

## Moderate Islamic Education in Millennial Society (Analysis Study of Kh. Anwar Zahid's Sermon)

Abdul Malik Fajar Assajad,<sup>1</sup> Ali Ahmad Yenuri,<sup>2</sup>

<sup>12</sup>Universitas Kiai Abdullah Faqih

Email : <sup>1</sup>[abdulmalikfajarassajad@gmail.com](mailto:abdulmalikfajarassajad@gmail.com), <sup>2</sup>[ali.yenuri@unkafa.ac.id](mailto:ali.yenuri@unkafa.ac.id)

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### ABSTRACT

This study aims to analyze KH. Anwar Zahid's lecture in conveying the concept of Islamic moderation in his lecture to the millennial community. The focus of this study includes identifying the values of Islamic moderation, analyzing the lecture methods used, and evaluating their influence on the mindset and religious attitudes of the millennial generation. This study applies a descriptive qualitative method by analyzing the content of KH. Anwar Zahid's lecture which discusses Islamic moderation. Data collection was carried out through documentation studies and analyzed in order to understand the content of the message, delivery techniques, and its impact on the millennial community. The results of the study show that KH. Anwar Zahid conveys Islamic moderation in a light and easy-to-understand way. He uses humor and simple language, so that the concepts of moderation are more easily accepted by the millennial community. His lectures encourage balance, tolerance, and avoid extreme attitudes.

### Introduction

Moderate Islamic education is an important approach in facing the challenges of the modern era, where globalization and technological developments greatly influence the mindset of the millennial generation. The younger generation is often the target of the spread of radical and intolerant ideologies conveyed through various digital platforms (Casanova, 2001). This condition shows the need to strengthen the values of moderation in their religious life. As a solution, moderate Islamic education is not only able to ward off radicalism, but also shape the character of the millennial generation that is tolerant, inclusive, and respects diversity (Hariyani, 2018).

Religious moderation is a key concept in Islam that emphasizes the importance of balance between religious life and social life. In Indonesian society, which is rich in

religious, cultural, and ethnic diversity, moderation plays a key role in maintaining harmony. This is becoming increasingly relevant amid the increasing potential for extremism and social division. One way to convey this concept of moderation is through religious sermons that are close to people's lives (Zulianingtyas & Surana, 2023).

KH. Anwar Zahid is known as a preacher who has a unique approach in delivering his preaching. With a humorous, communicative style, and using everyday language, he is able to reach audiences from various levels of society, both in rural and urban areas. In his lectures, he often raises social values such as tolerance, togetherness, and the importance of maintaining good relationships with others. This makes his preaching effective in conveying the teachings of Islamic moderation. KH. Anwar Zahid's lecture method, which is filled with humor and analogies of everyday life, makes religious messages feel more relevant and easier to understand. He consistently invites people to live in harmony, respect differences, and avoid extreme attitudes. This approach not only entertains the audience, but also inspires them to practice the values of moderation in their daily lives.

In the midst of increasing global challenges, such as radicalism and intolerance, the preaching method applied by KH. Anwar Zahid has a very strategic value. His simple but meaningful preaching style can provide solutions to the community's need for a peaceful and inclusive understanding of Islam. Therefore, it is necessary to conduct a more in-depth study of KH. Anwar Zahid's preaching strategy in conveying the concept of moderation effectively according to the context of Indonesian society (Wulansari & Zidan, 2024).

This study aims to identify the preaching strategy of KH. Anwar Zahid in conveying the values of Islamic moderation, while analyzing its impact on society. This study is expected to contribute to designing a more contextual, interactive, and inclusive preaching method. That way, the concept of Islamic moderation can remain a guideline for people's lives amidst the diversity and dynamics of the times.

## **Method**

This study implements a qualitative approach. According to Arikunto, the data produced from qualitative research is in the form of words that describe certain conditions or characteristics (Arikunto, 2010). Moleong also explained that qualitative research utilizes data in the form of words, both spoken and written, which are observed in depth by researchers. In addition, the objects or documents that are the focus of the research are also examined in detail to reveal the meaning contained therein. This qualitative research method is often referred to as a naturalistic method because it is carried out in a natural setting. This method is also known as

ethnography, because it was initially widely used in cultural anthropology studies. In addition, this method is called qualitative because the data obtained and the analysis process focus more on a qualitative approach.

This study applies a qualitative approach with a content analysis method to reveal the values of moderate Islamic education contained in the sermons of KH. Anwar Zahid. This approach was chosen because it allows researchers to deeply analyze the sermon messages that are relevant to religious moderation, tolerance, and their relationship to the lives of millennials. The main data source in this study is the recording of KH. Anwar Zahid's sermons available on digital platforms such as YouTube and other social media. In addition, supporting data in the form of articles, books, and publications related to Islamic moderation and the characteristics of the millennial generation are also used to enrich the analysis.

The data collection process was carried out through observation of the lecture content, documentation in the form of transcripts of lecture materials, and literature reviews on moderate Islamic education. The data were analyzed through several stages, namely by reducing the data to select parts of the lecture that are relevant to the theme of Islamic moderation, organizing the data into categories such as tolerance, respect for diversity, and rejection of radicalism, and drawing conclusions to identify the main values of moderate Islamic education contained in the lecture.

To ensure the accuracy of the data, this study uses a source triangulation technique, namely comparing the contents of KH. Anwar Zahid's lectures with related literature and public perceptions of his preaching. This approach is expected to provide a deeper understanding of the concept of moderate Islamic education that is in accordance with the needs of the millennial generation through the analysis of KH. Anwar Zahid's lectures.

## **Result and Discussion**

### **Da'wah Style**

This study analyzes the language style of KH. Anwar Zahid in his lectures using a rhetorical approach and critical discourse analysis. The results show that he uses simple, communicative language, interspersed with humor and relevant stories, so that the message of preaching is easier to accept. In addition, the use of intonation, expression, and appropriate diction strengthens closeness to the congregation, especially the younger generation. This strategy makes his preaching more effective and can be a model for other preachers in the modern era. This will be explained as follows:

1. Use of Easy to Understand Language
  - a. Javanese and Indonesian

KH. Anwar Zahid is known for his distinctive style of preaching, combining Javanese and Indonesian with an accent that is closely related to the daily life of the community. The use of this language makes his preaching message feel closer and easier to understand by various levels of society, especially in Java. With this approach, he is able to convey Islamic teachings lightly but still full of meaning, so that the audience feels more comfortable and connected to the material presented.

In addition, the choice of words that are in accordance with local culture and expressive intonation make his preaching more interesting and lively. Humor and metaphors taken from everyday life further strengthen the appeal of his lectures, so that listeners not only understand the contents of the preaching but also enjoy the process of delivering it. This method allows KH. Anwar Zahid to reach a wider audience, including the younger generation who may be less interested in overly formal preaching (Bunyamin et al., 2024).

b. Relaxed and Entertaining Communication Style

KH. Anwar Zahid often uses humor and a light storytelling style in his lectures, so that his preaching messages feel more alive and not boring. By inserting interesting and funny stories, he has succeeded in making serious religious topics easier to digest and accept, especially for the millennial generation. This approach makes his lectures more interactive and inviting, because the audience feels more relaxed and not pressured by overly formal discussions. Humor also helps to lighten the mood, allowing moral and spiritual messages to be accepted and understood more quickly.

c. Using Analogs and Examples

KH. Anwar Zahid often uses analogies related to everyday life to explain religious concepts, making them more relevant and understandable to the audience. By relating Islamic teachings to situations that are familiar to the listener, he makes it easier to understand the message of his preaching. For example, he often uses everyday activities such as social interactions, work, or other simple situations as illustrations to convey religious values. This approach makes his preaching feel more practical, applicable, and easy to accept, especially for audiences who have difficulty connecting religious teachings to their lives (Bashori, 2022).

2. Emphasis on Balanced Values in Religion

a. Religious Moderation

KH. Anwar Zahid often reminded the importance of being moderate in religion, namely avoiding extreme attitudes, both those that are too liberal and

radical. He invited people to practice Islamic teachings in a balanced way, full of wisdom, and respecting differences, without getting caught up in views that can damage social harmony. This moderate approach prioritizes tolerance and peace, and emphasizes the importance of unity in religious life (Khoiri, 2019).

b. Balance of the World and the Hereafter

KH. Anwar Zahid often quotes verses from the Koran and hadith which emphasize the importance of achieving balance between worldly life and the afterlife. He reminded Muslims not to get trapped in an excessive lifestyle, whether in pursuing worldly interests or in spiritual matters. By referring to sacred teachings, he invited people to live a just and balanced life, trying to achieve success in the world without forgetting spiritual responsibilities that will bring happiness in the afterlife. This approach aims to avoid extremism in everyday life (Ma'Ruf, 2019).

c. Avoiding Excessive Fanaticism

KH. Anwar Zahid often reminds Muslims not to fall into excessive fanaticism, which can lead to intolerance and extremism. He emphasizes that uncontrolled fanaticism can cause division, damage relationships between people, and encourage acts of violence or ideologies that contradict the principles of Islam which teach peace and unity. By prioritizing moderation, he invites people to respect differences, maintain harmony, and avoid behavior that can damage social harmony (Siregar et al., 2024).

d. The Importance of Contextual Understanding in Religion

KH. Anwar Zahid invites his congregation to understand Islamic teachings with a contextual approach, namely adapting religious teachings to current conditions and challenges. He encourages people not only to follow religious texts literally, but also to understand the core and principles contained therein so that they can be applied with relevance in modern life. This approach aims for Muslims to maintain religious values while still being able to adapt to developments in the times and various challenges of today's life.

3. Inclusive and Tolerant Approach

a. Tolerance in Religion

KH. Anwar Zahid often conveys messages that invite people to have an attitude of tolerance, both in the context of religious life and social life. He invites people to respect each other's differences, both in terms of religion and culture, and to avoid attitudes that can trigger conflict or division. By emphasizing the importance of tolerance, he encourages people to live in peace and harmony, maintain good relationships with each other, and contribute to creating peace in a diverse society (Ali, 2017; Mashuri et al., 2024).

b. The Importance of Islamic Brotherhood and National Unity

KH Anwar Zahid also often emphasized the importance of *ukhuwah Islamiyah* (brotherhood among Muslims) and *ukhuwah wathaniyah* (brotherhood among fellow citizens), which is relevant in the context of Indonesia's diversity (Futaqi, 2023; Syafa'ah, 2017).

c. Avoiding Social Polarization

KH. Anwar Zahid invited Muslims to avoid divisions arising from differences in religious and political views. He emphasized the importance of maintaining unity despite the existence of different views and interpretations. These differences should not be a source of division, but rather respected as part of diversity. By prioritizing the values of Islamic brotherhood, he encouraged people to maintain harmony and work together in building a better society (Saumantri, 2023).

d. Non-Provocative Preaching

KH. Anwar Zahid always prioritizes preaching that is full of gentleness, wisdom, and free from hate speech. He conveys Islamic teachings in a polite style, interspersed with fresh humor, and a friendly approach, so that his lectures are more easily accepted by various groups. This method creates a comfortable atmosphere in his preaching, making the audience feel respected and more open in absorbing the message conveyed.

This non-provocative approach to preaching also contributes to maintaining unity and harmony in a diverse society. By emphasizing the values of tolerance, compassion, and peace, KH. Anwar Zahid's sermons have become an example for many preachers in conveying Islam as a religion that brings blessings to all. This approach makes his preaching not only relevant to Muslims, but also reflects universal values that can be accepted by various groups.

e. Building Social Awareness

KH. Anwar Zahid emphasized the importance of social awareness in Islam, such as helping and sharing with others, in order to build a more harmonious community life.

### **Contribution to Moderate Education for Society**

This study shows that KH. Anwar Zahid's lectures also have a significant contribution in shaping the understanding of millennial society towards the concept of moderate Islamic education. This is reflected in three main points:

1. Inclusive Islamic Understanding



KH. Anwar Zahid always emphasizes the importance of understanding Islam as a religion that is rahmatan lil 'alamin and comfortable in practicing it. In his lectures, he often quotes verses from the Koran and hadith that emphasize tolerance, such as:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ [البقرة: 256]

Meaning: "There is no compulsion in religion" and hadiths about noble morals. These messages have succeeded in attracting the attention of the Millennial community because they are delivered in a relaxed style but full of meaning.

## 2. Implementation of Moderation Values

In his lectures, KH. Anwar Zahid always emphasizes the importance of maintaining a balance between worldly and hereafter aspects. He also encourages the younger generation to be active in social activities and not to get caught up in extremism or liberalism. This is in line with the concept of wasathiyyah taught by Islam.

## 3. The Influence of Social Media

One of the main factors that makes KH. Anwar Zahid's lectures effective among the millennial community is the use of social media as a means of preaching. His lectures uploaded to platforms such as YouTube, Instagram, TikTok, Facebook and others allow the message of Islamic moderation to reach a wide audience, including the younger generation who are more familiar with technology.

## The Concept of Moderate Islamic Education

The narrative of religious moderation has been the focus of discussion in recent years. This idea was officially introduced by the Ministry of Religious Affairs of the Republic of Indonesia in 2019, during the leadership of Lukman Hakim Saifuddin as Minister of Religious Affairs. The concept of religious moderation was designed as a response to the development of extremism and radicalism in religion, which has recently shown signs of increasing in Indonesia (Anwar & Muhayati, 2021). Extremism and radicalism in religion must be fought because, over time, these ideologies can develop and spread in society. Their movements are slowly starting to create unrest among Indonesian society. Therefore, it is important to discuss the theories underlying the concept of religious moderation in more depth, which will be explained further.

The term "moderation" is related to a number of other terms. In English, the word "moderation" comes from moderation, which means a balanced or moderate attitude. There is also the term moderator, which refers to a meeting leader, a mediator in a dispute, or someone who mediates a discussion. The word moderation itself is rooted in the Latin moderatio, which means balance, namely a condition of not being

excessive or lacking. According to the Big Indonesian Dictionary (KBBI), "moderation" is defined as an act of avoiding violence or extremism. This term comes from the word "moderate," which means an attitude that distances itself from extreme behavior and tends to choose the middle path. Meanwhile, the word "moderator" is defined as an individual who acts as a mediator in a dispute, a leader in a discussion or meeting, and a regulator on a machine to control the flow of fuel or power sources (Heriyudanta, 2023).

Therefore, when the term "moderation" is combined with the word "religious" to become "religious moderation," this term refers to an attitude that seeks to reduce violence or avoid extremism in practicing religion. The combination of the two words describes an effort to make religious teachings a foundation for preventing extreme behavior or expression (radicalism) and encouraging the creation of a middle ground that can unite and strengthen relations between various elements of society in community, state, and national life in Indonesia.

Religious moderation reflects maturity in understanding and practicing religious teachings in a balanced, fair manner, and respecting differences in a pluralistic society. This attitude is very important in facing challenges such as claims of absolute truth, narrow interpretations of religion, and radicalism that has the potential to damage social harmony. On the other hand, radicalism, violence, hate speech, and hoaxes in the name of religion only bring destructive impacts that divide unity. Therefore, religious moderation is present as a solution by instilling the values of tolerance, openness, and respect for diversity in order to maintain national peace and unity (Akhmadi, 2019).

From the explanation above, it can be concluded that religious moderation is a perspective in practicing religion in a balanced way, without leaning towards excessive or extreme attitudes, either to the right or left. Former Minister of Religion, Lukman Hakim Saifuddin, emphasized that religious moderation is not an ideology. This shows that what is moderated is not the religion, but rather the way a person practices religion. In other words, a person is considered moderate in religion if he is able to maintain balance and remain in the middle position in the midst of a religious society that tends to be extreme to the right or left. A moderate person in religion always acts in a balanced manner in his belief, worship, morals, and *ijtihad* (Notanubun, 2020).

According to Quraish Shihab, religious moderation must be based on several important pillars that form the foundation for building a harmonious and inclusive religious life. The first pillar is justice, which is an attitude that requires every individual to be fair in understanding and practicing religious teachings without excessive bias or discrimination against others. The second pillar is balance, which



demands a moderate attitude in practicing religious teachings, not being extreme or excessive, and being able to adapt to developments in the era without eliminating religious values. The third pillar is tolerance, which is an attitude that recognizes and respects differences in religion, culture, and outlook on life, and is open to the habits of others that may be different, as long as they do not violate human rights (HAM) or the values of the religion that is adhered to. Tolerance does not mean equating all beliefs, but rather an attitude of mutual respect and not imposing one's will, so that peaceful and harmonious relationships are created amidst the diversity of society. By adhering to these three pillars, religious moderation can be a guideline in maintaining a balance between belief and openness, and preventing the emergence of extremist attitudes that threaten national peace and unity (Zamimah, 2018).

The concept of Moderate Islamic Education taught by KH. Anwar Zahid for millennial society emphasizes the importance of tolerance, balance, and inclusiveness in religion as the main foundation in building a harmonious life. He invites people to stay away from extreme attitudes in religion, both in the form of excessive fanaticism and an overly rigid understanding of Islamic teachings, and encourages a more proportional understanding of religion according to the context of the times. According to KH. Anwar Zahid, Islam is a religion that brings grace to all mankind, so its teachings must be understood and practiced in a way that is soothing, full of wisdom, and does not cause division in society.

### **Relevance of KH. Anwar Zahid's Lecture to Millennial Society**

The use of humor in preaching is one of the effective methods to convey religious messages, especially to millennials. Humor helps simplify religious teachings that are sometimes complex and difficult to understand, making them easier for listeners to accept. With this approach, preaching becomes more interesting and builds an emotional bond between the preacher and the audience (Marwah, 2021).

In addition, humor also increases audience engagement in lectures. KH. Anwar Zahid for example, often uses humor in his lectures to make religious messages lighter but still meaningful (Fatimah et al., 2023). Humor in preaching also serves to avoid the impression of being rigid or dogmatic, which is often not well received by the millennial generation. A preaching style that is too formal can make the audience feel uncomfortable, while humor creates more intimate communication. This is in accordance with what is shown in the video "Anwar Zahid's Islamic Lecture", where humor is used to attract the audience's attention while still conveying a substantial message. This approach allows the audience to be more open and accept the religious message with a more open heart. Overall, humor in preaching not only enriches the preaching experience itself, but also strengthens the relationship between the preacher

and the audience, and makes the religious message easier to understand and remember.

KH. Anwar Zahid's success in attracting the attention of the millennial generation is also due to an inclusive approach and avoiding judgmental attitudes. In each of his lectures, he emphasizes Islamic values that are peaceful, tolerant, and contextual to everyday life. This approach creates a stronger emotional connection between the listener and the speaker, so that the religious message conveyed is easier to understand and apply in real life (Wibowo, 2019).

The millennial generation who are accustomed to digital technology tend to seek information through online media. The existence of KH. Anwar Zahid's lectures in digital formats such as short videos and interesting infographics allows the message of preaching to be conveyed more effectively. This format is also in accordance with the media consumption habits of the younger generation who prefer visual and audio content that is dense with information but still easy to follow (Lestari, 2020).

In addition to conveying Islamic teachings, KH. Anwar Zahid also discusses various contemporary issues that are relevant to the millennial generation. Some of the themes that are often raised in his lectures include ethics in the use of social media, moral challenges in the digital era, and the importance of moderation in religion. With this approach, he not only provides a textual understanding of religion, but also relates it to the challenges of modern life faced by young people today (Lestari, 2020).

By combining an interesting lecture style, optimal use of digital technology, and relevant preaching materials, KH. Anwar Zahid has become one of the preachers who has a great influence among the millennial community. His preaching provides an alternative for the younger generation in understanding Islam in a more flexible and less rigid way, without abandoning the fundamental values in religious teachings. Therefore, the preaching model applied by KH. Anwar Zahid can be an inspiration for other preachers in facing the challenges of preaching in the digital era.

### **The Influence of Technology in Da'wah**

Social media is now an important means of spreading Islamic preaching, including that carried out by KH. Anwar Zahid. He is known as a preacher with a humorous, straightforward, and relevant style of preaching to people's lives. By utilizing digital platforms such as YouTube, Facebook, Instagram, and TikTok, his preaching can reach a wider audience, both at home and abroad. The existence of social media allows Islamic values to be disseminated more effectively to people from various social and cultural backgrounds (Febriani & Desrani, 2021).

One of the advantages of social media in KH. Anwar Zahid's preaching is its high accessibility. People from various regions, including in remote areas, can easily

access his lectures through digital devices connected to the internet. In addition, social media allows the distribution of lectures in various formats such as short videos, live streaming, and podcasts, which make the message of preaching easier to accept by various groups, especially the millennial generation who are close to the digital world (Rahman & Khalid, 2024).

The direct interaction feature between preachers and congregations is one of the main advantages of utilizing social media in KH. Anwar Zahid's preaching. With features such as comments, live chat, and private messages, the audience can ask questions, discuss, or ask for clarification regarding the message in the sermon. This creates a closer relationship between preachers and congregations, making preaching more interactive and participatory (MUSLIMIN, 2024).

Besides being a means of spreading Islamic teachings, social media is also used to instill moderate Islamic values. KH. Anwar Zahid is known as a preacher who emphasizes a moderate attitude in conveying Islamic teachings, which helps reduce the spread of radicalism. With a light, relaxed, and humorous approach, he is able to convey the message of Islamic moderation in a way that is more easily accepted by the audience, especially the younger generation (Qury, 2024).

The millennial generation, who are very familiar with digital technology, are the main target of KH. Anwar Zahid's preaching strategy on social media. Sermons packaged in the form of short videos with a light language style and relevant to everyday life make the preaching message more interesting and not seem preachy. This factor plays an important role in increasing the interest of the younger generation to study Islamic teachings through digital content (Ikhwan et al., 2023).

However, the use of social media in preaching also faces various challenges, such as the risk of spreading invalid information, the emergence of unhealthy debates in the comments column, and the potential for misuse of content by irresponsible parties. Therefore, a good content management strategy is needed so that preaching continues to run in accordance with the principles of Islam which is rahmatan lil 'alamin (Abrori & Alnashr, 2023).

Overall, the use of social media in KH. Anwar Zahid's preaching has a positive impact on the dissemination of Islamic teachings, especially in the context of Islamic moderation and the involvement of the younger generation. With a creative, relevant, and technology-based approach, digital preaching has become increasingly effective and able to adapt to the times. Therefore, it is important for other preachers to continue to innovate in conveying religious messages through digital platforms in order to reach more people widely (Rusman & Setiabudi, 2023).

The use of social media in KH. Anwar Zahid's preaching is a very important aspect in spreading religious lectures and messages. Social media provides an opportunity to expand the reach of preaching, allowing his lectures to be accessed by

people from various regions and backgrounds. In addition, social media also creates space for direct interaction between preachers and congregations. Features such as comments, live streaming, and private messages allow the audience to interact directly with KH. Anwar Zahid, providing an opportunity to discuss, ask questions, or clarify the messages conveyed (Bunyamin et al., 2024).

This strategy is very effective, especially in conveying the message of Islamic moderation to the millennial generation who are very closely related to technology. The millennial generation tends to be more active in the digital world, and social media provides a platform for them to access and understand Islamic teachings in a more relevant and interesting way (Rifqi, 2024). Using humor and a light-hearted style of preaching, KH. Anwar Zahid has successfully reached a millennial audience through digital platforms, introducing the values of Islamic moderation in a way that suits the characteristics of the younger generation (Rofiq, 2023).

### **Challenges and Solutions**

KH. Anwar Zahid's lecture to the millennial community faced several challenges, but he also found effective solutions to overcome them. One of the biggest challenges is millennials' dependence on technology and social media, which makes religious information have to compete with various other content in the digital world. In addition, differences in perception and understanding of religion are also obstacles, considering that the millennial generation tends to be more open to pluralistic ideologies, which sometimes affect the way they understand religious teachings. Finally, boredom with traditional lectures is also a challenge, because many millennials feel that conventional lectures are monotonous and less interesting (Rachmadhani, 2021).

KH. Anwar Zahid managed to overcome this challenge with various creative solutions. One of them is by using humor in lectures that make preaching more interesting and not boring. Humor also helps the audience to more easily understand religious messages in a more relaxed and enjoyable way (Fatimah et al., 2023). In addition, he also utilizes social media such as YouTube, Instagram, and TikTok to reach a wider audience. By using digital platforms, his lectures can be accessed anytime and anywhere, providing flexibility for millennials to gain religious knowledge.

In addition, KH. Anwar Zahid prioritizes religious moderation, namely a balanced religious attitude and avoiding extremism as in the opinion of Quraish Shihab above (Zamimah, 2018). This message is very relevant for millennials who live amidst diverse views and ideologies. Finally, direct interaction with the audience through social media allows him to build a more personal relationship with his

congregation, answer questions, and provide direct explanations. With this approach, KH. Anwar Zahid's preaching can be more accepted by the millennial community, while still prioritizing moderate and tolerant religious values.

## Conclusion

This study aims to examine the preaching strategy of KH. Anwar Zahid in teaching the concept of Islamic moderation. The results of the study indicate that his relaxed, communicative, and relevant-to-everyday-life preaching style is effective in increasing public understanding of the importance of moderation. This simple yet meaningful approach successfully conveys messages such as tolerance, cooperation, and the importance of avoiding extreme attitudes. With a preaching style that is close to the daily lives of the community, KH. Anwar Zahid is able to reach audiences from various backgrounds, both in rural and urban areas, so that the message of moderation can be accepted more widely.

This study provides a valuable contribution to the development of more relevant and inclusive preaching methods according to the needs of today's society. KH. Anwar Zahid's preaching method can be used as an example in conveying the values of Islamic moderation amidst diversity. As a recommendation, further research can examine the long-term impact of his preaching on changes in people's attitudes. In addition, similar approaches can be tested in various social and cultural contexts to expand the application of Islamic moderation values more effectively.

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