



## Media Management of the Nahdlatul Ulama Da'wah Institute in Promoting Religious Moderation in the City of Padang Sidempuan

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**Abstract.** The focus of this article is on the socialization of religious moderation in the City of Padang Sidempuan. The city of Padang Sidempuan has a diverse community, both ethnic, cultural and religious. For peace in the area, it is necessary to cultivate religious moderation in the midst of society which is carried out by the Nahdlatul Ulama Da'wah Institute. In this socialization, communication and management are needed because in this process there are a series of concepts that must be prepared in a message before the message is channeled to the communicant. The method used is a qualitative method with data collection techniques using interviews and observation then using descriptive analysis. With the finding that in Padang Sidempuan, the Nahdlatul Ulama Da'wah Institute uses social media as their communication tool in socializing the important role of moderation in people's religious life. The Nahdlatul Ulama Da'wah Institute also thinks about a plan, organization, implementation and supervision that is carried out with the aim of influencing the people of Padang Sidempuan. The Nahdlatul Ulama Da'wah Institute uses social media such as Facebook, Instagram, Whatsapp to disseminate their content which leads to forms of counseling through social media with the aim of stimulating the public for the socialization of religious moderation.

**Keyword:** Media Management, Nahdlatul Ulama Da'wah Institute, Religious Moderation

**Abstrak.** *Focus kajian artikel ini tentang sosialisasi moderasai beragama di Kota Padang Sidempuan. Kota Padang Sidempuan memiliki masyarakat yang beragam, baik etnis, budaya dan agama. Untuk ketentraman di wilayah tersebut, diperlukan penanaman moderasi beragama di tengah masyarakat yang dilakukan oleh Lembaga Dakwah Nahdlatul Ulama. Di dalam sosialisasi tersebut diperlukan komunikasi dan manajemen sebab proses tersebut terdapat serangkaian konsep yang harus disiapkan pada suatu pesan sebelum pesan tersebut disalurkan kepada komunikan. Metode yang digunakan adalah metode kualitatif dengan teknik pengumpulan data menggunakan wawancara dan observasi kemudian menggunakan analisis deskriptif. Dengan temuan bahwa di Padang Sidempuan, Lembaga Dakwah Nahdlatul Ulama menggunakan media sosial sebagai alat komunikasi mereka dalam mensosialisasikan peran penting moderasi pada kehidupan beragama masyarakat. Lembaga Dakwah Nahdlatul Ulama juga memikirkan mengenai suatu rencana, pengorganisasian, pelaksanaan dan pengawasan yang*

*dilakukan dengan tujuan untuk mempengaruhi masyarakat di Padang Sidempuan. Lembaga Dakwah Nahdlatul Ulama menggunakan media sosial seperti Facebook, Instagram, Whatsapp untuk menyebarkan konten-konten mereka yang mengarah kepada bentuk penyuluhan melalui sosial media dengan tujuan untuk menstimulus masyarakat atas sosialisasi moderasi beragama.*

**Kata kunci:** *Manajemen Media, Lembaga Dakwah Nahdlatul Ulama, Moderasi Beragama.*

## INTRODUCTION

Religious moderation promoted by the Ministry of Religion is a must in Indonesian society which is known for its pluralism of customs, race, culture, language and religion. This necessity can be seen from the efforts of various groups in disseminating it in various ways, both digitally and in direct interaction. Religious moderation is believed to provide medicine for existing differences. According to Md. Abror, to create harmony between religions, a vision and solution is needed, and the vision and solution in question is religious moderation. religious moderation must be carried out to create religious tolerance, namely respect for diversity and not get stuck in intolerance, extremism and radicalism. (Abror, 2020).

Religious moderation is a concept that refers to efforts to create a peaceful and harmonious religious life in the midst of a multi-religious society. This concept also leads to practices that respect religious differences and create interfaith cooperation. According to the Big Indonesian Dictionary, moderation is defined as avoiding violence or avoiding extreme attitudes. (Ministry of Education Language Center, 2008:1035)

In the Indonesian context, religious moderation is an important idea and plays a role in maintaining harmony and diversity in society. According to Jalaluddin Rakhmat (2011), religious moderation is an attempt to respond to existing social situations by avoiding extremism and religious intolerance. (Rakhmat, 2011) People live their lives based on the principles of various races, cultures and beliefs, this is a difference that makes each human being have a characteristic in carrying out their daily life. (Akhmadi, 2008) Based on these differences, the potential for conflict is easier to occur, the reason is the prejudices of a number of people towards a difference that exists, this factor is born from subjectivity which is based on several factors, including misunderstanding, hatred and fanaticism for what they believe. This situation can trigger conflicts that can divide good relations between human beings. (Junaedi, 2019) Therefore an effort is needed that is based on unifying

activities such as the jargon of *Bhinneka Tunggal Ika* which means "That is different, that is one" and has interpretations although different but still one-unity.

Conflicts are based on clashes between two parties caused by differences in socio-culture, values, status, and domination of the interests of each party. However, in social life, it is necessary to have activities with a motive of unity and an orientation that shows that each person or certain group can work together so that collectivity and peace arise and can stem the potential for societal conflict. In social life, an effort is needed that triggers parties to understand each other so that awareness is born that a good social life requires an attitude of dependence or interdependence between one another.

In an effort to reduce potential conflicts, integration measures are urgently needed, but to arrive at this, a platform is needed that will mediate between each party, conduct counseling and hold a number of cooperative programs. Therefore the role of the intermediary will act as a moderator, namely people who moderate the community either through educational institutions, social organizations or da'wah institutions.

In essential religion, all religions teach good values in it, but in the religious aspect, conflicts are prone to occur, this is caused by a number of followers who have extremes in what they believe in, so that makes them blame everything that is different, this is what triggers showdown. Islam itself is basically in harmony with the concept of religious moderation, this is shown that the Koran and hadith prohibit excessive things, especially in the form of violence and extremes. The Qur'an and hadith offer that in understanding and practicing religion through the path of balance (middle), so that it seems gentle, friendly and full of compassion. (Nurdin, 2021)

In practice, religious moderation can be carried out through tolerant and inclusive religious education, interfaith dialogue, and active participation in social activities involving various religions. To begin with, it can be actualized in educational institutions or universities, where students or students come from various ethnicities and religions. Then make educational institutions as "religious moderation laboratories" as the basis for the socialization of religious moderation. (Sutrisno, 2019) Religious moderation can also be carried out through the dissemination of accurate and objective information about religions in Indonesia and the most important thing is

information about tolerance and social activities that do not regard differences as there are. This distribution at the same time socializes the necessity of religious moderation as an antidote to these differences.

In Padang Sidempuan there is a da'wah institution that acts as a counselor or mediator in realizing religious harmony. The da'wah institution is called Nahdlatul Ulama or abbreviated as NU. However, in this modern era, outreach to the community as a step to moderate them cannot be carried out optimally if you only wait for free time to gather at one time. As the times progress, Nahdlatul Ulama also adapts, namely using the media as their intermediary in stimulating society about the importance of harmony.

The socialization carried out by the Da'wah Institute is with the aim that the people of Padang Sidempuan accept and understand the concept of religious moderation with the aim as a step to control potential conflicts in Padang Sidempuan which are caused by several factors that depart from misunderstanding, hatred and fanaticism which can lead to the birth of extreme attitude. Moderation efforts are not always carried out post-conflict, but can also be carried out in pre-conflict situations, or in another sense, a problem is drawn from disputes that occurred in other areas. Moderation is born from the act of monitoring or observing an event that destroys harmony and harms many parties. In religion, moderation also has a significant role. Moderation acts as an effort to cool down the contradictory teachings of a religion.

In several studies in the form of articles, there are several forms of efforts to socialize religious moderation, for example Purbajati's article (Purbajati, 2020) regarding the teacher's role in religious moderation in schools by, that teachers have an important role in socializing religious moderation, teachers educate, guide and shape student character, so that teachers can convey to students about modernizing values related to tolerance, non-violence, radicalism and extremism. Then Sutrisno (Sutrisno, 2019) regarding the actualization of the socialization of religious moderation in educational institutions, he stated that making educational institutions the basis for the socialization of religious moderation is very appropriate by making educational institutions a "religious moderation laboratory" where educational institutions become a means of disseminating the concept of moderation and opening up space dialogue between teachers and students,

lecturers and students and emphasizing that no matter what their religion is, things that are radical and extreme are not justified.

Permana (Permana, 2018) writes about the socialization of religious moderation used by utilizing technological developments, namely using memes as a media for socialization, making memes with content about religious moderation that is suitable for the younger generation and easy to access and disseminate, this is the latest innovation and creative idea from among the younger generation. It is the younger generation who use social media the most today, so messages about religious moderation must be voiced a lot as what the PeaceGen community has done by creating attractive packaging on social media so that it becomes an attraction for the younger generation. (Qintannajmia Elvinaro, 2021).

Then there is also socialization of religious moderation in the form of community service, lecturers, teachers and extension workers interact directly with the community about the importance of religious moderation. Ezah, et al conducted community service in Bintan Regency, the purpose of this service was to instill the values of religious moderation so as to create harmony in society. (Saruroh et al., 2022) service programs are also carried out by zezens in an effort to socialize religious moderation in society. There are at least four programs carried out, namely, firstly making a pamphlet on religious moderation, secondly making a short film on religious moderation, thirdly a national seminar on religious moderation, fourthly outreach to the community. (Ali, 2021). From some of the literature above, it can be seen that the socialization of religious moderation in Indonesia can be done from various institutions and media used, such as educational institutions, the use of memes, outreach to the younger generation to community service. For this reason, this article focuses more on the Padang Sidempuan Nahdlatul Ulama Da'wah Institute which utilizes social media as a medium for socializing religious moderation in the Padang Sidempuan area.

The use of media by Nahdlatul Ulama in the socialization of religious moderation in Padang Sidempuan is quite justified because the media has easy access or is practical and can reach widely, with this Nahdlatul Ulama can carry out their efforts optimally, meaning that calls or counseling are given by Nahdlatul Ulama regarding this matter. moderation can reach people even when they are busy. However, in its use, the media used requires a series of preparations that depart from planning, organizing, implementing

and supervising which refers to management principles, this is a step for consideration before arriving at decision-making, the goal is, so that a number of messages that have been prepared can reach the audience. society and can generate special reactions. There are at least two focuses of the study discussed, namely: on LDNU media management and the use of media as a socialization tool used by LDNU Padang Sidempuan.

This study uses a descriptive qualitative method with a type of field research (field research). Sugiyono said that the descriptive method is a breakdown of the variables contained in the research one by one which are then linked to one another. (Sugiyono, 2017: 35) According to Koentjaraningrat, descriptive research is a step to abstract and carefully illustrate an object for the phenomena that occur. (Koentjaraningrat, 1993: 89) In a qualitative approach, researchers seek to understand the phenomena experienced by individuals or groups studied, such as behavior, responses, and others in a holistic manner. (Moleong, 2017: 6). The data source is the management and members of the Nahdhatul Ulama Da'wah Institute, Padang Sidempuan City. Then data was collected through interviews, observation and documentation studies to obtain detailed information about the media management of the Nahdhatul Ulama Institute in promoting religious moderation in the city of Padang Sidempuan. While the data analysis tool is descriptive analysis.

## **RESULTS AND DISCUSSION**

### **The existence of the Nahdhatul Ulama Da'wah Institute in the City of Padang Sidempuan**

The first history of the establishment of the Nahdhatul Ulama Da'wah Institute in the city of Padang Sidempuan began with the expansion of the South Tapanuli district, and at that time the management center of the Nahdhatul Ulama Da'wah Institute was in the city of Padang Sidempuan. Syekh Mustafa Husein (Head of the Musthafawiyah Islamic Boarding School in Madina) knew of NU's early presence in Java through his contacts with many ulama there, both of whom were alumni of Mecca. He also often migrated to Java to preach in addition to his business. However, there used to be a large association in North Sumatra, especially in South Tapanuli, called AII (Al-Ittihadiyah Islamiyah Indonesia), led by Syekh Mustafa Husein himself, with 62 branches throughout Tapanuli. (Ma'ruf, 2008).

Abbas Pulungan, who was also the former chairman of North Sumatra PWNU in 1996, also revealed that as a result of an agreement reached at the Tabligh Akbar AII Madrasah Mardiyah Islamiyah Panyabungan in 1946, it was agreed to form and appoint a large Islamic organization. to Sheikh Mustafa Husein to lead it. The purpose of establishing this organization was to spread the Islamic teachings of Ahlus Sunnah Wal Jamaah, stop puritan Islamic movements, and unite Islamic forces against the Dutch colonialists who returned to their homeland after Indonesia's independence. In addition, Abrar M. Dawud Faza, MA (Secretary of the North Sumatra Bahtsul Masail Institute) Prof. Abbas said, with the blessing of Sheikh Mustafa Hussein, Madrasah Tarbiyah Islamiyah held a grand meeting of hundreds of scholars and Ahlus Sunnah Wal Jamaah figures from all over the Tapanuli region: Mandailing, Padang Lawas, Angkola sipirok, Natal and Sibolga. Kampung Bukit, P. Sidempuan 7-9 February 1947. (Dawud, 2020).

Dr. H. Musaddad Lubis, M.Ag, Chairman of the Syuriah PWNU of North Sumatra, controlled and smooth negotiations resulted in a decision: An Islamic association called Nahdlatul Ulama, based on the island of Java, was founded in Tapanuli.

In addition, it is necessary to know Dr. H. Ali Imron Hasibuan (Deputy President of North Sumatra Rois Syuriah PWNU), when the NU association was born in Padangsidempuan, there were no regulations yet, so the composition of the board was only according to the opinion of the council. member/negotiator. Several months later, relations with PBNU in Java were established and the constitution was approved. After the decision to establish Nahdlatul 'Ulama in the Tapanuli region, according to this North Sumatran NU figure and cleric, the General Manager of Al-Ittihadiyah Islamiyah (AII) in Purbabaru announced that all AII in the Tapanuli region joined Nahdlatul 'Ulama. 19 February since 1947. (Nasution, 2011: 109-111)

Then, H. Bahruddin Thalib Lubis Sibolga, as president of al-Jam'iyah Washliyah, governor of Central Tapanuli, also disbanded the al-Washliyah branch in the district and joined the Nahdlatul Ulama Jam'iyah. So NU began to be established in North Sumatra, namely in Padang Sidempuan, but its head office was first located in Sibolga at the residence of General Manager H. Bahruddin Thalib Lubis, then moved to Padangsidempuan. It should be remembered that the late Syekh Mustafa Husein from Purbabaru Mandailing was one of the clerics who attended an Islamic meeting in Padangsidempuan.

So, the Nahdhatul Ulama Da'wah Institute in the city of Padang Sidempuan from the division of the South Tapanuli district has been established since 2000, and is currently led by Mr. H. Misbahuddin Nasution, S.H.

The Nahdlatul Ulama Da'wah Institute in Padang Sidempuan City (LDNU) is one of the official institutions under the auspices of the Nahdlatul Ulama (NU) which is engaged in the fields of da'wah, education, humanity and social affairs. LDNU is an important institution in society because it plays an important role in implementing religious and social programs that can help improve the quality of life for the people of Padang Sidempuan City. LDNU Padang Sidempuan's programs and activities are very diverse and range from scientific quality development, Islamic-based economic development to social and humanitarian programs such as disaster management, compensation, and others. LDNU also has special programs to improve people's lives, such as developing cooperatives, providing clean water, developing agriculture, and so on.

In addition, LDNU also plays an important role in maintaining the existence and sustainability of NU as the largest religious organization in Indonesia. LDNU Padang Sidempuan is actively involved in fostering and developing NU cadres through both formal and informal training programs. LDNU is also active in strengthening networks between NU regions and institutions to create good synergies in the implementation of the national NU program. With regard to its social existence, LDNU also plays an important role in encouraging the realization of a highly moral and civilized society. LDNU Kota Padang Sidempuan is active in social and religious campaigns such as anti-drug campaigns, anti-corruption campaigns, anti-fraud campaigns, environmental care campaigns and others. In general, the existence of LDNU is very important for the realization of NU's mission and social mission in Indonesia. In this case, LDNU plays a major role in implementing religious and social programs that benefit the wider community. Therefore, LDNU must continue to increase the existence and support of the community to carry out its religious and social programs.

### **Media Management in Promoting Religious Moderation**

Management is an activity that refers to the management or arrangement and empowerment with a view to achieving certain goals. Management has principles that are oriented to the elements of planning,



organizing, implementing and controlling. To achieve the vision, every organization needs a management function to manage their journey in achieving the desired goals. Management is very significant for all aspects, because management will make it easier for an organization to achieve their goals. (Anang Firmansyah, Mahardika, 2020: 1)

In communication, the role of management is also very much needed as a maturation step for preparing messages before being channeled to the communicant. In the development of the times, the current communication instruments also lapse into the development of the era, such as communication media that are able to connect communicators with communicants through a network and without a certain distance limit. The use of media as a communication instrument plays a very significant role in socialization activities, because media, especially social media, has become a new necessity for society in the modern era. In religious moderation, through social media also cannot be excluded, in the modern era, potential conflicts are even more vulnerable to being triggered by communication failures from social media, therefore social media is one thing that cannot be missed in an effort to moderate society, this activity is also an adaptation to the development of the times. This is also in line with what was conveyed by Arif S. Sadiman said that the media is everything that is used to distribute messages from communicators to communicants (Cahyawati, 2015), or an intermediary used to channel ideas and ideas to communicants with the aim of influencing they. (Arsyad, 2002: 4)

In Padang Sidempuan, the Nahdlatul Ulama Da'wah Institute uses social media and radio media as their communication tool in socializing the important role of moderation in people's religious life. However, like the management function in communication, the Nahdlatul Ulama Da'wah Institute is also thinking about a plan, namely how to socialize religious moderation to the people of Padang Sidempuan and with what operational procedures and methods are used to influence the people of Padang Sidempuan (Misbahuddin, Interview, 2023 )

Nahdhatul Ulama also organizes, namely compiling a number of divisions that are responsible for each program that is born, including socialization of religious moderation, after planning and organizing, the Nahdlatul Ulama Da'wah Institute carries out what they have planned, in socialization activities, the Nahdlatul Ulama Da'wah Institute uses social

media and radio with an attractive template or display and using easy-to-understand diction.

According to Solihin, to achieve an existing program, a management is needed to look at the process which includes planning, organization, implementation, monitoring, evaluation, and control activities to empower all the resources of an organization or company, including human resources), capital, materials and technology. to optimally contribute to the goals of the organization or organizations. (Solihin, 2012)

For this reason, the media management of the Nahdhatul Ulama Da'wah Institute in the City of Padang Sidempuan has several stages, namely:

a. Planning

Based on the results of research conducted at the Nahdhatul Ulama Da'wah Institute in the city of Padang Sidempuan, it was found that as a propaganda medium that acts as a tool that can influence the socialization of religious moderation, Nahdhatul Ulama prepared several plans with the aim of improving the quality of religious harmony and social harmony. through religious moderation, including by using mass media such as regional radio and social media such as Facebook, Instagram, WhatsApp, and others.

This Nahdhatul Ulama Da'wah Institute carries out a plan by collaborating with Padang Sidempuan City FM Radio Broadcasts and local social media so that it can increase the quality of harmony among religious people and community harmony, especially in the city of Padang Sidempuan (Ratonggi Hasibuan, Interview, 2023).

In planning for the socialization of religious moderation, the Padang Sidempuan City Nahdhatul Ulama Da'wah Institute has 3 (three) pillars of commitment, namely:

1. Tawasuth is an attitude in the middle or being between two attitudes, not too hard (fundamentalist) and not too free (liberalism). With this attitude, Nahdhatul Ulama can be accepted by all levels of society. In accordance with the word of Allah swt in the letter Al-Baqarah: 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَىٰ الَّذِينَ هَدَىٰ اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ

*"And so (also) We have made you (Muslims), a just and chosen people so that you will be a witness on (deeds) of people and so that the Messenger (Muhammad) will be a witness on (deeds) of you. And We did not determine the Qiblah that is your Qiblah (now) except that We know (so that it is clear) who follows the Messenger and who deviates. And indeed (the transfer of Qibla) is very heavy, except for those who have been guided by God; and God will not waste your faith. Indeed, Allah is Most Compassionate and Most Merciful to mankind"*.

2. Tasamuh is tolerance which is also interpreted as an attitude of tolerance, open-mindedness, and generosity. Tasamuh is mutual respect and respect between one human being and another human being. Allah's Word in Surah Al-Maidah: 8

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ۗ وَإِذْ لَمَّا هُم مِّن دُونِ الْمَيْمَانِ يَلْعَنُونَ أُولَٰئِكَ هُم الظَّالِمُونَ

*"O people who believe! Be you as an enforcer of justice for God's sake, (when) be a witness with justice. And don't let your hatred of a people drive you to act unjustly. Be fair. Because (fairness) is closer to piety. And fear Allah, indeed, Allah is most careful about what you do"*.

3. Tawazun is an attitude of balancing all aspects in life, not leaning towards just one thing. Allah SWT says in Surah Ar-Rahman: 7-9

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ، أَلَّا تَطْغَوْا فِي الْمِيزَانِ، وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

*"And God raised the sky above the earth as its roof, and established justice in word and deed between the servants, so that they do not reduce the scales. Weigh it perfectly, and do not weigh less. God made the sky high above the earth"* (Misbahuddin, Interview, 2023).

#### b. Organizing

Organizing in management is a process of establishing an organizational structure and managing the human, financial, and physical resources needed to achieve organizational goals in an effective and efficient manner. The organizing process includes division of tasks and responsibilities, establishment of departments and work groups, delegation of authority, selection of staff, employee training and development, performance evaluation, change management and strategy development.

Based on the results of the studies that have been carried out, it is determined that Nahdhatul Ulama has a hierarchical system or part of the organizational structure that has the authority and responsibility to manage the media of the Nahdhatul Ulama Da'wah Institute, especially in properly moderating society in religious harmony, including by the head of the media department and media observers. social media and radio media in collaboration with the Nahdhatul Ulama Da'wah Institute, which is directly supervised by the Chairman of the Nahdhatul Ulama Padang Sidempuan City (Ikhwanuddin harahap, Interview, 2023).

c. Acting

Based on the results of the research that has been done, the results show that the implementation of da'wah activities socializes religious moderation under the auspices of the Nahdhatul Ulama Da'wah Institute which is divided into two, namely the deployment of human resources by grouping people according to their respective needs, so that the process of releasing da'wah is more easily channeled to the people of the desert city of Sidempuan. Humans are born (created by Allah SWT) with perfection and glory along with various advantages compared to other creatures. Word of Allah SWT Al-Imran: 110

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*"Verily, We have created man in the best form".*

Apart from that, humans are also "capitalized" with life force in the form of khalq (physical characteristics), khiluf (character), rizqi (wealth, knowledge, means of life), azal (long life), and fate (life streak).

The target of implementing da'wah media can be aimed at various groups and segments of society, depending on the purpose and context of the da'wah to be conveyed. Some of the objectives of implementing da'wah media that are generally used include:

1. General public: The target of implementing this da'wah media is aimed at all people who need information and understanding of religious teachings.
2. Teenagers and youth: The target of implementing this da'wah media is aimed at teenagers and youth as the next generation.

3. Certain community groups: The target of implementing this da'wah media is aimed at certain community groups, such as entrepreneurs, students, and employees.
4. Non-Muslim groups: The target of implementing this da'wah media is aimed at non-Muslim groups to provide understanding and explanation of Islamic teachings.

The da'wah media used for da'wah targets, especially the Padang Sidempuan city area, namely social media and radio media, since nowadays people are more busy and use their smartphones more often so that with social media the socialization that will be carried out will reach the people of Padang Sidempuan city more quickly. (Ali Akbar Siregar, Interview, 2023)

d. Supervision (controlling)

Supervision is an important part of organizational management which aims to ensure that the activities and operations of the organization run according to the goals and standards that have been set. The main concepts of supervision include control objectives, problem identification, correction and corrective action, consistency, effective communication, and trust and compliance.

In the application of these management principles, monitoring (controlling) is inseparable, based on the results of interviews conducted by researchers, the media conducted by the Nahdhatul Ulama Da'wah Institute in the city of Padang Sidempuan involving the local government and the police in order to oversee the submissions delivered by the media division the Nahdhatul Ulama Da'wah Institute in the city of Padang Sidempuan. The Nahdhatul Ulama Da'wah Institute also has standards in its media in disseminating religious moderation that must be monitored, whether the delivery and results are in accordance with the plans and situations that are in accordance with the conditions and situations of the people of Padang Sidempuan (M. Darwis Dasopang, Interview, 2023) .

In accordance with the information (Samsirin: 2015) The purpose of supervision is to ensure that all activities and operations of the organization go according to the goals and plans that have been set. Problem identification helps in identifying problems and weaknesses in the systems or operations of the organization that can hinder the achievement of objectives. Correction and corrective actions should be

followed after inspections have been carried out to correct problems and avoid future failures. Consistency oversight must be carried out continuously to ensure the activities and operations of the organization run according to predetermined standards. Effective and open communication between supervisors and supervised workers or teams is very important in supervision. The trust and obedience of supervised workers and teams is also necessary to achieve the desired goals and results.

In channeling messages through the media, there is a certain purpose, namely influencing the communicant so that it gives birth to a special reaction in accordance with the intent of the message. The distribution of messages that are expected to stimulate the community as communicants refers to the stimulus, organism and response communication theory. According to this theory, the communication process must give birth to a certain effect, the continuity of this theory is oriented towards achieving compatibility between the messages conveyed and the responses that arise. Stimulus from a message conveyed to the communicant does not always produce conformity as planned, therefore a message processing effort is needed that aims to influence the communicant. (Effendy, 2003).

In the effort to moderate, the role of the media is quite significant, this is indicated by the people who have a new need, namely the use of smartphones, currently the people in Padang Sidempuan City are inseparable from cyberspace activities, besides being flexible and practical, they are also more attractive. . So in this situation it became a separate momentum for the Nahdlatul Ulama Da'wah Institute to socialize religious moderation to the people in Padang Sidempuan City (Riswan Efendi Hasibuan, Interview, 2023). This is reinforced by Johnson and Smith (2017) that consistent and strategic use of social media can increase brand awareness (level of awareness and knowledge of the communicant of a brand or brand) and engagement (involvement) in the context of media management for the target audience.

The Nahdlatul Ulama Da'wah Institute uses social media such as Facebook, Instagram, Whatsapp to disseminate their content that leads to forms of counseling through social media. The form of socialization carried out by the Nahdhatul Ulama Da'wah Institute is mass media such as social media and radio which also influence individuals in terms of socialization. The mass media can provide different information and views about the

values and norms that apply in society. And the issue of socialization in moderating the religion of the people of Padang Sidempuan city by socializing in tolerance, harmony and respect for differences, according to interview results that the purpose of socialization is to create social harmony and mutual respect for every difference. This is a decision that was born as a form of adaptation, that development also includes socialization activities of religious moderation, therefore the Nahdlatul Ulama Da'wah Institute must have sensitivity so that it can understand the needs of the people of Padang Sidempuan City (Sholahuddin, Interview, 2023).

## **CONCLUSION**

In communication, the role of management is quite important because the communication process does not only take place limited to conveying messages by the communicator to the communicant, but there are a series of concepts that must be prepared in a message before the message is channeled to the communicant. In Padang Sidempuan, the Nahdlatul Ulama Da'wah Institute uses social media and radio as their communication tools in socializing the important role of moderation in people's religious life. The Nahdlatul Ulama Dakwah Institute is thinking about a plan, namely how to socialize religious moderation to the people of Padang Sidempuan and with what operational procedures and methods are used to influence the people of Padang Sidempuan. In addition, Nahdlatul Ulama also organizes, namely compiling a number of divisions that are responsible for each program that is born, including the socialization of religious moderation, after planning and organizing, the Nahdlatul Ulama Da'wah Institute carries out what they have planned, in socialization activities, the Nahdlatul Ulama Da'wah Institute uses the media social media and radio with an attractive template or appearance and using easy-to-understand diction.

In modern times, the role of the media is quite significant, this factor is marked by a new need for society, namely the use of smartphones. At present, the people of the City of Padang Sidempuan can be said to be inseparable from social media activities, apart from its convenience, it also looks more attractive. So, in this situation it becomes an opportunity for the Nahdlatul Ulama Da'wah Institute to socialize religious moderation to the people in the City of Padang Sidempuan. The Nahdlatul Ulama Da'wah Institute uses radio and social media such as Facebook, Instagram, Whatsapp to disseminate their content which leads to forms of counseling through

social media with the aim of stimulating the public for the socialization of religious moderation.

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