

Islamic Da'wah Through Social Media as a Means of Political Education

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Abstract - Da'wah can be done in various diverse ways, one of which is using social media. Contemporary Islamic Da'wah does not only discuss Islam. However, Islamic da'wah can discuss all aspects of human life, including politics. Technological advances in making Islamic da'wah through social media provide political education to the public, especially students. Grade XII students who are generally included in the category as beginner voters have quite a large number. Thus political education is essential for students to understand more about politics. This study aims to find out how significant the role of Islamic da'wah through social media is to provide political education to students. This study uses a qualitative approach with descriptive methods. Data collection techniques conducted by researchers were interviews, observation, documentation studies, literature studies, and field notes. The data obtained were then validated using source triangulation techniques and triangulation of data collection techniques. The results showed that (1) Students were not interested in Islamic da'wah related to politics through social media because political information on social media gave a negative stigma to students. (2) The use of social media in Islamic da'wah does not discuss much politics and only provides general knowledge about politics to students. (3) Islamic Da'wah, through social media as a means of political education, only provides general political education to students in the form of an invitation to choose excellent and trustworthy leaders by Islamic teachings. However, students feel more about political education received through family, friends, organizations, and civic education.

Keywords: Islamic da'wah, social media, political education, students

I. INTRODUCTION

Studying politics does not mean being involved directly in politics or even becoming a part of a political party, however, studying politics means that a citizen will have an awareness of his rights and obligations and have knowledge and understanding of politics as a member of the community of a country. How important political education is for all Indonesian citizens. Thus, this is the hope of the Indonesian people so that people can understand politics and political literacy that develops in the political system in Indonesia. The method of da'wah should no longer be carried out in places of worship or religious activities to

out in places of worship or religious activities to deliver political education, as stated by Muhammad states This can be an innovation when technological developments can be involved in the da'wah method to provide political education for the community. [1]

Indonesia, as the country with the largest Muslim population in the world, must, of course, pay attention to the spread of Islamic knowledge. Da'wah is expected to be able to adjust the times and advances in digital technology by using social media to disseminate knowledge about religion and Islam. The term da'wah is interpreted narrowly by most people as recitation, lecture, sermon, or pulpit. Islam is a religion that provides clues to humans through da'wah to become competent, civilized, and qualified human beings. Da'wah aims to call on humanity to return to religious shari'a so that it can regulate itself by religious provisions.

Da'wah delivered using the lecture method makes the pilgrims feel bored, as stated Sukardi that in general the community positively welcomes the need for humour or laughter in preaching so as not to experience boredom in hearing da'wah so that the preaching is exciting to be followed.[2] Dai can make innovation so that da'wah is not dull and can be packaged with more new methods and can be accepted by various groups of people. One of them is by using social media.

Hutabarat, from data reported by UNESCO, states that Indonesia has an active account on social media with 2 to 3 million users on the applications Facebook and WhatsApp,[3] and Sumadi states "massive social media users. Presumably, it would be miserable if it used for limited communication and access to information that was sometimes not important and not useful. "So from that, social media can be used to convey the contents of the message to the broader community. [4]

Following what was stated by Zaenudin, that 'channels YouTube that often uploads videos of Ustaz Abdul Somad have been watched more than 38.4 million times while the

Ustaz Khalid Basamalah canal has been viewed more than 40.5 million times. 'The statement shows that Islamic da'wah through social media can be accepted by the wider community and becomes an innovation that is effective and efficient for delivering the contents of da'wah material. [5]

Social media can be used as a medium for spreading goodness by transferring knowledge and interactive learning tools. In the field of student education or the wider community, it can be easier to get understanding. In the health sector, social media is a medium for disseminating information about health and health consultations. Whereas in the field of politics, social media can be used as a forum for the delivery of ideas and ideas or even become an effective media campaign and an alternative means of political education for the community.

Indonesian Internet Service Provider Association states that Indonesian internet user statistics in 2017 are 143.26 million people from the total population of Indonesia as many as 262 million people, dominated by teenagers. [6] The General Elections Commission stated that students of class XII who were generally included in the category as beginner voters with 17-21 years of age had a significant amount. With a number that is not small, it is expected that students of class XII who are young generation and at the same time beginner voters in the general election can make a positive contribution to the life of the state. [7]

Social media, as a medium that can be used as a medium of da'wah communication and political education facilities, has the potential to provide information quickly to the broader community. Occasionally found also propaganda videos such as those uploaded by the accounts of Ustad Abdul Somad and Ustad Khalid Basalamah that convey political content to educate the nation's life and their rights and obligations as citizens.

II. THEORETICAL REVIEW

Da'wah Islam

Da'wah in the Indonesian Dictionary interpreted as broadcasting, propaganda or broadcasting of religion and its development in the community. [8] Sheikh Muhammad Al-Khadir Husin defines the da'wah that 'Da'wah is calling on people for virtue and guidance and for telling virtue and forbidding evil to gain the world and hereafter happiness. [9]

Da'wah activities can be classified into two parts

1. Da'wah *billisan*

Da'wah *billisan* is a verbal-oriented business. In the perspective of Da'wah communication, there are two forms of Da'wah communication, namely verbal, including verbal vocal and non-vocal verbal. In verbal vocal means an attempt to convey Islamic messages directly using verbal. While non-vocal verbal propaganda communication is done using

writing, other image symbols, for example writing in newspapers or magazines, animated films and performing arts.

2. Da'wah *bilhal*

Da'wah *bilhal* is a concrete da'wah activity by devoting all power and energy to foster, improve the physical environment, social and its intermediaries. [10]

Suparta states that there are some essential things in the communication of da'wah, namely (1) communicator of da'wah (dai), (2) communicating of da'wah (mad 'u), (3) material of da'wah. [11] Meanwhile, Safei stated that Adding 2 (two) other components, namely (1) method, and (2) media. [12]

From the description above it can be seen that in Da'wah communication has five components in Da'wah communication namely, (1) Da'wah Communicator, is a preacher who can convey the message of Da'wah to the audience. (2) Communicating da'wah is a listener of da'wah; there are two abilities to communicate propaganda, namely, thinking and feeling. (3) Da'wah material, Da'wah material is conveyed through preaching activities such as lectures, sermons or sermons. Da'wah material sourced from the Qur'an and Al-Hadith or Sunnah. (4) Da'wah method is a technique or method and method of delivering da'wah messages from the Da'wah communicator to the Da'wah communicants. Moreover, (5) Da'wah media, is an intermediary tool to deliver da'wah messages to the Da'wah communicants accurately, quickly, and very effectively.

Van Dijk defines that social media is a platform media that focuses on the existence of users who facilitate them in their activities and collaborations. Therefore, social media can be seen as a medium (facilitator) online that strengthens the relationship between the veins as well as a social bond.[13] Alauddin, The rapid development of information technology, especially the internet. has offered a shift in the delivery of da'wah (Islamic teachings or the spread of Islamic values), from conventional to contemporary methods, propaganda through the internet or can be said through social media can be felt efficient in terms of time consumption compared to face to face and can be accessed at any time. [14]

Jaafar and Syafiqah stated that social media is one of the media that helps Islamic propaganda to spread propaganda to the public, on all types of social media such as Facebook, Twitter, and Instagram Da'wah can enter into social media in the spread of Islamic da'wah for the dissemination of Islamic knowledge and science to the broader community.[15] Murthado states various facilities for seeking information and proselytizing advantages through social media Da'wah media that can change because of the existing development. If the first dai and daiah are more highlighted the preamble of verbal, then in the presence of

social media, da'wah can be done at home, in the office or even while shopping or on vacation to a particular area.[16]

Thus the rapid development of information technology has offered a shift in da'wah to more contemporary methods. In the process of da'wah, social media plays an essential role as mediation or delivery of various da'wah messages to the broader community, with the development of information technology, social media is considered useful as a means of da'wah.

The mass media has become one of the strategic and essential tools, Lasswell identified three main functions of the media (a) the surveillance of the environment, (b) the correlation of the parts of society in response to the environment (connecting parts -part of the community in responding to the environment), (c) the transmission of the social heritage from one generation to the next [17]

From the presentation of the experts, it can see that the mass media in the political aspect becomes a strategic thing in political communication activities. The function of the mass media is the function of information, the function of participation, the function of socialization, the function of politicization, and the function of national integrity. In the function of the socialization or function of political education, this becomes an essential point in the discussion of political communication in social media which is a vehicle for the continuation of political education for citizens properly and effectively.

Political Education

Branson states that Political education in the framework of civic education, and this is the character of literate political citizens is civics competence formulated into three essential components. namely: 1) Civics knowledge, related to the content or what citizens should know it; 2) civics skills (skills of citizens), are relevant intellectual and participatory skills of citizens; and 3) Civics disposition which implies the public and private character which is essential for the maintenance and development of constitutional democracy.[18]

Sunatra stated that "in Indonesia political education provided in schooling is carried out through Citizenship Education (Civics). This stated in the new Citizenship Education mission as political education, civic education has an educational program to provide knowledge, attitudes and skills to students so that they can live as citizens who have a level of political literacy and political awareness) and the ability to politics (participate in political participation)"[19]

In the Law of the Republic of Indonesia Number 2 of 2011 Regarding Amendments to Law Number 2 of 2008 Concerning Political Parties, it is explained in Article 1 Paragraph 4 that "Political education is a process of learning

and understanding of the rights, obligations and responsibilities of every citizen in the life of the nation and state ".[20] According to Rush and Althoff argued that political socialization is a process, by which an individual can recognize the political system, which then determines the nature of his perceptions about politics and their reactions to political phenomena. [21]

According to Fred I, defines political socialization that all his efforts to study politics, both formal and informal, intentional or unplanned, at every stage of the life cycle, and include not only explicitly the problem of political learning but also nominally learning to be non-political regarding the personality characteristics concerned. [22]

Kuntowijoyo revealed that "forms of organizing political education as an integral part of the society include, formal political education, namely political education organized through indoctrination. Next is political education that is organized not through formal education, such as the exchange of ideas through free speech.[23] In line with Ruslan's opinion revealed that "Institutions to deliver political education include families, schools, political parties and pressure groups, various media information and mass communication.[24]

The process of political education has five elements that play an essential role in society, namely, families, schools, various forms of groups, organizations and mass media. This shows that in addition to political education through formal (school), political education can proceed through informal, especially mass media. The mass media can make the process of political education more effective in increasing knowledge about politics to citizens.

III. RESEARCH METHODS

This study used a qualitative approach to the grounds that researchers wanted to explain events naturally experienced by the research subjects. The method used is descriptive, which can systematically describe a situation and condition of the object of study based on the phenomenon that occurs.

This research is located in the city of Bandung precisely at Mutiara Bunda High School Bandung with research informants consisting of 1) class XII students; 2) Pancasila and Civic Education Teachers; 3) Head of Curriculum; and 4) Chair of the Indonesian Muslim Scholarship Association, West Java. Data collection techniques used include 1) interviews; 2) observation; 3) documentation study; 4) literature study; 5) field notes.

IV. RESULTS AND DISCUSSION

Results

Table 1 Results of Triangulation of Information Sources

<p>Student: Islamic Da'wah, through social media, has a wide range and makes it easy for users to gain knowledge about Islam. Social media helps carry out political education but gives more practical politics that are not good. Students tend to separate the use of social media in accessing information about Islamic da'wah and politics on social media. Students get general political education through Islamic da'wah in social media in the form of an invitation to choose a good and trustworthy leader following the teachings of Islam. However, students get more political education through family, peers, organizations, and PPKn subjects.</p>
<p>Pancasila and Civic Education Teachers: PPKn subjects provide political education to students in the form of taught material and projects to train students to learn to analyze cases and political issues to improve students' political education. Students are less interested in politics, so there is a need to encourage students to be interested and introduce politics to students.</p>
<p>Head of Curriculum: Not all students can filter information on social media correctly. Information obtained by students through social media needs to be discussed and becomes a discussion space between students and teachers. Political education in schools carried out through PPKn subjects, student council president election, and activities Community Study Work. However, Mutiara Bunda High School students tend not to care about politics</p>

(Source: Data processed by Researchers, 2019)

Based on the table above it can be seen that students only get political education in general through Islamic da'wah in social media and provide less political education in the process of political education for students. The role of Islamic da'wah through social media as a means of political education for students has a small role, the results of political education that students get through Islamic da'wah on social media in the form of an invitation to choose a good leader by the teachings of Islam, this is a political education obtained in the form political participation in elections. However, Islamic da'wah related to politics does not discuss much politics. This makes the political education delivered by the preachers to communicants, especially students not appropriately delivered.

Discussion

Islamic da'wah, through social media, does not provide more political education because it only discusses Islamic matters. If Islamic preaching through social media is used well and offers political education to other users, this becomes something excellent and useful. Rajab states that in

contemporary religious discourse, it explained that religion does have many dimensions, such as political issues. However, preaching through social media is not very influential in political education because many da'wah do not overly discuss politics. [25]

Suharto said that the essential thing in the study of political communication is how a dai can master and influence the community to be able to arouse attitudes and behaviour to live an Islamic life. In da'wah political communication, each dai must be able to master the components and communication media to maximize the process of da'wah communication well too. [26]

Nirwana says that the politics used by the dai or ulama is undoubtedly not politics that justifies all means, where power is the goal. Of course, it will lead to political turmoil, even da'wah itself. In politics, we should use da'wah as the primary goal. Islamic da'wah regarding political matters through social media must propagate because politics is one of the press in preaching. The dai or da'wah activists who enter the political realm must be able to become representatives of the people as well as those who convey the truth as a reference for the nation's children.[27]

Students get general political knowledge in the form of messages conveyed from social media inviting users to choose leaders who are following the teachings of Islam and participate in general elections. However, students are only limited to gaining political knowledge in general, not getting more political education. Students have not been able to get maximum political education from Islamic da'wah obtained through social media. Students are not yet sensitive or literate, so that the message conveyed by Dai is not meaningful in improving students' political education.

Students get more political education through external activities outside of school, such as family, discussions with friends, social media, and organizations. Following to Ardial opinion which suggests, that three factors influence political behaviour. (1) indirect social-political environment, such as mass media; (2) direct socio-political context, such as family, school, and social groups, and (3) personality structure, which reflected in individual attitudes.[28]

Schools certainly play an active role in improving students' political education. Schools instil political education to change the mindset of students to be more interested in politics through classroom learning. The following opinion of Djiwandono, which presents three roads that can take in the implementation of political education is through formal education, non-formal education, and community education. [29]

Students should be more understanding of the politics that are not used by candidates to draw sound in his

campaign. To improve political education, students must read more so that they not easily influenced by political information spread on social media. Political reading does not have to be serious but can also include comics, memes, slapstick, or jokes on social media. Students as beginner voters like to discuss and seek political information in increasing political understanding in general elections. Rahman revealed that students, as beginner voters, are required to be literate towards politics, to play a role as a controller of the running of the ruling government. To create a politically literate society, early political education is needed. Civic education has an essential role in providing an understanding of politics through educational facilities in the school environment for beginner voters.[30]

Civic Education has an education system to provide students with knowledge, attitudes, and skills so that students can live as political literacy and political awareness as well as the ability to politics (participate in political participation). Also, the role of parents and social media in the form of political entertainment can make political education run well.

Social media can be an effective medium of political education because it is one of the press that accelerates the dissemination of information and increases political understanding for students. After all, indeed, in this era of globalization and the digital age, students are easier to access the internet.

V. CONCLUSION

The development of information technology has led to a shift in Islamic preaching from conventional to a more contemporary method, such as by utilizing social media. Da'wah of Islam in the modern era has many dimensions, not only discussing Islam but all issues of life, including politics.

Islamic da'wah, through social media as a means of political education students, has benefits in providing general political knowledge about political attitudes and participation to students. However, the lousy stigma about politics tends to stick to students' views because of corrupt political practices seen on social media.

Islamic Da'wah, on social media as a means of political education for students, implies an invitation to choose a good and trustworthy leader following the teachings of Islam. However, students get more political knowledge through their peers' families, organizations and Pancasila, and Civic Education.

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