muslim are made into jokes like a Muslim wearing a veil and mentioning that the woman is a ninja or wearing a big hijab like a tortoise and also a terrorist, even though they only practice the sunnah taught by the Prophet and even worse who say such things are from the Muslim group itself, As in the hadith mentions that man will feel alien to his own Sunnah. Many deviations are committed by the Muslim community on the grounds that it has been done for years by their ancestors even though it is related to worship and can damage the Akidah of a Muslim. Earth alms, sea alms, because these

activities make offerings that are not to Allah.

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| 2 | Ustaz Zainal Abidin | https://youtube.com/s_horts/hFZRr0_zSok?feature=shared | <p>As Muslims are prohibited from traveling in places of worship of other religions, such as temples. But if there is a need for research is allowed. Visiting places of worship of other religions in Islam is not allowed because it is considered a bad place and a gathering place for demons.</p> |
| 3 | Ustaz Zainal Abidin | https://youtu.be/S_TQKDi5jCok?feature=shared | <p>The heaviest scale on the day of <i>hisab</i> in the Hereafter is the phrase "<i>lailahaillalallah</i>". God can forgive all sins but not by sinning to curse Him.</p> <p>Muslims have an obligation to prioritize tauhid, study Tauhid, preach focusing Tauhid.</p> <p>The difference between Muslims and polytheists is tauhid <i>rububiyah</i>, because Muslims and <i>musyrikin</i> both recognize that Allah is the Lord of hosts, but here the difference is how they approve Allah and only</p> |
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recognize Allah as God
and no other allies.

Table 2. MAPPING Da'wah Purification Ustaz Adi Hidayat

N O	Speakers	Link	Conclusion
1	Ustaz Adi Hidayat	https://youtu.be/VYD_2fsylcM?feature=shared	The nutrition needed by the spirit is religion, the mind needs knowledge, the body / physical needs food or drink, so does the spirit that needs nutrition, namely Din (religion), everyone who lives by nature needs the religion of truth, namely Islam which is the true religion. Allah does not like people who mortgage Islam only for worldly needs, to strengthen religion so as not to become people who pawn religion, it takes a strong religion that has the bond of Akidah or faith without hesitation to the creator of Allah and requires knowledge Leading to 1 namely tauhid, which can be interpreted as there is no God but Allah, insisting Allah does not associate Allah with other creatures and only worships Allah. Strengthening faith confidence without hesitation is brought to face God, if you do something without faith then there is no value in God's eyes. Faith is the basic foundation in the scientific aspect called fiqh. Grand Fiqh is a basic science that must be

studied as a religious foundation. The level of devotion to Allah correctly, brings Islamic faith a combination of faith and Islamic charity, namely *the religion* of Allah. Ustaz Adi Hidayat said he prefers to call religion with the word *din* because *din* has a broad meaning while religion itself is a word taken from *Sanskrit* which means "no" and *gama* means "broken" which can be interpreted by how a person guards from it from damage, while *Din* not only means guarding oneself from corruption, but after oneself guarding from damage, there is a provision of consequence from every self-care and judgment from God the creator, getting retribution for good deeds, good or bad deeds, all judged and rewarded by God. Of all these actions in Arabic is called "charity" Every activity done is called charity, practice itself depends on the intention, if the intention is only for the needs of the world then Allah will reward only in the world.

Setting good habits can make faith in Muslims visible, as well as getting used to praying, with *sunnah qobliyah*, *ba'diyah*, *tahajud* prayers, fasting Monday-Thursday.

So if the intention when doing the practice is sincere because of Allah. So faith in a Muslim will and faith can be seen as well as in a Muslim when said in a soft tone and have good speech and also good morals, morals themselves are moral attitudes resulting from worship that are

			different from behaviour resulting from attitudes from education. And the most important thing is peace of mind in a Muslim who believes.
2	Ustaz Adi Hidayat	https://youtube.com/shorts/MG_q67buess?feature=shared	If a Muslim has a strong Akidah, then a Muslim will avoid bad things, and be in world and those who have a strong Akidah will think of the consequences of the Hereafter when acting in the world.
3	Ustaz Adi Hidayat	https://youtube.com/shorts/tdRDThqyD_E?feature=shared	The proof of monotheism is to make Allah clear, by worshipping only Allah through prayer, learning how to pray correctly, because prayer is the most basic worship. Worship includes practices that must be done by every Muslim, every Muslim is obliged to worship in accordance with the rules of the essence of faith with the teachings brought by the Prophet who has obligations and limits that must be followed. The implementation of faith will be seen in what is done. Strengthening faith in connectivity to Allah, Strengthening faith Believing in God's referrals, Allah's promises, being kind to Allah because Allah knows what humans cannot know.

Table 3. Gus Baha's Purification Da'wah Mapping

NO	Speakers	Link	Conclusion
1	Gus Baha	https://youtu.be/p2JfkYNgRuw?feature=shared	The effort made in strengthening Islam is good <i>akidah</i> , according to Gus Baha Akidah is a form of purifying

religion which means committed, that Allah is one and also tauhid which means to impress Allah. Therefore Islam is *Akidah* which is embedded in the heart of every Muslim and then say it and then implemented through physical such as worship, worship such as prayer, prostrate to Allah, fulfill Allah's prohibitions and do all the commandments of Allah.

Efforts to purify the teachings of Islam mentioned by Gus Baha are like often listening to sentences of truth that can make someone think critically in religion. In addition to critical thinking, often listening to the truth makes a person able to follow the right thing and according to Islamic teachings. This process can occur when someone thinks that what has been done wrong is not in accordance with the teachings or sharia of Islam, after that the next process is self-awareness because he has followed the wrong thing then automatically in himself will begin to look for the right thing and implement things that are in accordance with the teachings.

In a story mentioned at that time the Prophet Moses was arguing with Pharaoh, the Prophet Moses mentioned that the God He worshipped was the God who had Heaven and earth and Pharaoh replied that he also had heaven and earth, Prophet Moses then answered again with a sentence that made everyone think that if Pharaoh did not agree that God was the god who fulfilled heaven and earth then God was the god who fulfilled

			Pharaoh and the ancestors of Pharaoh, All around the Prophet Moses and Pharaoh immediately believed even though they did not show faith and they realized the words that the Prophet Moses said that, if Pharaoh was God then at the time of Pharaoh's ancestors or Pharaoh's fathers there was no God because Pharaoh had not yet been born. From the words of the Prophet Musa it can be concluded that the sentence of righteousness has a miracle by making those who hear can think. Vice versa Misleading sentences affect thinking that can cause a person to commit error.
2	Gus baha	https://youtube.com/s_horts/i1L4C8BZGPY?feature=shared	The sentence tauhid is the best sentence, Allah created heaven can only be obtained by people who have monotheism well. And Allah made them for people who do not believe in monotheism
3	Gus Baha	https://youtube.com/s_horts/j4aowOU-Klw?feature=shared	Faith cannot be canceled, the power of <i>lailahaillallah</i> can wash away small sins, but if you do not follow tauhid correctly then any great reward will be washed away.

Table 4. Mapping Of Syafiq Riza Basalamah Purification Da'wah

No	Speaker Name	Link	Conclusion
1	Ustaz Syafiq Riza Basalamah	https://youtu.be/7sxoqEiai90?feature=shared	The Messenger of Allah testified to Muadz bin Jabal, that worship Allah and do not do shirk, often someone forgets this even though by avoiding shirk can save someone from adzab. Ustaz Syafiq mentioned that the highest branch of faith is the sentence tauhid

"*laillahhailallah*" and after that the will given by the Prophet is that if you make a mistake then pay it by doing good and not delaying to repent, *istiqomah* in Islam and good morals. The morals of a person can be changed by faith, doing prayers, paying zakat, performing Hajj.

In improving morals, faith is very necessary, namely by worship, but worship such as prayer that is intended is a prayer in which he has faith in his heart and has the right intention. There are 3 characteristics of people who pray but they are wretched the first to neglect to pray, meaning that prayer is underestimated, such as procrastinating in doing prayers and doing prayers at the end of a time where there is no important reason. The second, *riya'*, in prayer that must be intended is a pure heart because of Allah, *riya'* is meant is his heart not for Allah, a desire to be praised by people and intended only for the affairs of the world. And the third, forbid to benefit from him. When a person has knowledge but that person does not use his knowledge for people and spreads goodness, but chooses to forbid, if a Muslim prays correctly automatically morals will be good, but if a Muslim is diligent in praying but the morals possessed are bad then the prayers carried out during that time need to be questioned both from the intention and the prayer itself.

One of the virtues of zakat is improving the character of a Muslim. Man loves wealth by nature which makes him stingy, even though the property he has belongs to God. People do transgression when they feel they don't need Allah, transgression such as not wanting to pay zakat even though they have so much wealth, they forget the origin of the treasure and feel they don't need Allah because they already have everything. A Muslim is tested When they get a lot of wealth, they are commanded to give zakat and there the test of a Muslim they have to take out the wealth they have obtained for zakat, many people who When they lack wealth they are diligent in doing but when they have a lot of wealth they become stingy or love for their property. So zakat can improve the character of a Muslim.

A Muslim who often performs Sunnah will change in morals, one of which is by fasting. When a Muslim observes fasting they practice controlling their passions. A fasting person leaves halal things for him such as eating, his wife includes halal things for him but when Muslims fast they leave halal things for him, so halal for him is left alone haram. When a person who fasts correctly his intention or fast, it will affect the character of every Muslim.

When Hajj with the right intention is not for the world, then it can improve the

			character of a Muslim, if a Muslim returns from Hajj but their behavior is still bad then it needs to be questioned from the Hajj, both from his intentions. The last in improving characteristics is by training, good character is innate from birth but some must be trained, trained by getting used to doing good, When someone gets used to doing good it will become a habit and when doing bad makes himself uneasy. The shortcut prayer to improve character is to pray to Allah, because God can change the heart of a servant.
2	Ustaz Syafiq Riza Basalamah	https://youtu.be/mmGsMRk-Dmc?feature=shared	The branches of faith begin with tauhid, the one who utters the sentence <i>lailahaillallah</i>, but his practice is far from the sentence of tauhid then his faith is weak, When he sees himself with bad morals then his monotheism is bad, because perfect believers have the best morals, monotheism is very dependent on each other.
3	Ustaz Syafiq Riza Basalamah	https://youtu.be/LTbKnCMiFpc?feature=shared	Good <i>akidah</i> when a Muslim gets thoughts that bring doubt to Allah, then what must be done is to reject thoughts that damage <i>akidah</i> is a form of the peak of faith, the thing a Muslim should avoid is to avoid reading, seeing, listening, <i>Syubhat</i> things. Pure and clean Truth thinking, religious life needs to be wary of bad thoughts that can damage <i>akidah</i>

Conclusion

The use of digital media, particularly the YouTube platform, has become a powerful tool for da'wah (Islamic preaching), providing easy access to religious knowledge that was previously hard to obtain due to limited media. Today, people can easily search for specific topics or scholars (Ustaz) they want to learn from, making it convenient to acquire a wide range of Islamic teachings. This digital approach has proven more effective and popular than conventional da'wah, as it engages a broader audience, especially those who find traditional preaching monotonous. Preachers in Indonesia, for example, use YouTube to share lecture videos on various themes, aiming to purify Islamic teachings and make them accessible to a wider audience. As a result, many listeners who were initially unfamiliar with Islam have gained a deeper understanding of the religion and began practicing its teachings, particularly in the areas of Akidah (faith) and Tauhid (monotheism). The focus of these teachings is to reinforce the importance of avoiding shirk (associating partners with Allah) and to refrain from following practices that deviate from the true Islamic teachings as taught by Prophet Muhammad. In this context, the story of the Children of Israel, who, despite witnessing many miracles from Allah, fell into idolatry by worshipping the golden calf, is cited as a warning against negligence in faith. The true essence of Akidah and Tauhid involves worshipping Allah alone with complete sincerity and avoiding heresies, superstitions, and practices that distort the core principles of Islam. While traditions and cultural practices can play a role in society, they must not contradict the fundamental belief of "la ilaha illallah" (there is no god but Allah). If these traditions conflict with Islamic teachings, they should be abandoned. The article emphasizes that Islam is built on a strong foundation of Tauhid, with faith acting as its root, and that traditions must align with Islamic values rather than cultural norms. Ultimately, Muslims are encouraged to live according to religious principles, rather than being bound by cultural traditions that may not align with the core tenets of Islam.

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