



The Influence of Da'wa Messages to Audiences in Active Reception Theory Perspective

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Abstract. According to the World Population Review, in 2020, Indonesia's Muslim population will reach 229 million people, or around 87.2%. With the largest Muslim population in the world, Indonesia is both a market and an example in the daily lives of Muslims. Smart Skill Skool channel owned by David Poernomo and Dewi Poernomo. This channel was founded in 2020 and already has 100,000 subscribers in 2023. The preaching messages are packaged in videos of 7-10 minutes duration in the form of lectures, questions and answers delivered by Ustad Adi Warman Karim. The research method used in this study is a mixed method (quantitative and qualitative). The quantitative method aims to measure the influence of the preaching messages conveyed by the Smart Skill Skool Channel on its audience by using Lee Thayer's Active Reception Theory. According to Thayer, audiences are active and have full power in receiving messages that reach them. The qualitative method was carried out through interviews and FGDs. The findings from this study, that the da'wah channel is not the Indonesians favorite channel, when watching the da'wah, the audience still sees who is behind the message (the producer and the speaker). Managing da'wah channels, need special treatments and requirements which are based on the Al Quran and Hadith. At the beginning of the founding of this channel, there were lots of negative comments, but over time, the characteristics of the audience became more visible. Audience interest and input are important ingredients in designing messages. By understanding the audience, producers can design better messages.

Keywords: Da'wa, Message, Audience, Youtube.

1 Introduction

Da'wah activities actually should be carried out by every Muslim, as mentioned in the QS, al-Imran: 104, regarding the recommendation to call for goodness to every Muslim. However, on the other hand, the use of this verse can cause conflict, especially if the preaching brought by insufficient knowledge. In Arifin's research [1], which highlights the phenomenon of da'wah carried out by celebrities on YouTube and mass media, so there is the term of "celebrity ustad or impromptu ustad. On the other hand, YouTube,

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as part of social media, according to Kurniawan [2], has two sides, first as a personal channel that can be used as a space for expression and sending messages, second as public media. Video messages on YouTube can be accessed by anyone throughout the world as cited in Kurniawan [2]. Smart Skill Skool was a music channel when it was first founded in 2020, but as it developed it changed its content to preaching. One of the triggers is a change in thinking experienced by the channel owner.

After switching into a preaching channel, its visitors and followers have increased. However, Smart Skill Skool faced new challenges, the number of viewers decrease significantly, declining the number of followers and various negative comments. This channel invites various ustads from various circles, such as Ustad Adi Warman Karim, Ustad Komaruddin Hidayat, and others. According to Dewi Poernomo (interview on February 9 2022), Smart Skill Skool is still looking for a da'wah format which is suitable for the segmentation it is targeting. She also realized that there needed to be an evaluation in order to improve the da'wah material and video visualization so that the da'wah message effectively reached the audience.

Communication effects are generally divided into 3 parts: cognition (knowledge), affection (emotional) and psychomor (behavior), see Rakhmat [3]. However, Littlejohn and Foss [4] divide two characteristics of message effects, namely cognition and behavior. Affection enters into cognition, because anxiety, feelings of liking and emotionality are part of the brain's work [4]. In the Hootsuite (We Are Social) Digital Indonesia 2021 report [5], 170 million people out of Indonesia's 271 million population actively access social media. There are 5 top social media used by Indonesian people, namely: YouTube, Instagram, Facebook and Twitter. Indonesian people spend 3 hours and 14 minutes surfing social media. Apart from the 5 social media that have been mentioned, social applications that are also widely downloaded on Indonesian people's devices are WhatsApp, Facebook Messenger and Line [5].

In Indonesia, the trend of watching YouTube is no less widespread. In 2010, Duet Sinta and Jojo shocked Indonesian society with their cover of the song "Keong Racun", see Arifin [1]. YouTube is no longer seen as a medium for watching films and music videos from abroad which have been difficult for the public to access, but also as a new competitor in the world of television and cinema. Fitzpatrick [6] states that since 2005, YouTube has begun to dominate world information and absorb creative workers.

According to the World Population Review, in 2020, Indonesia's Muslim population will reach 229 million people, or around 87.2%, as cited in Barus [7]. With the largest Muslim population in the world, Indonesia is both a market and an example in everyday Muslim life. However, there are quite a lot of conflicts between Muslims and between people based on religion. According to Yunus [8] the dynamics of conflicts involving religion in Indonesia and in the world change from time to time, such as the Poso Conflict, Shia and Sunni Conflict in East Java, Religious Conflict in Bogor, and so on. Inter-ethnic conflicts have also occurred several times and caused quite a few casualties, such as the Samb, as Conflict, in West Kalimantan which involved the Madurese-Dayak ethnic group, the Maluku Conflict, and others [8]. According to Harahap [9], these conflicts are motivated more by social, economic and political conditions than religion. Another case related to religious and ethnic conflict occurred in 2016-2017, during the election of the Governor of DKI, which gave rise to the "Defense of Islam and anti-

Ahok actions" [9]. Hakim states that this incident then gave rise to various assumptions ranging from Islamization, ethnic sentiment, and others [10]. One of the media that captures various events is mass media and social media.

According to APJI 2020 data, internet users in Indonesia are 73.7% or 196.71 million people out of Indonesia's total population of 266.91 million people. During the pandemic, there was an increase of 25.5% in new internet users. The average internet usage of Indonesians per day is 8 hours. Activities commonly carried out are, visiting online shopping sites by 68.7%, playing social media, and accessing YouTube by 61%, to watch films, sports and music [11].

From the APJI results, it can be concluded that social media has become a part of everyday life, and watching YouTube is an activity that many internet users do. Thus, gives birth to new possibilities, for individuals and organizations who want to use YouTube to spread da'wah or as a source of income. It cannot be denied that YouTube also opens up business opportunities that can generate quite high income. Anyone can be a part of it, as long as they follow the established rules of the game. For account holders who have a lot of subscribers (registrants) and viewers, they can earn money through monetization.

The activeness of Indonesian people in using social media is not accompanied by the ability to use social media ideally. According to the Indonesian Digital Literacy Status report issued by Kominfo in 2020 [12], it appears that Indonesian people generally access the most messages from the WhatsApp social application, and make social media the second most trusted source of information after television. The report also shows that reliable sources of information are religious figures and families [12]. In fact, in another report, Kominfo stated that Indonesian people are the type who are lazy to read but chatty on social media. The official Kominfo website, citing data from UNESCO, shows that the literacy of Indonesian society is 0.001%, meaning that only 1 person out of 1,000 people reads. Another fact is that Indonesian people often share their complaints on Twitter. No less, 10 million tweets are shared every day, see Devega [13].

This was confirmed by Dewi Purnomo (Smart Skill Skool Channel Owner, interview 9 February 2022). According to him, while managing the channel, he received a lot of scathing comments from netizens. One of the sensitive things for netizens is the selection of sources (preachers) who are speakers on their channels. If the cleric who is giving the sermon does not agree with the netizens, then they can easily write their opinion in the comment column. And if this continues, it will invite other opinions from other netizens and then end up insulting each other and accusing each other. To reduce conflict, channel owners often delete negative comments that they fear could spark conflict.

Islam as Rahmatan Lil'alamin, namely a religion that is humanist, dynamic, universal, contextual and lasts throughout time. As explained by KH. Hasyim Muzadi, brings the meaning of Rahmatan Lil'alamiin as brought by the Prophet, in preaching a positive, comprehensive and inclusive impact. This idea originates from the Koran, where the word "mercy" is interpreted as the tenderness and compassion of God, not only towards Muslims, but also towards all creatures. Meanwhile, Lil'alamiin means world justice and peace [14]. If it is related to Islamic da'wah, then the message of Islam is not only intended for Muslims, but for all people. Da'wah is an obligation that every Muslim needs to provide, whether in oral, written and deeds. One of the arguments regarding

the proposition of da'wah, as stated in QS An-Nahl: 125, where Allah commands humans to call to God's path, in a good way, but Allah is the one who has the power to give guidance to that person, see Sumadi [15].

Universal Islamic da'wah needs to be disseminated through various media. One way is through social media. According to Dynel, the YouTube Era is considered Post Television, it is the second most widely used sharing media in the United States, as well as the other popular social media there as mentioned by Simkova [16]. In 2019, Indonesian YouTube viewers exceeded 2 billion. Indonesia is an easy target market for local and foreign YouTubers. There are two types of channels that Indonesian audiences like, the first is culinary content, the second is make-up tutorials. Indonesia is the largest contributor of creators and audiences in Southeast Asia. There are at least 79 million active YouTube viewers and 340 channels from Indonesia won the Silver Button (successfully got 1 million subscribers), see Kusuma & Wahyunanda [17].

In terms of da'wah, several well-known preachers and preachers also have YouTube accounts and have received positive responses from the Indonesian people. Some of these accounts include; Hijrah Youth, Akhyar TV (Ust. Adi Hidayat), Khalid Basalamah, UAS Daily Life, and so on. In research conducted by Arifin [1], YouTube opens up opportunities for individuals to learn about Islam effectively, but not infrequently, differences in views result in long debates. This debate can be seen in the commentary column. Sirajudin's research in Arifin [1] shows that the development of da'wah using internet media must be carried out carefully, completely and supported by institutions that work professionally. Furthermore, Sumadi in Arifin [1] explained that the criteria for preaching using social media must have two aspects, namely content (essence) and method (method).

When an internet media user enters a channel managed by preacher individually, most likely their goal is to learn to build a YouTube account to preach. However, there are also accounts owned by individuals with different genres, for example; children's films, children's video clips, games, pranks, daily lifestyle, culinary and so on which also include preaching messages. Setting up da'wah channel is not as easy task, there are quite a lot of challenges to face. According to Dewi Poernomo, the reason Smart Skill Skool switched to a da'wah channel was simple, they wanted to learn Islam together. But in reality, challenges began to appear. Currently Sudha's number of subscribers has reached

The Nusa and Rara channels, for example, are channels that contain children's films with strong Islamic messages. Likewise, with Indonesian children's song channels, some song lyrics also contain preaching messages. On the other hand, there are channels that contain pranks (playing pranks on people) but include verses from the Koran. One of the prank channels belongs to Aya Ibrahim (Bandung). In this channel, Aya Ibrahim, for example, comes to a high school, pretending to be a music teacher. Then seduces female students with love songs which are initially sung in a discordant voice. A few moments later, Aya Ibrahim will give a surprise, for example by singing verses from the holy Qur'an in a melodious voice and continuing by singing a song in a melodious voice too. There are also game genres, like the "stress" channel where the host's appearance is bearded, simple, doesn't speak harshly, but the game being played is GTA (a car theft game and often has lots of violent scenes). Likewise, big channel owners

such as Baim Wong, Rafi Ahmad, Atta Halilintar, Ria Ricis and so on. Even though he has millions of followers and often shares good things, this YouTuber still has cases that are considered negative by society.

There is also the RianTV Channel. This channel specializes in rescuing ODGO (people with mental disorders). The owner of the canal, Ryan, and his team, came to ODGJ, then cleaned it and placed it in a special house. Through his channel, Rian has brought ODGJ together with their families several times. However, RianTV was also hit by a case of misuse of donations which was apparently carried out by its former cameraman, see Ryan [18]. Another channel that also preaches through education and medicine, such as that done by Ekida Rehan on his personal YouTube channel, is called Ekida Rehan. His channel has 70.8 thousand subscribers with 60 videos [19]. Even though he doesn't have many followers on YouTube, Ekida is quite well known on other platforms such as Tik Tok and Instagram.

As a country with a majority Muslim population, the YouTube viewing audience is certainly dominated by Muslims. As Muslims, the purpose of human life in the world is none other than worship, as stated by Allah SWT, in QS Adz-dzaariyyat (55) And give warnings, because warnings are beneficial for those who believe, (56) And it is not I created jinn and humans except to worship me. The foundation of this research is also strengthened by the hadith from HR Bukhari (3461) "Convey from me even one verse."

Da'wah is often referred to as Islamic communication, as stated by Taufik in Aripudin [20]. Da'wah consists of several elements: 1) da'i, 2) media (wasilah), 3) method (uslub), 4) material (mawdu'), 5) targets (mad'u) and objectives preaching. The call for ethical-normative da'wah is taken from the Qur'an, An-Nahl (16):16, Ibrahim (14):4, Fushshilat (41):33. Da'i is defined as an individual, group, organization or institution who is called to carry out da'wah, see Aripudin [20]. Da'i is a central position who has a good image in society. This image is closely related to credibility, competence, personality integrity, and being a role model. Not all Muslims have the skills to preach and understand the meanings of the Qur'an.

There are several arguments related to the preaching of YouTubers on YouTube that were studied:

1. The Islamic message conveyed by YouTubers is actually shown in both verbal and non-verbal forms.
2. The presence of YouTubers also plays a role in the field of da'wah and the number of subscribers is greater than that of da'i.
3. The da'wah message must be balanced with sufficient knowledge and the da'i's ability to carry out the message.
4. The success of the da'wah message really depends on the conditions audience when receiving the message.

In research conducted by Wibowo [21], it shows that the activity of Indonesian people in accessing YouTube is very large. Likewise, his preaching activities. Everyone can preach, even if they are not preachers. Da'wah can be carried out anywhere and by anyone, on the basis of amar ma'ruf nahi munkar. In social media, preachers are not the only source of messages. The position of the preacher and the audience is not passive,

they work together to process the message, distribute it and respond to it, as mentioned by Wibowo [21].

Of the many YouTube channels that are managed by Muslim creators and often provide non-daily preaching messages, the author divides some content into several categories:

1. The category of sharing good fortune, including the Hobby of Eating, Baim Wong.
2. The music category, for example Gambus Sabyan, Aya Ibrahim.
3. The rescue and education category, for example Ryan TV which provides care in ODGJ (people with mental disorders) and Cak Bagus (helping people in the interior).
4. The "gaming" category such as Stressmen, Teguh Sugianto.
5. The film category, for example Nusa Official, Riko The Series, Islamic Story
6. Talk show and motivator category, Gita Savitri, Sherly Annavita.
7. Other categories, Ria Ricis, Atta Halilintar, etc.

From these various categories, they are then selected, based on the largest number of subscribers (above 1 million). The reason, according to Michael Wesch in the Library Congress in 2008, TV has lost competition with the internet. TV products are considered to be lagging behind videos produced by YouTube. According to him, 88% of YouTube productions are original.

The presence of the internet has shifted the important role of television as stated by Branston & Stafford [22]. This situation also occurs in Indonesia. According to YouTube CEO, Susan Wojcicki, since 2017, YouTube viewers have beaten Indonesian television viewers, especially those aged 18-49 years, see Handayani & Merdekawati [23]. The emergence of YouTubers or content creators provides alternative viewing for the public. Through creative content that previously could not be found on television stations in general. The YouTubers also feel the awareness to entertain but also still provide benefits. On the other hand, professional preachers also have the opportunity to develop their preaching through this media. If preachers speak through words, there are also YouTubers who preach through actions, such as in the fields of education, social, health, economics and so on.

In general, da'wah is defined as a call to carry out God's commands. Said Nursi in Bakti [24], put forward 4 methods of da'wah, namely tabligh, taghyir, amar ma'ruf nahi munkar and akhlaq. Da'wah must be carried out by people who have the ability to convey messages to the public [25]. An important value in tabligh is knowledge. Second, da'wah aims to change something for the better. These three da'wah can give birth to development in the people. And the four da'wah form beautiful behavior. The term credibility was first used to refer to information disseminated by sources, such as among editors, reviewers, news reporters, librarians and so on.

David Poernomo and Dewi Poernomo on March 3 2020. Even though it has only been established for 2 years, up to now, its subscribers have reached 104,000, previously it had reached 100,000 and then fell and then rose again. David Poernomo has a background in sound engineering and film production. Meanwhile, Dewi, his wife is a producer, architect and former bowling athlete. For the first time creating preaching content, Smart Skill Skool was assisted by Ustad Adi Warman Karim. Visual techniques and attractive message delivery have made this channel experience significant development.

Apart from Ustad Adi Warman, there were also other performers who entered and received negative comments from netizens and lost subscribers. According to Dewi, building a da'wah channel is not easy, moreover it requires consistency between the intention to learn and share and production activities. On the other hand, netizens who actively comment negatively are also a challenge in themselves. Dewi Poernomo, through an interview, admitted that her party needed a model and guide to the requirements for preaching via social media or YouTube. This will be a guide and evaluation to improve the quality of his preaching.

This research seeks to answer the following questions:

1. What kind of factors which influence the Smart Skill Skool audience in responding to da'wah messages?
2. To what extent is the influence of da'wah carried out by Indonesian YouTubers seen from the da'wah messages (videos) to the audience of the Smart Skill Skool Channel through the Audience Acceptance Theory?
3. What is the ideal da'wah model that can be implemented by the Smart Skill Skool Channel?

2 Methodology

According to McQuail [26], in general there are several things that are usually discussed in research: 1) description and comparison of media output, 2) comparing media with reality, 3) media content as a reflection of social and cultural values and beliefs, 4) creating hypothesis of media functions and effects, 5) evaluation of media work, 6) media bias studies, 7) audience analysis, 8) media content genres, content analysis, narrative and other forms and 9) rating and content analysis [26].

There are three stages in communication research, asking questions, observing and the third is constructing answers. From observations made regarding the development of mass media, social media is currently developing very rapidly. Especially sharing media, such as YouTube. YouTube is a medium that allows viewers to act as video producers and share them with their closest friends. The research design used is quantitative research. Another name for quantitative research is positivistic, empirical or positivism. The basic assumption is that we as researchers cannot be 'positive' about researchers' own knowledge claims. Postpositivist began in the 19th century, with figures such as Durkheim, Newton, Locke, etc.

Postpositivist allows hypotheses to be translated into numbers. In this research, starting from a theoretical framework, then collecting data that is in accordance with the theory, after that carrying out testing. The strategy in this research is usually carried out through surveys and experiments. Quantitative research is also known as variables (dependent, independent, moderate, intervening), see Creswell [27]. The research method in this dissertation is using Mix Method, combining quantitative and qualitative research. According to Creswell [27], mixed methods is a research method where researchers collect, analyze and integrate findings using qualitative and quantitative approaches. According to him, this is not an easy thing. Because not all phenomena occur because of cause and effect [27].

In understanding audiences, Branston and Stafford [22] explain several events that encouraged the emergence of research in the field of message effects.

1. The Frankfurt School, developed in the United States, is part of quantitative research that measures exposure to messages, generally advertising and entertainment. It is part of the development of Marxism or what is usually called critical theory. This school of thought views that the media is very strong with its capitalism in directing information to the public. Everything is regulated by the media, there is no room for innovation and originality.
2. Meanwhile, in the 50s and 60s, when TV programs became increasingly popular, a movement for censorship and parental guidance emerged. This is when the public begins to speak out, and institutions such as consumer protection are formed.
3. In the 1940s, public attention began to emerge regarding the influence of television programs and political participation.

Another thing that is also of concern in the message's effect is the content of violence or sex towards children. At that time, Gerbner and Gross [28] stated that the longer people watched television, the more they became afraid of leaving the house. Several theories used to measure and research message effects are Uses and Gratification which sees that the media's ability to produce messages is seen from the needs of the audience. Content Analysis, is a theory used to study media messages and trends. Semiotics and Audience Theory are generally used to see the meaning of messages to audiences. This theory usually requires the researcher's interpretive abilities. The encoding and decoding model, developed by Stuart Hall (1970), is a derivative of Uses and Gratification, the goal is to measure the relationship between text and audience. Contexts of reception and cultural competences, developed by Morley, Gray, and others. This theory views that media is not just technology in the home, but has become a lifestyle and habit. The way men consume media will be different from women. This theory suggests that the media provides more comfort and familiarity according to social class, see Branston & Stafford [22].

The qualitative data collection method is carried out in 3 ways, the first is observation. Observations were conducted by visiting the production location of the Smart Skill Skool office which is located in the Pondok Indah area. Documentation observations were also carried out by visiting other people's YouTube channels such as Smart Skill Skool, Ria Ricis, The Untungs, RianTV and so on. The second data collection method was carried out through interviews with the owner of the Smart Skill Skool Channel regarding the activities that have been carried out in filling content. Third is literature study, both in the form of written documentation, photos and videos.

In quantitative research, the tool used to search for data is by distributing questionnaires to 300 respondents. In this case, the characteristics of the respondents targeted are men and women of productive age (18-50 years), in 34 provinces in Indonesia, at least high school education, whether they are married or not and have the habit of enjoying YouTube for more than 2 hours per day. The aim is to find out the habits of watching YouTube, programs and channels that are often enjoyed and what influence is gained through these habits, their knowledge about preaching or positive content. Distribution of the questionnaire was carried out online using Googleform which was

distributed randomly through the Smart Skill Skool Channel community. From the survey results, data analysis was then processed through statistics application and FGD. The quantitative method used in this research departs from the communication model created by Lee Thayer regarding active audience reception response. In Thayer's perspective, an important element in message reception lies in the audience's ability to translate the message. The audience is an active subject who is influenced by many things in their thinking process as mentioned by Bakti [24].

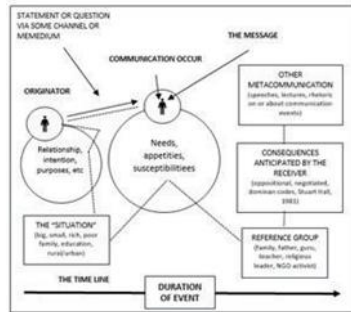


Fig. 1. Thayer's analysis of the communication event (Source: Bakti, 2004).

From the picture above, it is explained that a message coming from the source (originator) to the audience is influenced by the relationship, goals and interests between the source and the audience. Audiences also have needs, interests and expectations regarding the source and messages they receive. On the other hand, messages have 3 important factors:

1. In the form of metacommunication, such as speeches, lectures or rhetoric.
2. Consequences anticipated by the recipient (accepted or rejected)
3. Reference groups include families, teachers, community leaders, religious leaders, communities and others.

Research on Reception Theory among audiences was first developed in 1970. The focus of the discussion is to look at the relationship between audiences and mass media messages. In his view, the audience is considered active in interpreting the message, see Aminudin [29]. Hans Rober Jauss (1921-1997), was one of the followers of this theory. According to him, how important the function of interpretation is for the audience. Several models that support this theory were developed by Stuart Hall, who attempted to investigate how far sub-cultural structures influence audiences, see Kinoshita [30]. Meanwhile, Morley emphasizes socio-economic class which influences audience reception as cited by Michelle [31]. Audience expectations of a film, for example, are greatly influenced by film production factors, such as; actors, scriptwriters, production atmosphere, directors, settings, and so on. Generally, research on this matter is carried out through in-depth interviews and is qualitative research. Meanwhile, Lee Thayer as cited by Hadi [32], looking at the audience's activeness towards a message,

is also influenced by the condition of the audience, for example the same goals, environmental and cultural influences.

3 Result

In research conducted by Haq [33], regarding the influence of radio preaching messages, the message should have the following requirements: 1) The message must be clear, 2) Correct, 3) Concise, 4) Comprehensive, 5) Concrete and 6) Complete. In a complete message, there are several more elements that must be fulfilled, including: the message must be convincing, courteous and consistent. Meanwhile, the da'wah material concerns 1) understanding of faith, 2) laws (shari'a) and morals [33]. Meanwhile in Nirwana's research, in Active Reception research conducted on Wardah Instagram users, there are several theories that influence advertising messages: 1) coerseduction vs faith, namely coercion/persuasion contrary to belief, 2) panacea/hypodermic vs antibody, communication messages used as medicine and has a very strong effect against immunity, that the message has no effect on a person, 3) bullet vs boomerang, a message is like a bullet but can also backfire, 4) indoctrination vs negotiation, a message can be a doctrine but also negotiable, see Bakti [34].

In both researches conducted by Hadi [32], Nirwana, and Aminudin [29], Active Reception Theory was used in qualitative research. However, research conducted by Karman [35] used the theory of Active Reception of UG (Uses and Gratification) towards online media using a quantitative approach. In a report published by medium.com, Indonesia is ranked 18th among 25 countries with the largest number of YouTube viewers. Indonesia's potential as a market in the digital industry is in line with the significant increase in internet and social media use, see Kemp in Mahameruaji et al. [36]. One of the most dominant contents filling the YouTube platform is Vlogging. Vlogging is usually a YouTuber's daily videos with simple shooting and editing. YouTubers who do Vlogging are known as vloggers, the things discussed are about politics, food economics and other things, delivered while holding a camera and monologues, as mentioned by Burgess & Green in Mahameruaji et al. [36].

Smart Skill Skool was founded in October 2013. Initially, it was a channel that consisted of videos that taught about music and films. However, in 2021, precisely in the month of Ramadan and during the pandemic, Smart Skill Skool changed direction and shifted to focusing on Islamic preaching videos. This channel was formed by David Poernomo and Dewi Pornomo, a husband-and-wife team who have delved into the world of entertainment, film and music in Indonesia. Another motivation was David

and Dewi's desire to learn more about Islam. They ended up diligently participating in studies from various perspectives.



Fig. 2. YouTube Channel of Smart Skill Skool (Source: <https://www.youtube.com/@SMARTSKILLSKOOL/videos>)

Based on interviews with Dewi Poernomo on February 2nd 2022 and March 3rd 2022, the pandemic period was a big blow to the audio-visual industry. At this time, there is no other way to get closer to the creator and share knowledge. Dewi feels that many people want to learn Islam, but are confused about where to go, especially with so many perspectives and communities. Even though Islam is good for the universe, it should be enjoyed by everyone. This understanding finally brought Dewi and David together with Adi Waman Karim, a sharia banking expert who is also David Poernomo's high school friend. Finally, the meeting resulted in a collaboration to create a preaching video which will be broadcast on the Smart Skill Skool Channel.

According to Dewi Poernomo, before switching to a da'wah channel, the number of their subscribers had reached five thousand, but this number decreased to two thousand. This situation was expected beforehand, but it did not dampen David and Dewi's efforts to continue producing preaching videos. To date, the number of videos produced is 252 videos with more than 104,000 subscribers.



Fig. 3. Most Viewed Videos (Source: <https://www.youtube.com/@SMARTSKILLSKOOL/videos>)

From the results of interviews with Dewi Poernomo, it was found that there were 3 factors that influenced the Smart Skill Skool audience in receiving da'wah messages:

1. Personal preferences, it cannot be avoided that each individual has their own preferences, especially views on Islam and their community. In Indonesia there are many mass organizations, such as Muhammadiyah, NU (Nahdlatul Ulama), Persis (Islamic Association), Salafi and so on. However, audiences who are loyal to this channel are

eventually filtered out by themselves, they tend to have high education, live in cities, have good resources, stable emotional maturity and are adults (over 25 years of age).

2. The message of preaching is universal. Even though each individual has different preferences, the audience on the Smart Skill Skool channel understands that this channel aims to learn and build unity. So, the messages are also arranged in a way that addresses everyday matters, such as discussing fortune, prosperity of the mosque, parents, the role of children and family, gratitude, facing life's trials and so on. Messages are also delivered casually, like talking to friends or relatives. The video format is question and answer, questions asked by David Poernomo and answered by Ust. Adi.

3. The presenter, performer in the video (Host and Presenter), has the ability to convey the message well, intimately, relaxed and lively. The language used is not too formal, the performers can play with their voice intonation, use humor as necessary and not seem patronizing.

The da'wah message conveyed by Smart Skill Skool influences the way of thinking, attitudes and behavior of the audience. This can be seen from the various comments available. On average, messages provide a positive impression. If there are negative comments, the form is indirect and is more about asking or arguing about the reasons behind an opinion.



Fig. 4. Comments Screenshot (Source: <https://www.youtube.com/@SMARTSKILLSKOOL/videos>)

As a result of this research, it can be assumed that Smart Skill Skool has found a da'wah model that suits the target audience. So, the uploaded video gets the ideal response. If there is a misunderstanding in conveying the message, the audience will politely reprimand and remind them. Finally, both the producer and the audience have a harmonious relationship. Da'wah's model on the Smart Skill Skool YouTube Channel can be illustrated through the following chart:

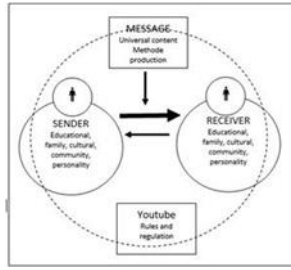


Fig. 5. Da'wah Model on YouTube (Source: Nurhablisyah, 2023)

4 Discussion

Several findings related to the influence of da'wah messages on the Smart Skill Skool Channel were only obtained through observations and interviews. This channel has only been actively preaching for 2 years (since 2021), but has already reached over 100,000 subscribers. According to Dewi Poernomo, there are many factors that can make a channel survive. Apart from appropriate content, mission and vision that match the target segmentation, the da'wah message must also be packaged in a good form. YouTube is an online platform that can be enjoyed via mobile phone, meaning the image capacity is not too large. Taking pictures may not be as sophisticated as television programs, but for sound (audio) you should use the best. Because, usually audiences enjoy YouTube while working, waiting, sitting on public transportation and so on.

Smart Skill Skool does not have a mass base like other well-known dai. However, Smart Skill Skool collaborated with Ustad. Adiwarman Karim, who already has competence in the field of sharia banking. This fact is not enough, because when talking about banking in videos, viewers actually decline. After going through various experiments in video production, the most effective one is the question and answer format. The theme raised is about everyday life, the banking theme is raised in a softer form, for example picking up one's fortune, how to be grateful, saving and so on. Ustad Adi's way of delivering the message was also relaxed, not even wearing the attributes of a koko shirt and skullcap. The verbal language used tends to be non-formal, using words such as, "Boss, Brother, My Friend, Isn't that right? And others."

To retain viewers, every week Smart Skill Skool broadcasts a minimum of 3 videos. Video duration ranges from 7-15 minutes. According to Dewi, Smart Skill Skool also had presenters other than Ustad Adi, but the number of viewers fell. It was also filled with presenters who had certain political affiliations, the audience gave less positive reactions which resulted in a decrease in viewers and subscribers.

5 Conclusion

Universal Islamic da'wah needs to be disseminated through various media. One way is through social media. YouTube is a social media that has many users both in Indonesia

and around the world. This research aims to answer the influence of the da'wah conveyed by the Smart Skill Skool Channel through the Active Response Theory proposed by Stuart Hall and then further developed by Lee Thayer. In this theory, Thayer believes that the reception of a message is not determined by the source, but by the audience itself, especially in the current era of new media, where audiences can at the same time become producers and make messages viral. The conclusions of this research are as follows:

1. The factors that influence the preaching of Smart Skill Skool are; audience preferences for messages. Internal messages can be verbal and nonverbal. Audience preferences are influenced by family affiliation, education and community. So, if the audience's needs are met then the audience will watch the video, provide positive comments, subscribe and recommend. The next factor is a message that is relatable to the audience, casual and delivered interestingly. The final factor is the source's ability to convey the message, this is greatly influenced by the source's educational background and reputation.
2. In terms of audience cognition, the da'wah message conveyed by Smart Skill Skool can be seen from the positive comments submitted by the audience. Negative comments are rarely found, generally the audience expresses gratitude for the message delivered by Ustad Adiwarman Karim.
3. The Da'wah model through YouTube involves the audience, sources, the message conveyed and an understanding of the character of YouTube. Because this is a social media platform, it has different rules that impact video production strategies.
4. This ongoing research haven't provided by quantitative methodology.

If the da'wah message conveyed via YouTube can have a positive influence on society, the Muslim community can learn and improve the quality of better living.

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