

# **Proceedings of the 2<sup>nd</sup> International Conference on Islamic Education and Science Development (ICONSIDE)**

Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Mataram, Indonesia

Mataram, 11-12 June 2024 Available online at <https://proceeding.uinmataram.ac.id/>

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## **Strengthening Peace Education, Mosque Digital Programs and Media**

### **Literacy: Review of Menara Kudus Official YouTube Channel**

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#### **ABSTRACT**

The purpose of this study is to determine the strengthening of peace education and media literacy on the Menara Kudus mosque's digital channel program. This research is a qualitative approach. The primary data source is from informants, namely the Menara Kudus youtube channel manager, the public relations team and viewers; secondary data sources from references relevant to the topic. The data analysis technique uses descriptive analysis techniques. The results of this study contain three aspects, first, the Menara Kudus youtube channel program contains content on peace values and religious culture that are favored by netizens. This is proven by subscribers reaching 109,000, the number of videos 1,509 and total views 13,705,228. Second, this mosque digital program is a manifestation of the role and contribution of religion in spreading Islamic values and teachings that are rahmah and harmony of society. Third, media literacy based on the mosque's digital program is managed continuously and in line with the culture of the Nusantara community and the basic values of Sunan Kudus' teachings on tolerance and harmony. This study contributes to the role of mosques and religions in strengthening and realizing peace education, tolerance and community harmony through media literacy.

**KEYWORDS:** Media Literacy, Menara Kudus Mosque, Peace Education, Youtube Channel

#### **INTRODUCTION**

Peace education is still a vital need for humanity and nations around the world. This is because the world has not fully enjoyed a sense of security, nonviolent peaceful living. Conflict and violence, even war still color various parts of the world. Therefore the world feels the need to hold a special commemoration for the sake of peace. That is why, by mutual agreement of countries that are members of the United Nations (UN) every September 21 is commemorated as the International Day of Peace (IDP).

Peace Education (PE) has become a global movement. In 1999, thousands of people representing hundreds of organizations attended the International Peace Conference in The Hague, Netherlands. The Hague Appeal for Peace called for an end to all wars and the spread of a culture of peace. One of the results of The Hague Appeal is the establishment of the Global Peace Education Network to support PE applications worldwide.

Religious education is not only responsible for the formation of people who are pious and have noble morals, but also form people who have the responsibility to maintain peace. However, in recent decades, education in Indonesia has been faced with serious problems. As is well known, the existence of religious education at all levels of education does not guarantee the realization of peace. Religion is also considered to have failed in playing its role as a problem solver for racial problems, which is closely related to exclusive religious teaching.(Maksum, 2011)

In addition, misunderstandings in the disclosure of pluralism still leave many problems. It is not excessive, if then students get a lot and get each other from religious education knowledge about religion based on exclusivism, such as disbelieving each other, blaming other religions, apostasy and various other things. As a result, the seeds of conflict continue to be embedded in the religious experience and cognition of Religion that learners believe in. This in turn often triggers violence in the name of religion when exclusive religious consciousness arises in the midst of society.(Susanto, 2006)

Religious education like this has the potential to produce students who only have trust in their group (in group trust). No matter how good a different religious group does it will be considered bad. Such religious teaching will also further strengthen the religiocentric attitude, where only the social group is considered the best (positive in group), while other social groups are described as something bad (negative in group).(Suhadi, 2014) This is what often causes disputes even to the point of violence caused by the background of the existence of religion.

On the other hand, an exclusive attitude in religion can also be related to one's religious understanding. From the results of research conducted by the Research and Development Center for Religious Life of the Research and Development Agency and Training of the Ministry of Religious Affairs in 2011, one conclusion was obtained which stated that the higher a person's religious understanding turned out to be less religious exclusivism, and vice versa the less religious understanding, the more exclusive the person was.(Maksum, 2011)

That is, if an exclusive religious attitude, which tends to easily trigger conflict, is the result of one's lack of religious understanding. So, if then conflicts motivated by these differences still occur a lot, then this can be an indication of the ineffectiveness of religious education itself. However, it was explained that the occurrence of such conflicts, especially in matters of religion not because religion failed to realize peace, tolerance and well-being in society. But because it is the followers of his religion who fail to understand and interpret the religion he has embraced so far.(Rosyidi, 2009) From this, an understanding can be taken that religious education has a very important role for efforts to prevent conflicts with nuanced differences. This is where the author realizes the importance of peace education as an effort to minimize conflicts that are rife and make academic contributions to the next generation of humanists.

In Islamic teachings, PE or Peace Education is actually not new. Islam itself from the linguistic side has the meaning of peace. Therefore, it is not an exaggeration if Islam is a religion of peace. There are at least three reasons, namely: first, Islam itself means submission to God and peace. Secondly, one of the names of God in al-asma' al-husna is the Almighty of Peace (*al-salam*). Third, peace and compassion are examples practiced by the Prophet Muhammad. Furthermore, Zuhairi Misrawi added that peace is the heart and pulse of religion. Rejecting peace is an attitude that can be categorized as rejecting the essence of religion and humanity.(Misrawi, 2010)

That is the mission and purpose of the revelation of Islam to mankind. Therefore, Islam was revealed not to nurture hostility or violence among mankind. The conception and historical facts of Islam show that Islam prioritizes an attitude of compassion, harmony and peace. Among the concrete evidences of Islam's concern for peace are the formulation of the Medina Charter (*al-sahifah al-madinah*), the Hudaibid agreement, and other treaties.

Because it cannot be separated from the attitude and behavior of the Prophet Muhammad SAW in spreading Islam in his time. The Prophet (*peace be upon him*) preached in peaceful and loving ways. So this historical fact has double significance for examining the ethics of peace in the early Islamic tradition. Departing from this belief, peace is one of the main characteristics of Islam. Islam which means *salam* (peace / salvation) invites to always be harmonious in interacting with others. Peace is not simply the absence of war or violence.

True peace is peace manifested through universal human values and social justice values. Maulana Wahiduddin Khan stated that peace in general is the antithesis of the absence of war. However, this definition is only in a small scope. True peace is peace related to all matters of human life. peace is a complex ideology. Ideology that is the main door to success in life.(Khan, n.d.)

The development of media, especially new media such as the internet, is currently very rapid, the emergence of its own media in Indonesia began with print media then developed towards audio visual such as radio and television and is now starting to be known as the era of internet media where in this era people can easily access information quickly. The existence of the internet is also what then gives birth to communication interactions that change for the development of human life, because communication is no longer done face-to-face but can be done through social media which is currently being loved by the wider community.

Media literacy is a new movement that is currently rife in society, media literacy arises because the flow of information is almost unstoppable, because information from good and bad social media is present in the midst of society, especially consumed by minors, adolescents and women who are very vulnerable to social media. Therefore, social media literacy is needed for the community to fortify the existence of information that leads to negative sides that can have a negative impact on generations.

The current situation of mosques only functions as a place of ritual worship (*mahdhah*), only a few function also as extensive social worship (*ghair mahdhah*) in the economic, educational, socio-cultural and other fields. Ghair mahdhah that is widely done is on the educational side, especially with the holding of the Qur'an Education Park (TPQ) for children pilgrims as an activity in the afternoon after the end of formal education. The empowerment of mosques is more focused on the procurement and physical maintenance of buildings only. Empowerment in a wider direction and impact on the wider community, such as socio-economic development and so on is still small. The empowerment of *ghair mahdhah* that has been carried out in several mosques is a health clinic in the mosque environment. Mosques that have implemented this are usually in the middle of the city such as the Al Akbar and Cheng Ho mosques in Surabaya, and Masjid Al-Wustho Mangkunegaran mosque in Solo.

Ideally, the mosque can be used as an alternative place for the formation of the community as a whole. Where the mosque has a distinctive capital (goodwil), that is, the mosque has an image in everyone's view as a moral, good, and trusted institution because of the inherent religious impression, this capital is not owned by other institutions and should be used by mosque managers

to deal with community problems such as poverty, to empower them through takmir programs.(Kholidiyah, 2014) Management (*Idarah*) is the activity of developing and organizing the cooperation of many people to achieve a certain goal. The goal is to be better able to develop activities, be more loved by pilgrims, and succeed in fostering da'wah in their environment. The elements are planning, organizing, administrating, finance and supervision.(Standar Pembinaan Manajemen Masjid, 2014)

Masjid al-Aqsa Menara Kudus is a historical relic of Kangjeng Sunan Kudus Sayyid Ja'far Shodiq. This mosque is under the auspices of the Menara Mosque Foundation and the Tomb of Sunan Kudus (YM3SK). The program of activities at the Menara Kudus mosque is very diverse, both routine worship activities, strengthening religion through tafsir and hadith recitation, tadarus Al-Qur'an and dialogical recitation, social and cultural activities as well as annual activities such as opening the luwur of Kangjeng Sunan Kudus and commemoration of ta'sis Menara Kudus Mosque. In addition to being very well managed, these activities are publicized through media including YouTube. Even the number of subscribers reached 109,000, the number of videos 1,509 and the total views 13,705,228. This is very interesting that is urgent to be studied.(Menara Kudus Official, 2024)

Peace education is basically a process of gaining knowledge, developing attitudes, and behaviors to be able to live in mutual respect, tolerance, peace, mutual assistance and non-violence. This is linear with the 2000 UN General Assembly programme, which issued a mandate to UNESCO to designate 2000 as the International Year for the Culture of Peace and the decade from 2001 to 2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World. The aspects developed in the peace education program are peace and non-violence, human rights, democracy, tolerance, international and intercultural understanding, and cultural and linguistic diversity.(Haavelsrud, 2008)

Therefore, the author is interested in studying the strengthening of peace education, digital mosque content and media literacy on the Menara Kudus Official YouTube Channel. The purpose of this study is to determine the strengthening of peace education and media literacy on the digital channel program of the Menara Kudus mosque.

## METHOD

This research used a descriptive qualitative approach, which is a research procedure that produces descriptive data in the form of written or spoken words of people and behavior that can be observed.(Moleong, 2001) In addition, qualitative research is essentially observing people in their environment, interacting with them, trying to understand their language and interpretation of the surrounding world.

The primary data sources are informants, namely the manager of the Menara Kudus youtube channel, the public relations team and viewers; secondary data sources of references relevant to the topic. The data collection method carried out in this study is by interview, observation and documentation methods. Data analysis techniques after data from the field is collected through some of the methods above, the researcher will process and analyze the data by analyzing descriptively with a qualitative methodological approach. That is, data analysis is carried out by organizing and analyzing systematically from all data obtained. The purpose of analysis in

research is to narrow and limit the findings until they become orderly, well-organized and more meaningful data.(Sugiyono, 2017)

## **RESULT AND DISCUSSION**

### **a. Menara Kudus Official YouTube Channel Profile**

Masjid al-Aqsa Menara Kudus is a historical relic of Kangjeng Sunan Kudus, Sayyid Ja'far Shadiq. Menara Kudus is one of the historical relics of the spread of Islam on the island of Java, located in Kauman Village, Kota District, Kudus Regency, Central Java. The Holy Tower was founded in 956 H or 1549 AD by Sunan Kudus, Sayyid Ja'far Sadiq. The Holy Tower is shaped like a temple and is a portrait of acculturation between Islam and Hinduism. The 18-meter-high minaret made of brick is the icon of this mosque.(Yayasan Masjid Menara dan Makam Sunan Kudus (YM3SK), 2024) Menara Kudus Mosque belongs to the category of historical mosques. Historical mosques are mosques located in the area of royal heritage / guardians / propagators of Islam / have great value in the history of the nation's struggle. Built by Kings / Sultanates / guardians spreading Islam and freedom fighters.

The types of mosques based on typology can be distinguished in several categories, namely: a. The state mosque is a mosque located in the capital city of Indonesia to be the center of state-level religious activities. b. The national mosque is a mosque in the provincial capital designated by the Minister of Religious Affairs as a national mosque and is the center of religious activities at the provincial government level. c. Grand mosque is a mosque located in the provincial capital, designated by the governor on the recommendation of the head of the regional office of the provincial Ministry of Religious Affairs as a grand mosque, and becomes the center of religious activities at the provincial government level. d. Grand mosque is a mosque located in the capital city of the regency / city government determined by the regent / mayor on the recommendation of the head of the district / city Ministry of Religious Affairs office. e. A large mosque is a mosque located in the sub-district and is designated by the local government at the sub-district level on the recommendation of the head of the sub-district KUA as a large mosque, becoming the center of religious social activities attended by sub-districts, officials and community leaders at the sub-district level. f. Jami' mosque is a mosque located in the center of a settlement in a rural area. g. Mosques in public places are mosques located in public areas to facilitate the community in carrying out worship.

Menara Kudus Official Joined October 8, 2017. The Menara Kudus youtube channel program contains content on peace values and religious culture that are favored by netizens. This is proven by subscribers reaching 109,000, the number of videos 1,509 and total views 13,705,228.(Menara Kudus Official, 2024)

### **b. Mosque Digital Program: The Role and Contribution of Religion in Spreading Peace and Tolerance Education**

This mosque digital program is a manifestation of the role and contribution of religion in spreading Islamic values and teachings that are rahmah and harmony of society.

Table 1. Program and Activities Category of Menara Kudus Mosque

No	Category	Activities /Program	Time	The Value of Peace & Tolerance
1	Religious Studies	Tafsir Al-Qur`an	Every Jumu`ah bakda subuh	✓
		Hadis Bukhari	Every Friday at the beginning of the month	✓
		Hadis Riyadhus Sholihin	Every Monday Night, bakda Maghrib	✓
		Ramadan Studies	After dawn & before iftar	✓
		Tadarus Al-Qur`an & Pengajian (dialogis)	After Tarawih	✓
		Khotmil Qur`an	Incidental	✓
		Doa Rasul	Incidental	✓
		Maulid Al Barzanji	Incidental	✓
		Bahtsul Masa`il	Incidental	✓
2	Social & Cultural Activities	Santunan Yatim Piatu	Muharrom	✓
		Khitan Massal	Rabi`ul Awwal	✓
		Kirab Banyu Panguripan	Rajab	✓
		Terbang Papat	Rajab	✓
		Kuliner Jadul Kudus	Rajab	✓
		Suluk Menara Kudus	Rajab	✓
3	Annual Activities	Buka Luwur Kangjeng Sunan Kudus	10 Muharrom	✓
		Ta`sis Masjid Al-Aqsho	19 Rajab	✓

		Menara Kudus		
		Haul KH R. Asnawi	25 Jumadal Akhiroh	√
		Blandrangan/Dandhangan	Sya`ban	√
		Shalat Idul Fitri	1 Syawal	√
		Shalat Idul Adha	10 Dzulhijjah	√
		Ibadah Kurban	10-13 Dzulhijjah	√
4	Ta'mir Masjid Activities	Strengthening the Role and Function of Ta'mir Masjid in Kudus Regency	Incidental	√
5	Literacy	Mushaf Menara Kudus		√
		Poems at Kaki Menara		√
		Jagong Kamulyan		√

**c. Media Literacy Based on the Digital Mosque Program: Grounding the Culture of the Nusantara Society and Basic Values of Sunan Kudus Teachings**

Media literacy based on the mosque's digital program is managed continuously and in line with the culture of the Nusantara community and the basic values of Sunan Kudus' teachings on tolerance and harmony.

**d. Menara Kudus Mosque: A Symbol of World Peace**

Mosques are often referred to by the community as the house of Allah SWT which serves to perform prayers for Muslims. This Muslim place of worship is also often used for the teaching and learning process of Qur'an education or salaries. In the history of the development of Muslims, mosques are considered to have a very important role in upholding Islam.(Khaeriyah, 2021)

Etymologically, the mosque comes from the Arabic sajada-yasjudu-sujudan-masjidan meaning as a place for servants of faith to prostrate to perform mahdah worship, in the form of obligatory prayers and other sunnah prayers to Allah SWT. While in the meaning of the terminology the mosque is a place where servants carry out activities, both vertical and horizontal, within the framework of worshiping Allah SWT.

According to the Ministry of Religious Affairs that the mosque has a strategic role as a center for community development in an effort to protect, empower, and unite the ummah to realize a qualified, moderate and tolerant societies. In order to improve the quality of development of the role and function of mosques not only as places of ritual worship

(*mahdhah*) but also broad social worship (*ghair mahdhah*) in the fields of economy, education, socio-culture and others, it is necessary to improve the benchmarks or standards of management / management development that are comprehensive, detailed and applicable nationally based on the typology of mosques and their development.

There are two kinds of designations of places of worship for Muslims according to their typology, namely mosques and musalas. This is based on mosque management development standards, namely the limits or qualification parameters of mosque management based on typology and development, in terms of *idarah* (management), *imarah* (prosperity activities), and *riayah* (maintenance and procurement of facilities). A mosque is a building where Muslims worship is used for *rawatib* (five times) and Friday prayers. Musala is a place or room used for prayer which is located in certain places such as offices, markets, stations and educational places that are smaller in size than mosque buildings.

In the history revealed by Ahmad Yani it is mentioned that when the Prophet SAW migrated to Medina, the first step he took was to build a small mosque with dirt floors, and roofed with date palm fronds. From there he built a great mosque, built this world, so that the city where he built it really became Medina, (as the name suggests) whose literal meaning is the place of civilization, or at least, from that place was born the seed of a new civilization of mankind. The Prophet's Mosque in Medina has described its functions so that various roles of mosques were born. History records no less than ten roles that have been carried out by the Prophet's mosque, including as a place of worship (prayer, *zikir*); consultation and communication (economic-socio-cultural issues); education; social benefits; military exercises and preparation of their tools; treatment of victims of war; peace and dispute courts.

From a linguistic aspect, "Islam" comes from Arabic which has a number of meanings. First, Islam is the root word *aslama-yuslimu-islaman*, which means submission, surrender, surrender, submission, or surrender. This means that everything, whether knowledge, attitude, behavior or lifestyle that shows submission to the will of Allah, is Islamic, and the essence of surrender to Allah Almighty is absolute, unanimous and total, that is, by keeping all His commandments and shunning all His prohibitions.(Assegaf, 2004)

Thus, Islam in the sense referred to above is Islam that applies to the entire universe, namely the earth, sky, moon, stars, sun, water, air, plants and so on. All of them are subject to the will of Allah Almighty by way of Allah's provision or *sunnatullah* (QS. Ar-Ra'd [13]: 15).

Secondly, the word "Islam" comes from the word *salima* which means congratulations. Congratulations here can be interpreted as congratulations in the world as well as in the hereafter. That is, Islam is the way of salvation for humans to achieve happiness in the world and the Hereafter. This is as stated in QS. Al-Baqarah [2]: 201. "And among them there were those who prayed: 'O our Lord, grant us good in the world and good in the hereafter, and worship us from the torments of hellfire'. In the tafsir al-Misbah verse it is explained that they invoke the pleasures of the world but are *hasanah* (good), even not only for the world but also in the Hereafter.(Shihab, 2006)

This is also reinforced in al-Maraghi's tafsir that they (i.e. those who pray) want a good life by finding a cause of *musabab* that has been proven by experience of its usefulness in

terms of trying and regulating the order of life, associating with society, filling themselves with noble morals and upholding religious law.(Al-Maraghi, 1993)

Third, the word "Islam" comes from the word silmun which means peace. Peace here is defined in four interrelated relationships, namely: a) Peace in the context of a relationship with God as the Creator, that is, peace that is realized because man lives according to the principle of his fitri creation; as well as shunning His prohibitions and living His commandments. b) Peace with oneself born if man is free from inner war (split personality); Just as we can control our passions from doing wrong to doing good and right. c) Peace in social life can be realized if humans are in a life free from war and discrimination, and grounded the principle of justice in daily life. d) Peace with the environment is realized from the use of natural resources, not only as a driver of development but also as natural resources that must be preserved for the life balance of the next generation.(Zuhri, 2010)

Fourth, the dimension is a totality that stems from the fundamental belief that God is Peace, "Greetings", the source of peace and the object of all peaceful activities and commands His people to live in peace.

Thus, if we dive into the essence of Islam, it will easily be found that Islam can be interpreted by peace. Islam comes from the word aslama-yuslimu-islaman. The word means to reconcile. Therefore, the verse of the Qur'an that reads, *udkhuluu fi al-silm kaffah* can be interpreted as, enter you in total peace. Because the word *al-silm* means peace.(Misrawi, 2010)

Therefore, Islam itself in terms of its name has emphasized as a religion of peace. There are at least three arguments to argue that Islam is a religion of peace. First, God is peaceful. This became one of the beautiful names of God (*al-asma' al-husna*), the Almighty of Peace (*al-salam*). God has created man, among his functions is to maintain the survival of mankind. Therefore, all religious ritual practices always have a vision and mission to realize peace and peace. This can be seen in the prayer rituals. After every prayer, Muslims always read prayers or *wiridan* which contain the hope to live in peace. The *Wiridan* reads, O Lord, You are Most Peaceful. From You comes peace. And to Thee peace shall return. So live us in peace and enter us into heaven, the house of peace.

Second, peace is an example practiced by the Prophet Muhammad. When he started his *da'wah*, he made peace as one of the important points in carrying out social change. The Holy Prophetsa was well aware that if his preaching began with violence, he would be met with stiff resistance from the beginning. Sociologically it is certain that the Arabs who lived in the desert, who has a tendency to maintain life by means of violence is a challenge for the Prophet Muhammad. On that basis, the best choice that must be taken is *da'wah* by peaceful means.

Third, peace is one of the highest measures of human civilization. According to Ibn Khaldun, every human being should establish a harmonious relationship with others. Humans are essentially creatures that always carry out social interaction. If this is done, then the nation has actually built a just civilization. Conversely, if that aspect is not carried out properly, there will be chaos that can lead to damage. Therefore, peace is actually at the core of religion and social relations. Rejecting peace is an attitude that can be categorized as rejecting the essence of religion and humanity.(Misrawi, 2010)

Therefore, in the early history of the emergence of Islamic education related to the emergence of early Islam, the Prophet Muhammad as the bearer of Islamic treatises gave instructions to the companions to respect followers of other religions. This was seen when the Holy Prophetsa arrived in the city of Medina and officially became the leader of the city's inhabitants. A new chapter in Islamic history begins. Islamic teachings pertaining to people's lives descended a lot in Medina. Prophet Muhammad had a position, not only as the head of religion, but also as the head of state. In other words, in the Prophet Muhammad accumulated two powers, spiritual power and worldly power.

To strengthen society and the State, Prophet Muhammad laid the foundations of people's lives. The first basis for building mosques, apart from being a place of prayer, is also an important means to unite Muslims and connect their souls, as well as a place of deliberation to negotiate the problems faced. The mosque at the time of the Prophet even served as the center of government. The Prophet Muhammad made brotherhood between the groups who migrated from Makkah to Medina and the people of Medina who had converted to Islam and helped the Muhajireen. Thus, Muslims feel bound in brotherhood and kinship. What the Prophet did, has created a new form of brotherhood, that is, brotherhood based on religion.(Saleh, 2012)

In addition, the Prophet Muhammad also built friendship with other parties who were not Muslim. In Medina, in addition to the Arabs of Islam, there are also groups of Jews and Arabs who still adhere to the religion of their ancestors. To maintain the stability of society in order to be realized, the Prophet Muhammad entered into a covenant with them. A charter guaranteeing freedom of religion with Jews. Every group of society has certain rights in the political and religious fields. Religious freedom is guaranteed and all members of society maintain the security of the State. From there, it can be seen that Islam brought by the Prophet Muhammad in the early days of its growth was based on upholding the values of peace. Thus, early Islamic education has been in struggle and effort to achieve peace. In accordance with the universal mission of Islam itself, namely as a bringer of mercy for all nature, as Allah says in the following Qur'an. And we did not send you, but to (be) a mercy to the hosts. (QS. Al-Anbiya' [21]: 107).

Nevertheless, conflict and war are not the domination of the Islamic world. In Western countries (Europe, America, Africa), even the Asian continent is also not spared from conflicts and wars. That is what then encouraged the emergence of peace education which was originally a study of the causes of war and its prevention. In the next stage it developed into the study of violence in all its forms and educating to fight the war system in order to create a peace system; peace systems both at the individual and structural levels. Peace education uses progressive, egalitarian ways of learning, open inquiry, and active participation of learners.

Early peace education scholars, such as Comenius, Jane Addmas, Maria Montessori, John Dewey, Paulo Freire, Johan Galtung, Brigit Brocke Utne, Betty Reardon, Ian M. Harris, and others, all supported the power of education as a means of transforming students, especially society. They use the means of creating awareness, providing an understanding of the relationship between direct, indirect and structural violence, educators seek to create a new awareness for a more peaceful future.

### e. Strengthening the Digital Program of Menara Kudus Mosque

YouTube is one of the popular social media platforms among internet users in the world. Its popularity ranks as the second social media with the most users in the world, after Facebook. Based on We Are Social and Hootsuite's report, there are 2.51 billion YouTube users worldwide as of January 2023.(katadata.com, 2023)

By country, India was the country with the most YouTube users in the world at the beginning of this year. There are 467 million platform users from the country. The United States ranks second with 246 million YouTube users. It is followed by Brazil in third place with a total of 142 million users. Next, in fourth place there is Indonesia with the number of YouTube users reaching 139 million users. Furthermore, YouTube users from Mexico as many as 81.8 million users, followed by Japanese users as many as 78.4 million users.(katadata.com, 2023) The data shows that netizens in Indonesia have the frequency and intensity of using YouTube media. That is, the netizen segment of YouTube users needs special attention. On the other hand, this is an opportunity for institutions, for mosques to broadcast content and activity programs along with the large number of YouTube users.

The data is reinforced by data from the Twitter @the world index page which states that websites that are often visited by people around the world are Google, YouTube, Facebook, Twitter, Instagram.(Twitter @TheWorldIndex, 2023) YouTube media ranks second in the world after Google. Many patterns of life and human interaction through these websites, including YouTube. This step has also been carried out by the manager of al-Aqsa Mosque Menara Kudus through the Official Menara Kudus youtube account.

Youtube Menara Kudus Official is the most popular social media today. Its popularity is projected to continue to increase along with the number of users. As of January 8, 2014, subscribers reached 109,000, the number of videos 1,509 and total views 13,705,228. If made a rough average, the number of videos uploaded amounts to 251.5 per year. While the average number of rough viewers is 2,284,204 per year.

Judging from the activity program and content, Menara Kudus Official youtube presentation consists of worship activities such as live streaming tarawih and witir prayers that recite the Qur'an during one month of Ramadan; religious studies such as recitation of Qur'anic exegesis every Jumu'ah after Fajr prayer, recitation of the book of Saheeh Bukhori every Jumu'ah once a month, tadarus of the Qur'an and dialogical recitation during Ramadan; Social activities, and culture such as orphan compensation and mass circumcision, the art of flying papat, the typical old school culinary of Kudus; as well as routine activities that are annual such as opening the luwur of Kangjeng Sunan Kudus, commemoration of ta'sis Masjid Al-Aqsa Menara Kudus and so on. These various activity programs cannot be separated from the core values of Sunan Kudus teachings, namely promoting tolerance and peace. On the other hand, it also contains the teachings of GusJiGang, namely good ethics, smart reciting and trade referees.

The presentation shows a sustainable and very well-managed activity program, and can be enjoyed through the Menara Kudus Official youtube channel. I think one netizen with MY insial, a teacher at a Private Madrasah in Kudus, revealed that he enjoyed Menar Kudus youtube not only to increase knowledge and religious knowledge, but also to feel entertained

and peaceful. According to MY, the display of each video on the Kudus Tower youtube is unique and attractive, is also easily accessible to users.(Muayyadah, 2024)

Meanwhile, according to Ferdiansyah, netizens from Malang argue that Menara Kudus Official youtube content contains tolerant teachings and values. Ferdi emphasized that he did not only get the content of tolerance and peace values through content in the form of tafsir and hadith studies, but also socio-cultural activities that he thought were unique and interesting.(Ferdiansyah, 2024) According to the manager of the Menara Kudus Official youtube, Ahmad Rofi'i stated that the media team always received direct guidance and direction from the Chairman of the Menara Mosque and Sunan Kudus Tomb Foundation (YM3SK), namely KH Em Nadjib Hassan. Rofi'i further stated that the media team also received special training and assistance in managing and producing content in media, including YouTube.(Rofi'i, 2024)

In theory, internet users visit Youtube not only to get entertainment, but also to learn or get information. The information above is an interesting study to be researched and developed seeing that Youtube users who are between the ages of 18 to 29 years are Youtube users with the largest number of users, with a percentage of 82%. Based on data obtained from the Central Statistics Agency, the age range is dominated by teenagers who work as students.

#### **f. Mosque-Based Media Literacy: Urgency, Challenges and Opportunities**

Literacy can be interpreted as technological, informational, political, critical-thinking and sensitive to the surrounding environment. Kirsch and Jungeblut in the book Literacy: Profile of Americas's Young Adult define contemporary literacy as a person's ability to use written or printed information to develop knowledge that benefits society. Baran (2004) said that currently literacy is defined as the ability to understand written symbols efficiently and effectively and comprehensively. With the development of electronic media, the ability is not called literacy anymore, but becomes media literacy (media intelligence).(Baran, 1999)

UNESCO defines literacy as the ability of an individual to read and write by understanding brief statements related to his life. Later this definition expanded to include multiple skill domains, each of which is seen as having a different degree of mastery and serving a different purpose. It is this social development that led Lamb to state that literacy is not only defined as the ability to read and write, but also "the ability to place, evaluate, use and communicate through a variety of resources including text, visual, sound, and video resources.(Yosal, 2009) Alan Rubin incorporates several definitions that emphasize cognitive and information processing and critical evaluation of messages. He defined media literacy as understanding the technological source of communication, the code used, the message produced and the selection, interpretation and impact of the message.(Tamburaka, 2013)

Data on Menara Kudus Official youtube until January 8, 2014, subscribers reaching 109,000, the number of videos 1,509 and total views 13,705,228. If made a rough average, the number of videos uploaded amounts to 251.5 per year. While the average number of rough viewers is 2,284,204 per year. The description shows that the developed media shows an increasing graph, as well as increased public participation, both in terms of the number of subscribers, the number of videos and the number of viewers. Furthermore, the analysis can be read with concepts developed by Silverblatt about media literacy elements.

Silverblatt identifies five elements of media literacy, namely: 1. Awareness of the impact of media on individuals and society. 2. Understanding of the process of mass communication. 3. Development of strategies for analyzing and discussing media messages. 4. Awareness of media content as a text that gives understanding to our culture and ourselves. 5. Enjoyment understanding, enhanced understanding and appreciation of media content.(Silverblatt, 1995)

Based on the Center For Media Literacy (2003) efforts for media literacy for audiences are to evaluate and think critically about mass media content, including: 1. The ability to criticize the media. 2. Ability to produce media. 3. Ability to teach media creation systems. 4. Ability to explore media creation systems. 5. Ability to explore various positions. 6. Ability to think critically about media content.

The development of social media is currently quite rapid, this is because social media not only provides ease of information for its users but also gives birth to cultural shifts for Indonesian people. Understanding social media itself is defined as an online media with users (users) can easily participate, share and create content including blogs, social networks, wikis, forums and virtual worlds. Popular social media used in Indonesia include: 1. Facebook 2. Twitter 3. YouTube 4. Blog 5. Google Plus. As one of the communication media, social media is not only used to share information and inspiration, but also self-expression, "personal branding", and a place to "vent" even complaints and swearing. The best status on social media is informative and inspirational status updates.

## **CONCLUSION**

The results of this study contain three aspects, first, the Menara Kudus youtube channel program contains content on peace values and religious culture that are favored by netizens. This is proven by subscribers reaching 109,000, the number of videos 1,509 and total views 13,705,228. Second, this mosque digital program is a manifestation of the role and contribution of religion in spreading Islamic values and teachings that are rahmah and harmony of society. Third, media literacy based on the mosque's digital program is managed continuously and in line with the culture of the Nusantara community and the basic values of Sunan Kudus' teachings on tolerance and harmony. This study contributes to the role of mosques and religions in strengthening and realizing peace education, tolerance and community harmony through media literacy.

## **ACKNOWLEDGMENT**

The author would like to thank the Chairman of the Sunan Kudus Mosque and Tomb Foundation for providing the opportunity to conduct research on the Menara Kudus YouTube Channel.

## **AUTHOR CONTRIBUTIONS**

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