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Construction of Da'wah in Social Media (Santri Gayeng's Da'wah Strategy in Social Media)

Alvin Afif Muhtar⁽¹⁾

Universitas Nahdatul Ulama Blitar, Indonesia

Email: 1cakalvinmuhtar@gmail.com

Informasi artikel	ABSTRACT
Sejarah artikel: Diterima Revisi Dipublikasikan DOI	<i>Advances in technology, information and communication are inevitable. The use of social media is commonplace in everyday life. Making information on social media as a reference for knowledge is something that is possible and is often found, one of which is religious knowledge. Opportunities for da'wah through social media are an alternative for da'I to mad'u. For anyone who wants to preach through social media, of course, they must know and understand the construction or concept. Da'wah construction in general includes methods, strategies and tactics or execution. Meanwhile, the construction of da'wah on social media includes instruments or tools used by understanding the characteristics of social media after that understanding and using the platform or design of social media to be used. Gayeng Santri created a new perspective in preaching through social media by popularizing KH. Ahmad Bahaudin Nursalim (Gus Baha). The da'wah strategy carried out by Santri Gayeng is to upload Gus Baha's recitation content two or even three times a day. Create click bait so that viewers are curious about the content and add keywords.</i>
Kata kunci: Kontruksi Dakwah; Media Sosial; Santri Gayeng	
ABSTRAK	
Keyword: Da'wah Construction; Social Media; Santri Gayeng	Kemajuan teknologi, informasi dan komunikasi tidak bisa terelakkan lagi. Penggunaan media sosial menjadi hal lumrah dalam kehidupan sehari-hari. Menjadikan informasi di media sosial sebagai rujukan referensi ilmu merupakan hal yang mungkin dan sering dijumpai, salah satunya ilmu keagamaan. Peluang dakwah melalui media sosial menjadi salah satu alternatif yang dilakukan oleh da'I terhadap mad'u. Bagi siapa saja yang hendak berdakwah melalui media sosial tentunya harus mengetahui dan memahami konstruksi atau konsepnya. Konstruksi dakwah secara umum meliputi metode, strategi serta taktik atau eksekusi. Sementara itu, konstruksi dakwah di media sosial meliputi instrument atau alat yang digunakan dengan memahami karakteristik media sosial setelah itu memahami dan menggunakan platform atau design dari media sosial yang akan digunakan. Santri Gayeng menciptakan pandangan baru dalam berdakwah melalui media sosial dengan mempopulerkan pengajian KH. Ahmad Bahaudin Nursalim (Gus Baha). Strategi dakwah yang dilakukan oleh Santri Gayeng adalah mengupload konten pengajian Gus Baha sebanyak dua bahkan tiga kali dalam sehari. Membuat click bait agar penonton penasaran dengan isi konten dan menambahkan kata kunci.

Introduction

The development of technology is getting faster every day. One of them is the development of internet-based technology and communication. Various features and access that make it easy for humans to communicate and interact with each other provide their own

benefits for users. One of them is using social media. Although it cannot be denied that in addition to providing convenience, social media also has a negative impact on users who fail to domesticate such as hoaxes, bullying, hate speech, pornography and dependence and can

commit crimes. Therefore, the ability and expertise in social media is very important.

Hootsuite (we are social) is a content management and connected with various social networking sites that regularly presents trend data about the internet and social media in Indonesia. Based on Hootsuite data as of February 2020 from a total population or population of 272.1 million, internet users via Mobile Phone Connections amounted to 338.2 million, internet users amounted to 175.4 million and active social media users amounted to 160 million. Every day, the average use of the internet through any device takes 7 hours, 59 minutes. Meanwhile, the most loved social media platform in Indonesia is Youtube, with 88% of the population using it. Followed by Whatsapp which accounts for 84% of the population, Facebook 82% of the population and Instagram 79% of the population.

With the large number of internet users, especially social media in Indonesia, it is possible to make social media a means of adding various knowledge and knowledge, one of which is religious knowledge. The choice of adding religious knowledge through social media is open and broad for those who have a tendency to utilize social media as a means of learning and sometimes as an alternative source of knowledge (Ummah, 2020:57). The development of Islamic literature through social media is also increasing. Islamic literature through the internet and social media is certainly disseminated online by Islamic activists to convey and disseminate Islamic knowledge. Those who disseminate Islamic knowledge on the internet and social media are called Islamic Clicktivism. According to Ahyar, Islamic Clicktivism is an Islamic movement via the internet, meaning that Islamic discourse is conveyed through online texts, especially through social media, to disseminate information either to continue with real action or as discussion material for internal activists (Ahyar, 2017:435-468).

The development of technology and information that is increasingly advanced

indirectly affects da'wah activities. Initially conventional, it gradually began to shift towards digital. Digital da'wah optimization or through the sophistication of technology and information is more widely reached and quickly accepted. This increase in digital da'wah optimization can be seen in terms of process, time and cost (Habibi, 2018:105) However, the optimization of digital da'wah through social media has not been fully considered by Da'I and kyai. Although not all da'I or kyai do not use social media as a means of da'wah, usually students or muhibbin (people who love kyai) from the kyai become content creators who contain da'wah content or kyai recitation.

This digital da'wah opportunity has been glimpsed by Santri Gayeng, an association dominated by alumni of Al-Anwar Islamic Boarding School, Sarang, Rembang and founded by allahuyarham al maghfurlah KH. Maimoen Zubair (Abbas, 2020) Gayeng in Indonesian means exciting, fun and boisterous. Through its social media such as Facebook, Instagram, Twitter and Youtube, the Santri Gayeng account displays content that contains answers to issues that are being discussed in the community. The results of offline and recorded recitations led by KH. Ahmad Bahaudin Nursalim (Gus Baha) are designed in such a way as to make them look attractive to netizens on social media. Digital preaching carried out by the Santri Gayeng account certainly creates new insights and views in utilizing social media for preaching.

Based on the background that has been stated above, it is very interesting to see how the construction and strategy of the Santri Gayeng account in carrying out the digital da'wah movement builds an Islamic narrative that is rahmatan lil 'alamin. The purpose of this study is to find out and discover the Santri Gayeng digital da'wah model. The results of this study are expected to be able and useful for developing the study of da'wah and communication science.

Methods

This paper is prepared using a literature study approach and analysis of the phenomenon of digital da'wah. The literature study approach and analysis of the digital da'wah phenomenon is a research method used to understand the opportunities and challenges of da'wah in the digital era. In this method, researchers analyze existing literature on da'wah in cyberspace, as well as conduct online surveys and participant observation to understand how da'wah messages are delivered and how audiences respond to them. Digital footprint analysis was also conducted to track the interaction, participation, and impact of online da'wah. This research uses a qualitative approach using a descriptive method of analysis, with the intention of obtaining a comprehensive and in-depth picture of the phenomenon of digital da'wah.

Results and Discussion

The Construction of Da'wah and Social Media

Construction in the Big Indonesian Dictionary (KBBI) is defined as the arrangement (model, layout) of a building or the arrangement and relationship of words in a group of words. According to Sarwiji, construction is the meaning contained in language and is defined as the meaning associated with sentences or groups of words in a word in the study of language. James Carey added, construction is the development of a concept and then looking for ways to make it real. Meanwhile, according to the dictionary of communication, the definition of construction is a concept, namely abstraction as a generalization of specific things that can be observed and measured (Effendy, 1989).

The basis for the foundation of Muslims to preach is found in the Qur'an, one of which is in Surah An-Nahl verse 125 Allah SWT says :

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Indeed, your Lord is the One who knows better who has strayed from His path, and He is the One who knows better those who are guided (QS. An-Nahl/16 :125)

In the Qur'an, the word da'wah and its word forms are found 198 times according to Muhammad Sulthon's count, 299 times according to Muhammad Fuad Abd Al Baqi, 212 times according to Asep Muhiddin. Thus, the Qur'an develops the meaning of the word da'wah for various uses. Da'wah, according to Prof. Moh. Ali Aziz, is the process of increasing faith according to Islamic law (Aziz, 2004) Process here means continuous activity or continuity, continuous and gradual. Improvement is a change in quality in positive terms, for example from bad to good, from good to better. While the increase in faith is manifested in increased understanding, awareness and action. With Islamic law as the foundation, things related to da'wah must not conflict with the Qur'an and Hadith.

The preacher or da'i must also prepare several elements of da'wah before finally leading to the results of da'wah. Among them are da'wah methods, da'wah partners, da'wah messages and da'wah media. Regarding the use of da'wah media, internet technology through social media is currently a very effective medium. Where the reach of the internet is very wide and diverse information is presented and can penetrate space and time (Ilahi, 2010).

The implementation of da'wah planning is determined by the subject or organizer of da'wah itself. The process of organizing da'wah is also always in a certain situation. Either a favorable situation in encouraging helping the implementation of da'wah or a detrimental situation that hinders the da'wah process. Situations that affect the implementation of

da'wah include political, social, economic, cultural and so on. The situation in these fields must be identified and anticipated so that the da'wah planning that is prepared is truly realistic. Careful planning can minimize something unwanted in preaching. Da'wah planning must pay attention to the right, clear and legitimate accountability system so that da'wah activities can take place efficiently, cleanly and responsibly (Ridla, 2008)

Dawah media is divided into two parts, namely traditional media and modern media (Aziz, 2004) Traditional media is media that does not use information and communication technology. For example, shadow puppets used by Sunan Kalijaga in carrying out the mission of da'wah Islam. Meanwhile, modern media are media that use information and communication technology. For example, preaching through channels on television, radio, newspapers and even through new digital media such as social media youtube, instagram, facebook and the like. There are also differences between conventional da'I and digital da'I. Where conventional da'I is sufficiently armed with extensive religious knowledge, while digital da'I in addition to having religious knowledge must also have and master knowledge of information technology (Wahid, 2004).

Maarif Bambang Saiful in his book entitled Communication da'wah mentions 5 advantages of da'wah through the internet. First, the da'wah is able to penetrate the boundaries of space and time at a more affordable cost and energy. Second, internet users increase every year, so the possibility of being heard by many other users is greater. Third, the consistency of scholars and experts in addressing discourses and events that demand shar'i legal status through social media da'wah. Fourth, da'wah through the internet will always be one of the choices of the community because of the variety of themes or discussions presented. Fifth, with the variety of delivery of Islamic da'wah, it expands the reach of existing segments (Saiful, 2010). The presentation of da'wah material on the internet makes mad'u

not need to come to the source or buy a book to answer the problems faced. So it is more cost and energy efficient to obtain information (Pardianto, 2013).

The cultural shift from traditional to digital culture makes a person have a tendency to be aloof (desocialization). Therefore, the breadth of information obtained through social media should be sorted out wisely without tarnishing the values and norms in social life. Freedom of expression must stick to communication ethics and good self-control (Anwar, 2013). Moreover, social media is like an addiction that makes its users go days without opening social media.

Social media according to Van Dijk is a media platform that focuses on the existence of users who facilitate their activities and collaboration, therefore social media can be seen as an online facilitator that strengthens relationships between users as well as a social bond (Nasrullah, 2013). Carr and Hayes added that the definition formulated often refers to social media on three main things. First, digital technology that emphasizes user generated content or interaction. Second, media characteristics. Third, social networking as an example of an interaction model.

The characteristics of social media are not much different from cyber media because social media is one of the platforms of cyber media. The characteristics of social media are divided into 6 parts. First, the network which is the infrastructure connecting computers with other hardware. Second, information which is an important entity because social media users can create representations of identity, produce content, and interact based on information. Third, archive which characterizes that information has been stored and can be accessed anytime using any device. Fourth, Interaction between social media users. Fifth, Social Simulation as a medium characterizing the ongoing society in the virtual world. Sixth, Content by Users which is a symbiotic relationship that provides opportunities and freedom for users to participate.

After understanding that da'wah construction in general includes methods, strategies and tactics or execution, now a person or group who will preach through social media must understand the construction process. The construction of da'wah on social media includes instruments or tools used by understanding the characteristics of social media after that understanding and using the platform or design of the social media to be used. Thus, preaching through social media can run and survive well.

Santri Gayeng's Da'wah Strategy to Popularize Ngaji KH. Ahmad Bahaudin Nursalim

The phenomenon of social media containing Islamic accounts has increased significantly. Whether it is an Islamic figure who manages his own account such as @gusmusgusmu, @Gusmiftahofficial on twitter, instagram, facebook or youtube. Not to mention the addition of anonymous accounts about Islamic da'wah. The delivery of information and da'wah content through social media is easier to digest, because it does not only contain writing, sometimes also in the form of images, memes, sounds, videos, and infographics (Ummah, 2020).

Santri Gayeng is present in the midst of the digitalization of da'wah to enliven the social media universe by presenting kyai-santri-style da'wah and conveying friendly Islam. Social media hosted by Santri Gayeng include Instagram, Facebook, Telegram, Twitter and You Tube. The background of the establishment of Santri Gayeng by almaghfurlah KH. Maimoen Zubair (Mbah Moen) was originally for the political step of the Central Java Cagub and Cawagub elections in 2018 (Abbas, 2004). The slogan "Ganjar Yasin for Jateng" was acronymized into gayeng which means in Indonesian as fun, fun and boisterous. Santri Gayeng is currently led by Gus Yasin Maimoen, the main advisor is KH. Nawawi Suyuthi and chaired by Gus Najib

Buchori. The District Coordinators of Santri Gayeng are located throughout Central Java.

After successfully winning the Central Java election in 2018, the social media admin of Santri Gayeng, who did not wish to be named, together with Gus Khotib, who is the Secretary of Santri Gayeng, asked permission from the Santri Gayeng Leader to continue the content on his social media. However, the content disseminated is no longer a campaign, but a recitation. Until finally, the recitation of KH Ahmad Bahaudin Nursalim (Gus Baha) was popularized by Santri Gayeng on its social media account. The presentation of information is made more pleasing to the eye and current. Santri Gayeng strives to provide an Islamic narrative that is rahmatan lil'alam and an antidote to extreme views on social media.

KH. Ahmad Bahaudin Nursalim or more familiarly called Gus Baha is one of the favorite students of almaghfurlah KH, Maimoen Zubair (Surya, 2020). The leader of Pondok Pesantren Tahfidz LP31 Narukan, Rembang, Central Java is the son of almaghfurlah KH. Nursalim. Gus Baha is currently carrying out the mandate as Rais Syuriah of the Nahdhatul Ulama Executive Board. He is also the head of the Qur'an Interpretation lajnah team at the Islamic University of Indonesia (UII). His name is also listed as the national Qur'an interpretation board. His name began to gain popularity along with his recitations that were spread by Islamic preaching accounts on social media. In fact, he himself does not have a personal account or official account on social media. In addition to the footage of Gus Baha giving a public recitation recently, the recording file that is widely circulated about Gus Baha's recitation is actually an old recording file when he gave a recitation at one of the pesantren in the Jogjakarta area.

With 60 GB of audio recordings of Gus Baha's recitations, Santri gayeng tried to display the content serially. Either Tafsir Jalalain, Nasaihul Ibad, Al-Barjanzi, Al Hikam and so on. The recitation recording file is a study when

Gus Baha taught at the Izzati Nuril Qur'an Islamic Boarding School in Bedukan, Jogjakarta, which is led by KH. Rumanto. The snippets on Instagram, Facebook and Twitter platforms are still directed to YouTube. In the video description, it is always explained what book is being studied, what chapter and page of the book. This is expected to encourage social media users to continue learning even through YouTube. Subtitles from Javanese to Indonesian are also available, of course to facilitate listeners who cannot understand Javanese. In addition, the title displayed is also a keyword even though it seems click bait. Click bait means the technique of making the title interesting and then making the audience curious about the content. In a day, gayeng students usually upload Gus Baha's recitation content two or three times.

What is uploaded by gayeng students will be recitation Gus Baha always tries to adjust to the situation. For example, during the month of the prophet's maulid, the old recitations uploaded were the book of Al-Barjanzi and Maulid Ad-Dibai. Lately, at the end of December 2020, Santri Gayeng has been uploading Gus Baha's recitations more often according to the situation in Indonesia. The uploaded recitation content is made into series and serials. Series means that the uploaded content has a story attachment to the previous content or the recitation series is still one unit. If you do not follow the content of the previous recitation, it will make it difficult to understand the next recitation. In contrast to a series, the recitation content is not a continuation of the previous recitation. Usually, serial content in the sense that it contains pieces of recitation and Gus Baha's views on a problem. It is all made to make it easier for the audience to choose which parts they have missed to listen to or to choose which parts are more interesting. Based on orders from Gus Baha's ndalem or from Bedukan, the uploaded recitations must also be completed.

The da'wah activity carried out by Santri Gayeng in cyberspace is one of the

utilization of social media as an intermediary for da'wah content to reach a wide audience. This utilization is an effort to be more accepted by mad'u. So far, da'wah has developed through various procedures and is adaptive to the times and the target of da'wah. The transformation of the form of da'wah can be described in the early days of Islam present in the middle of the Arabian Peninsula. Da'wah was carried out secretly until finally the prophet got the order to proselytize openly. During the caliphate period, da'wah was carried out with the concept of futuhat or regional expansion supported by the construction of libraries as a means of developing science.

Walisongo when disseminating his da'wah in the archipelago used varied da'wah methods by presenting cultural elements and local wisdom such as puppets, gamelan, dance, and so on. Then, in the new media era, the concept of da'wah is carried out by utilizing the power of communication technology and the internet, such as through various social media platforms carried out by Santri Gayeng. With what has been done by Santri Gayeng in popularizing Gus Baha's recitation, it shows that digital da'wah through social media is used because it suits the tastes and needs of the audience, practically can be listened to and used anytime and anywhere. With this, everyone is able and can keep up with the times and use social media as a means of da'wah.

Several factors must be considered in choosing the most appropriate da'wah method, including: ensuring the purpose of da'wah with the method to be used, the target of da'wah, looking at the situation and conditions of the preacher and da'wah partners, what media is used and what facilities are provided and the ability of da'I in understanding the science of da'wah and mastering the material (Amin, 2009). Meanwhile, there are 3 kinds of things that must be considered in making da'wah material or content. First, the message is planned in such a way that it can attract the attention of the intended target. Second, the message must use a sign that is aimed at the

experience of da'I and mad'u. Third, the message must arouse the needs of mad'u and suggest several ways to get these needs. New

Conclusions

Conducting da'wah activities through information and communication technology or through social media is appropriate in the current era. The culture of reading and studying a science through social media is a common thing done by the audience. In addition to offering practical and efficient principles, social media with its technological sophistication changes a person to be able to gain religious insights. Simply by using a smartphone or the like, a person can obtain the recitation model he wants. Social media is often used as a reference source for Islamic knowledge and learning.

The construction of da'wah in general includes methods, strategies and tactics or execution, now a person or group who will preach through social media must understand the construction process. The construction of da'wah on social media includes instruments or tools used by understanding the characteristics of social media after that understanding and using the platform or design of the social media to be used.

Santri Gayeng is present in the midst of globalization in order to color the social media universe by presenting preaching in the style of kyai-santri in pesantren. With a lot of literacy and strong arguments, Santri Gayeng is so enthusiastic in popularizing Gus Baha's ngajinya. The number of content creators who reuploaded Gus Baha's ngajinya and made pieces of ngajinya that were not completed made the gayeng students make a formulation for the solution. That is, making the information provided by uploading content more varied, the existence of series and serial content. Providing subtitles using Indonesian accompanied by the text of the argument mentioned by Gus Baha makes it easier for the audience to understand what is being

strategies to keep pace with technological advances in society will continue to develop, as digital da'wah through social media has begun.

conveyed. This is because Gus Baha often uses Javanese when explaining. The explanation in the description of the book, chapter, page studied by Gus Baha makes it easier for the audience to understand the source of the literacy. Creating titles with keywords that are in the content to make it look attractive and seen by mad'u or viewers on social media.

Digital da'wah through video shows on social media is not uncommon on the homepage or timeline of its users. Criticism of unclear scientific sanad if studying through social media can cause misinterpretation. This criticism can gradually be answered by santri gayeng in popularizing Gus Baha's pesantren-style ngajinya and often expressing his scientific sanad. Discussed comprehensively and delivered in clear, easy-to-understand and contextual language. In this era, da'wah on social media can be an additional model of teaching Islam through contemporary media according to the tastes or targets of mad'u and the needs of the audience.

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