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Creation of Da'wah Message Management in Online Media

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Abstract :

Da'wah currently can no longer be done simply, and the da'wah actors must be able to create and manage their da'wah messages so that their da'wah messages can be of interest to their da'wah objects. Online media are da'wah media with strong penetration capabilities and high actuality advantages in attracting the object of their da'wah. The purpose of this study was to find out how the objective reality, symbolic reality, and subjective reality of the Buya Yahya Da'wah Team at the Al Bahjah Da'wah Council. This type of research is qualitative research with a case study method, the data obtained through observation, interviews and documentation. Data analysis was carried out by categorizing and reducing data, grouping data in the form of narration, data interpretation, drawing conclusions and verifying the results of data analysis. The conclusions of this study are 1) The objective reality of Buya Yahya's da'wah team at the Al Bahjah Da'wah Council, which is based on the construction of an objective reality that is following the facts, and the da'wah message presented using online media is based on a breakthrough by a cadre of preachers who have multi-skill abilities. In both technology and economics. 2) The symbolic reality of Buya Yahya's da'wah team at the Al Bahjah Da'wah Council is based on indicators of the creation of da'wah message management in online media. 3) The subjective reality of Buya Yahya's da'wah team at the Al Bahjah Da'wah Council lies in creating the management of da'wah messages in online media which is carried out systematically.

Keywords : *Creation, Management of Da'wah Messages, Online Media, Al Bahjah's Da'wah Assembly*

INTRODUCTION

Human civilization in the 21st century is an era of very sophisticated information technology. John Naisbitt, revealed "We are moving toward the capability to communicate anything to anyone, anywhere, any form voice, data, text or image at the speed of light", in any form, be it voice, data, writing, video or images using the speed of sound. (Anwar 2000)

We are currently faced with a digital era where the dissemination of information can take place quickly. So that information can be accessed quickly from all corners of the world and cause an information explosion. Now is the era where information technology dominates in all fields. Thus it would be better if online media is used as a means of da'wah to support the success of da'wah that has been carried out so far through other media. (Syam 2003)

The development of information technology that is growing from time to time allows Muslims to be freer to choose and control what is good to read, see and hear among the various kinds of information available in this sophisticated communication environment. These technological advances, according to researchers, should be used for the benefit of Islamic da'wah.

In the context of this tremendous change, every one of us adherents of

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religions, including the Islamic religion, must ask what forms, methods and movements of da'wah are relevant today and are still relevant and contextual for da'wah by "seizing and controlling" other people. This question arises, because today's da'wah is not dealing with a limited society, but beyond geographical, ethnic, religious and cultural boundaries. Da'wah in this new society requires creations and new ways as well as the management of interesting and contextual da'wah messages, which are in accordance with the needs of the object of da'wah. (Wahid 2004)

In the context of Islamic da'wah, information has a very strategic position as a means to distribute da'wah messages to the public. The information that develops is expected to carry messages of truth, not even messages that are distorted and misleading. To deal with this, it is necessary to reconstruct and systematic da'wah carried out by da'wah actors in managing da'wah messages in the current digital era and changing old ways that seem very verbalises-conservative, switching to new patterns and systematics that appear more fresh and creative.

However, to form good conditions for Muslims, both individually and in the community, da'wah activities are also required to use appropriate and effective media according to the needs of mad'u. Although the task of a da'wah actor is only to convey da'wah messages, while the problem of the final outcome of the da'wah activity is left entirely to Allah, this attitude does not deny the planning, implementation, management and evaluation of the da'wah activities carried out, whether carried out directly. As well as through the media of propaganda.

The challenge of da'wah in the digital era is very complex, both concrete and ideological. The emergence of science and technology in this era can have a destructive impact on da'wah activities and the process of broadcasting Islamic missions to the public. Likewise, the emergence of various ideologies and ideologies can shift the existence of da'wah itself.

In the past, the delivery of da'wah messages was only done face-to-face personally or in groups. In accordance with the development of the technological era, the world of da'wah has changed, by using information technology, now the delivery of da'wah messages can be enjoyed not only in one place or by one group but can be enjoyed by the whole world and all circles without being limited by space and time.

Meanwhile, da'wah continues to be demanded to be more creative, varied and innovative in line with various world developments that are relentless, not only through tabligh-tabligh behind the pulpit. Then the Islamic media emerged, which then positioned itself as a propaganda medium—both online media, print media and so on.

The existence of the media in da'wah should not be seen only with one eye because the existence of the media for executors of da'wah does not only act as a tool but more than that. Because the activity of da'wah, if observed as a system, will have several components or elements, where one element and another are interrelated in achieving the goals of da'wah. And the media is one element among other elements such as subject, object, method and material of da'wah. So in da'wah work in this modernization era without the media, it will certainly be less effective.

In the midst of the development of this modern era, the moral changes in Muslims are also very worrying. This is because, the increasing influence of

information about Islam that is not in accordance with the teachings of Islam itself, which is always displayed by irresponsible people in online media. For this reason, da'wah actors should pay attention to the reality that occurs in this increasingly developing era by internalizing, transmitting and transforming in preaching. So that negative influences that are not in accordance with Islamic teachings can be avoided, and Muslims do not fall into it.

With various developments in information technology in this easy era, it is time for da'wah through online media to be carried out by da'wah actors. This is because information technology has opened the world's eyes to new things, new interactions, and an unlimited worldwide network. It is well realized that technological developments have changed the pattern of community interaction. In other words, that the right method is the cause of the acceptance of da'wah, and the means of da'wah is the cause of the spread of da'wah. Therefore, with significant technological developments in the last few decades, it is feasible and appropriate to be used as a more effective and efficient means of Islamic da'wah.

From the phenomenon of the development of community life, it can now be seen that da'wah actors and even da'wah institutions have begun to use online media in displaying da'wah activities in it. They create da'wah messages through online media, which still aim at the realization of the mission of da'wah. They choose online media as one of the da'wah media. The reason is that online media is currently very loved by the younger generation and even spreads to the elderly and can be said to be almost all circles.

The creation of da'wah messages displayed through online media has been carried out by Buya Yahya's da'wah team at the Al Bahjah Da'wah Council since 2007 until now. All of that is done in an effort to target all gaps in human life so that they can be filled with da'wah. The expertise of Buya Yahya's da'wah team at the Al Bahjah Da'wah Council is not only utilizing and using technology, but they have also succeeded in creating and managing da'wah messages in an interesting way. This is evident from the many positive responses from mad'u (User) in online media.

Buya Yahya's da'wah team at the Al Bahjah Da'wah Council has also succeeded in creating the management of Buya Yahya's da'wah messages through other da'wah media, including the Buya Yahya da'wah media application which is available on sophisticated smartphones (android) and can be downloaded on the Play Store. In addition, they have also created an online TV (Streaming) called Al-Bahjah TV, then an online da'wah media website www.buyayahya.org and an Islamic radio, namely RADIOQU 98.5 FM, which has spread to several areas in West Java.

Buya Yahya's da'wah team at the Al Bahjah Da'wah Council creates and manages Buya Yahya's da'wah messages in online media by using attractive and touching displays so that Buya Yahya's da'wah messages displayed are not monotonous, including, including music instruments in each video. Buya Yahya's lecture. Buya Yahya as a da'wah interpreter at the Al Bahjah Da'wah Council, is also a da'i who is very well known in the broader community because Buya Yahya in every da'wah can convey contextual and applicable da'wah messages, according to the needs of the object of da'wah. In addition, Buya Yahya is also always able to provide solutions to any religious problems that develop in society, both from the young and the elderly.

In everyday life, the da'i convey Islamic da'wah messages in mosques, ta'lim

assemblies, pulpits, and commemorations of Islamic holidays only. Even though the object of da'wah (mad'u) is now not only those who are in front of their eyes, but also those who are at home, at school, and in the office. Therefore, da'i is required to be more familiar with information and communication technology in order to be able to utilize modern media in preaching so that da'i and other da'wah activists are able to manage and implement anticipatory da'wah programs and solution to the complexities of mad'u problems. In receiving and responding to various kinds of information, mad'u can choose information according to the value of their individual needs.

Based on this reality, it made Buya Yahya's da'wah team at the Al Bahjah Da'wah Council aware that in an era that is increasingly developing as it is today, da'wah is not enough to be conveyed by word of mouth because the problems faced by da'wah actors and the object of da'wah are the challenges of da'wah which are getting worse. Heavy. The creations of managing da'wah messages that have not been widely carried out by da'wah actors at this time, both internal and external, have become part of the big agenda for the Buya Yahya Da'wah Team at the Al Bahjah Da'wah Council, with the aim that the da'wah messages displayed can be liked and appreciated. Interest by many people without being limited by space and time.

Perhaps it was difficult to imagine before if a messenger of da'wah messages could communicate interactively with hundreds or even thousands of audiences (Mad'u) spread across the earth without having to move from his office or his own home. Communication takes place dynamically with the help of online media facilities. The atmosphere comes alive with questions and answers that explain each other. The results can also be stored in a particular "place" in cyberspace to be opened, studied and read back whenever needed. (Muhtadi 2012)

Seeing the da'wah process above, that there is a process of construction and construction. Berger and Luckmann say that societal institutions are created and maintained or changed through human action and interaction. Although society and social institutions look objectively real, in reality, they are all built-in subjective definitions through the process of interaction.

When viewed from Berger & Luckman's theory, the construction process takes place through dialectical social interaction from three forms of reality that become the entry concept, namely subjective reality, symbolic reality, and objective reality. In addition, it also takes place in a process with three simultaneous moments, externalization, objectification and internalization. (Bungin 2008)

a. Objective reality is a complex definition of reality (including ideology and belief) and routines of actions and behaviours that have been established and patterned, all of which are internalized by individuals in general as facts.

b. Symbolic reality is all symbolic expressions of what is perceived as “objective reality”, for example, texts of media industry products, such as news in print media or online media, and those in films.

c. Subjective reality is the construction of the definition of reality owned by individuals and constructed through an internalization process. The subjective reality of each individual is the basis for involving themselves in the process of externalising social interaction with other individuals in a social structure. Through this externalization process, individuals collectively have the potential to objectify, giving rise to new construction of objective reality.

In Berger's perspective, institutionalisation occurs initially when all human activities undergo a process of habituation (capitalization). This means that every repeated action will eventually become a pattern that can then be reproduced and understood by the perpetrator as the intended pattern. Institutionalization occurs when there is a common type of action that is used by various types of actors. In other words, each such typification is an institution.

In everyday life, one's knowledge leads to specific actions typical of some members of society. The typification then becomes the basis for differentiating people within the community. For the forms of action to be typified, the forms of action must have an objective meaning which in turn requires linguistic objectivation.

Advances in technology and information have opened the world's eyes to new things, new interactions, and an unlimited worldwide network. It is well realized that technological developments have changed the pattern of community interaction. Especially today's society that has been in the contemporary society, where contemporary society is a society whose life and behaviour no longer consider their homeland, skin colour, language, religion, customs and culture. This paradigm is what the Buya Yahya missionary team continues to preserve at the Al Bahjah Da'wah Council.

RESEARCH METHOD

This research method uses case studies. Case studies are preferred to trace the events in question that cannot be manipulated. Therefore, case studies are based on the same techniques commonly used in historical strategy but by adding two sources of evidence that are usually not included in the historian's choice, namely observation and systematic interviews. The essence of case studies, the tendency of all types of case studies, is to try to explain the decisions about why the case study was chosen as to implement it, and what the results were.

The use of the case study method in this research activity is basically a research activity that wants the results of this research to be comprehensive, factual, in-depth, systematic and accurate based on experience during the research so that the objectives can be achieved and the problem formulation can be solved, namely related to the appointment and then analyzed the data. in the Al Bahjah Da'wah Council regarding the Da'wah Team who created and managed Buya Yahya's da'wah messages through online media. Thus, using this method is able to uncover the problem to be studied.

FINDINGS AND DISCUSSION

Social construction theory describes social processes through their actions and interactions, in which individuals create continuously a reality that is shared and subjectively shared. Separating understanding between reality (reality)‟ with knowledge. Reality is that which exists within realities that are recognized as having an existence independent of our own will. Knowledge is defined as the certainty that the realities are real (real) and have specific characteristics that occur in the dialectic between individuals creating society and society creating individuals.

Based on social reality, the most important element in social construction is society, in which there are rules or norms, be it religion, morals and others. And, all of that will be formed in a large social structure or institutions and meetings. Social

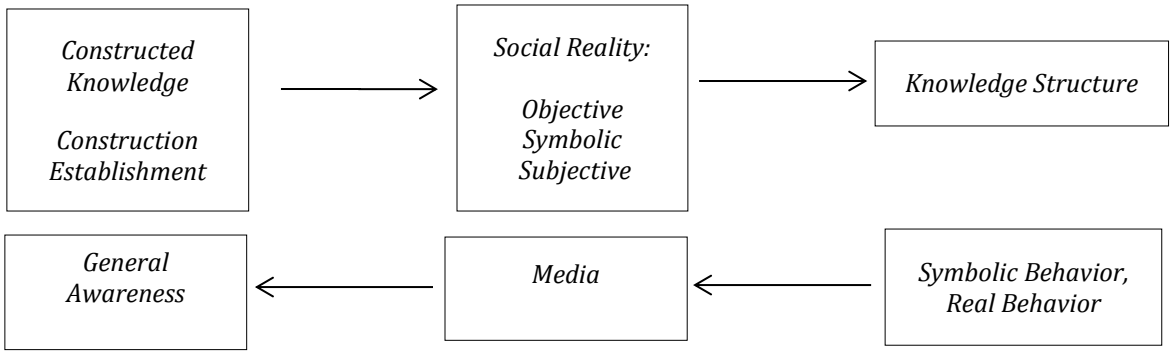
structures or institutions are established forms or patterns that are followed by a wide range of people in society. As a result, the institution or social structure may be seen as confronting the individual as an objective reality to which the individual must conform.

According to Berger and Luckman, there are three forms of social reality, social reality is defined as life-like knowledge that develops in society, such as concepts, general awareness, public discourse, as a result of social construction, and social reality consists of objective social reality, symbolic reality. social, and subjective social reality. First, social objective reality, is a reality that is formed from experience in the objective world that is outside the individual, and a reality that is considered reality. Second, social symbolic reality is a symbolic expression of objective reality in various forms, which are generally known by the public in the form of works of art, fiction and news in the media. Third, the reality of social reality, is a social reality in individuals that comes from the objective reality of social and social symbols. Subjective social reality belongs to each individual which is the basis for involving oneself in the process of social interaction with other individuals in a social structure. (Bungin 2008)

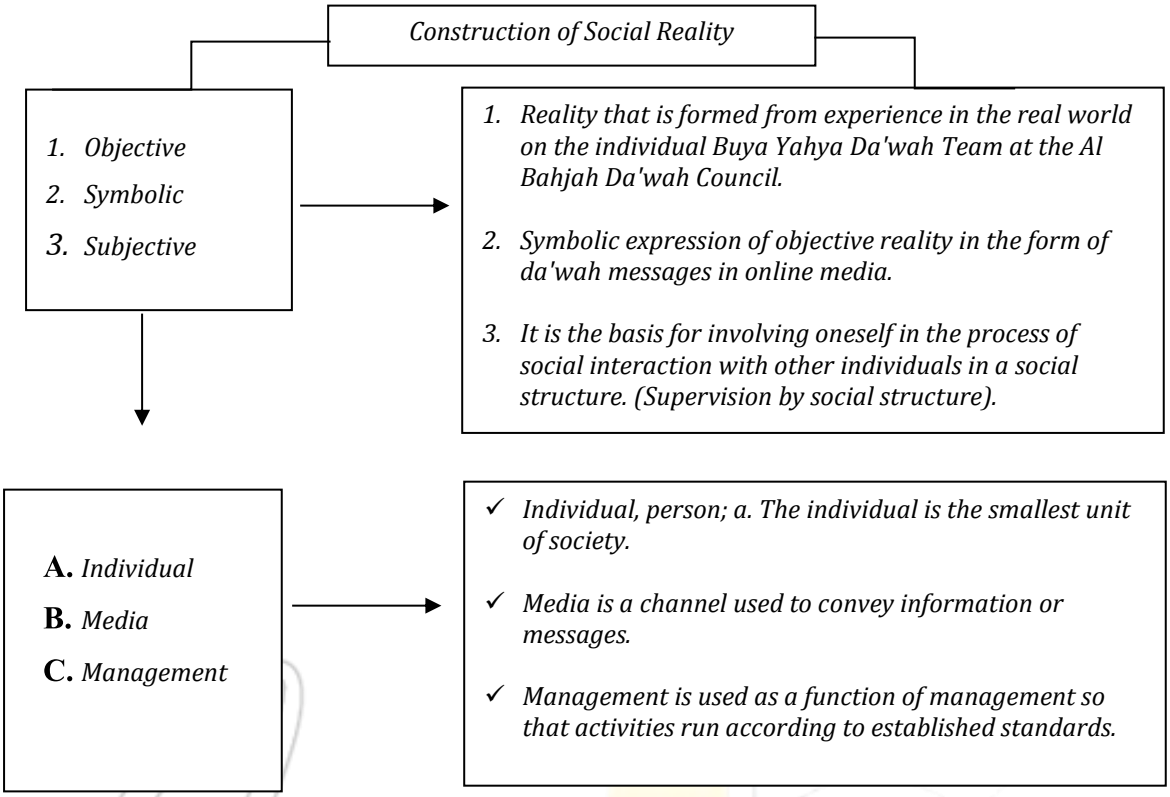
The objective social reality is a fact that actually happened to the individual of Buya Yahya's da'wah team at the Al Bahjah Da'wah Council. This objective social reality is accepted and interpreted as a subjective social reality within each of Buya Yahya's da'wah team at the Al Bahjah Da'wah Council. Buya Yahya's da'wah team at the Al Bahjah Da'wah Council constructs subjective reality that is in accordance with the facts and is displayed through online media. This appearance of reality in online media is called symbolic social reality and is accepted by the recipient as an objective reality because online media is considered to reflect reality as it is. Individual knowledge is seen as a picture formed from objective reality in itself, where the knowledge obtained is used as a cognitive work process to interpret the world of reality in its environment or the people around it. Therefore, this social construction theory is relevant to research, because it relates to how the level of understanding and meaning of the profession can be measured by the knowledge structure that has been previously owned.

The creation of the management of da'wah messages through online media carried out by the Buya Yahya da'wah team at the Al Bahjah Assembly in Bandung was an activity that was originally the result of the construction of the Al Bahjah Assembly da'wah team with multimedia da'wah. The da'wah message that he displays in online media constructs the object of his da'wah (mad'u), thus making da'wah activities that are not like generally a habit or thing that is common for other da'wah actors. The description of the rationale and research based on the explanation above is as follows:

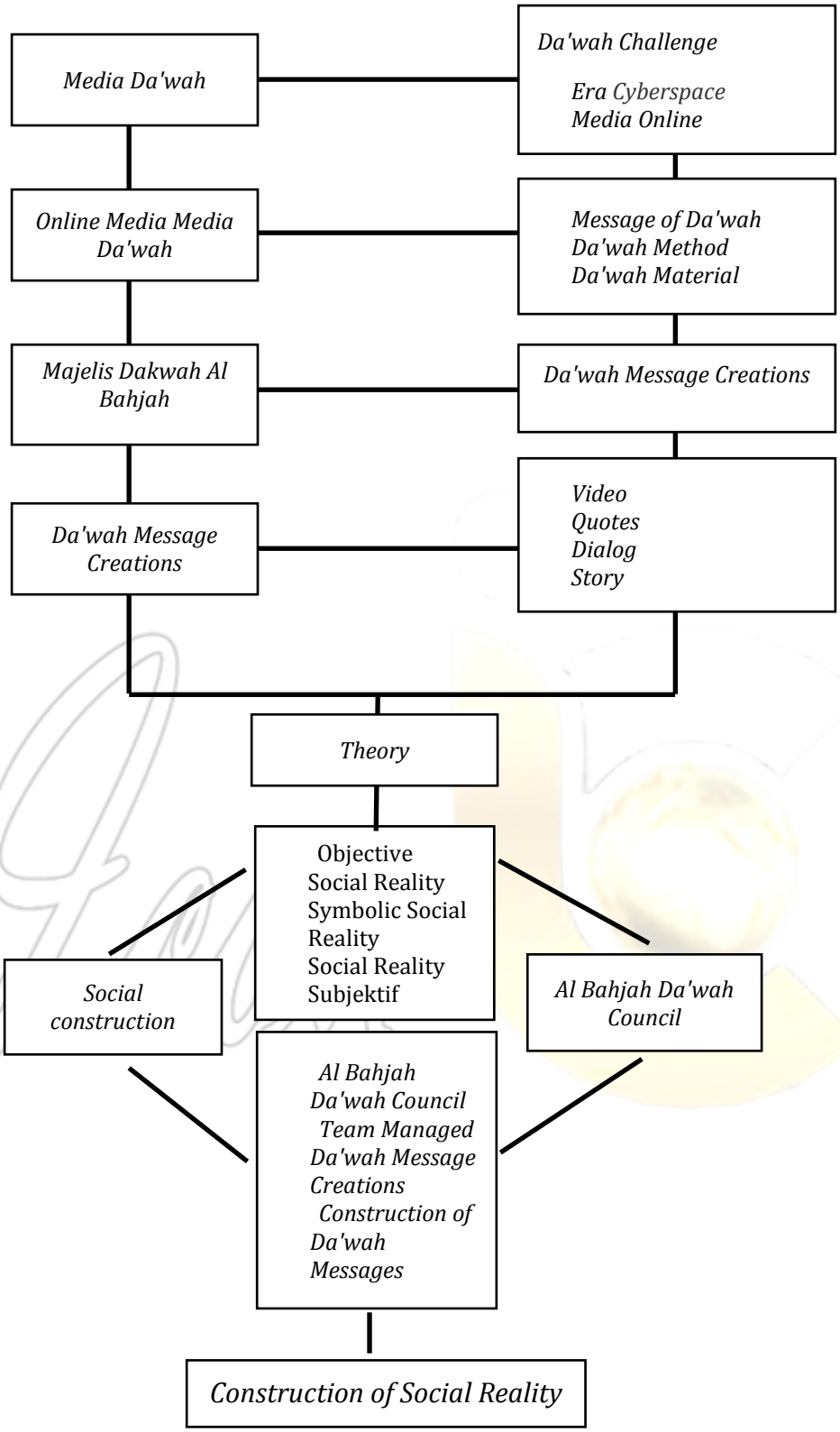
Picture 1. Social Construction of Reality



Picture 2. Construction of Social Reality



Picture 3. Research Framework



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CONCLUSION

The results of the discussion of this study are 1) The Objective Reality of the Buya Yahya Da'wah Team at the Al Bahjah Da'wah Council is based on the construction of an objective reality that is in accordance with the facts and da'wah messages displayed through online media and is based on a breakthrough by cadre of preachers who have multi-disciplinary abilities. skills in both technology and economics. 2) The Symbolic Reality of Buya Yahya's Da'wah Team at the Al Bahjah Da'wah Council is based on indicators of creating da'wah messages through online media. 3) The subjective reality of Buya Yahya's da'wah team at the Al Bahjah Da'wah Council lies in the method of da'wah through the formulation of the development of cyberspace. The preparation of the da'wah plan is carried out in stages, starting from mapping the situation, mapping the object of da'wah and classifying da'wah messages.

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