



ICONDAC

International Conference on
Da'wa & Communication

2021



UIN SUNAN AMPEL
SURABAYA

PROCEEDINGS

INTERNATIONAL CONFERENCE ON DA'WA
AND COMMUNICATION

**"Initiating a New Paradigm of Da'wa
and Communication for Post-Pandemic Era"**

Da'wa and Communication Faculty
State Islamic University Sunan Ampel
Surabaya, 19-20 October 2021

e-ISSN: 2686-6048

THE IMPLEMENTATION OF PROPHETIC VALUES TO MAINTAIN JOURNALIST PROFESSIONALISM

Fikry Zahria Emeraldien¹, Rahma Sugihartati², Dwiki Iqbal³, Qhoirun Annisa⁴, Putri Ardelia⁵

^{1,2}Airlangga University, ^{3,4,5}Sunan Ampel State Islamic University

¹fikry.zahria.emeraldien-2019@fisip.unair.ac.id, ²rahma.sugihartati@fisip.unair.ac.id,

³dwiki11048@gmail.com, ⁴qannisa04@gmail.com, ⁵ardeliaputri14@gmail.com

Abstract: Campus media is a place for students to develop their potential in the journalism field. Students who are agents of change not only provide quality news but also provide moral value in the news production process. Quality news can be raised through the role of a journalist in writing news (information). Prophetic journalism is a journalistic concept taken from the nature of the prophets. In this paper, we examine the application of the concept of prophetic journalism –journalism that imitates the prophetic characteristics of the Prophet Muhammad– among campus journalists. Prophet Muhammad is known for his four characteristics: *ṣiddiq* (delivering accurate information), *amānah* (trustworthy as a source of information), *tabligh* (delivering information in its entirety), *faṭānah* (a journalist is required to be smart in revealing the truth of the news). The data from this study is the result of observations from the daily life of the researchers when carrying out the news production process with other campus journalists ranging from electronic media (radio & television), print and online. The results of this study indicate that campus journalists at UIN Sunan Ampel Surabaya apply prophetic journalism well. By implementing the prophetic characteristics of the Prophet Muhammad when carrying out journalistic activities, journalists can maintain the professionalism of journalists. By using ethnographic research methods or commonly referred to as field research, researchers make observations as the main data and are equipped with in-depth interviews with several campus journalists. We also propose the nature of Prophet Ibrahim to be incorporated into the concept of prophetic journalism as well. Prophet Ibrahim is known for the story of his courage to seek the truth and reveal it when everyone was against it. This courage is important in supporting journalistic activities among students and professionals.

Keywords: Journalism; prophetic journalism; campus journalist.

Abstrak: Media kampus merupakan wadah bagi mahasiswa untuk mengembangkan potensinya di bidang jurnalistik. Mahasiswa yang menjadi agen perubahan tidak hanya memberikan berita yang berkualitas tetapi juga memberikan nilai moral dalam proses produksi berita. Berita yang berkualitas dapat diangkat melalui peran seorang jurnalis dalam menulis berita/informasi. Jurnalisme profetik merupakan konsep jurnalistik yang diambil dari fitrah para nabi. Dalam tulisan ini, kami mengkaji penerapan konsep jurnalisme profetik –jurnalisme yang meniru sifat profetik Nabi Muhammad– di kalangan jurnalis kampus. Nabi Muhammad dikenal dengan empat karakteristiknya: *ṣiddiq* (menyampaikan informasi yang akurat), *amānah* (dapat dipercaya sebagai sumber informasi), *tabligh* (menyampaikan informasi secara keseluruhan), *fathanah* (wartawan dituntut untuk cerdas dalam mengungkapkan kebenaran berita). Data dari penelitian ini merupakan hasil observasi dari keseharian peneliti saat melakukan proses produksi berita bersama wartawan kampus lainnya mulai dari media elektronik (radio & televisi), cetak dan online. Hasil penelitian ini menunjukkan bahwa jurnalis kampus di UIN Sunan Ampel Surabaya menerapkan jurnalisme profetik

dengan baik. Dengan menerapkan sifat-sifat kenabian Nabi Muhammad SAW saat melakukan kegiatan jurnalistik, jurnalis dapat menjaga profesionalisme jurnalis. Dengan menggunakan metode penelitian etnografi atau biasa disebut penelitian lapangan, peneliti menjadikan observasi sebagai data utama dan dilengkapi dengan wawancara mendalam dengan beberapa wartawan kampus. Kami juga mengusulkan sifat Nabi Ibrahim untuk dimasukkan ke dalam konsep jurnalisme profetik juga. Nabi Ibrahim dikenal dengan kisah keberaniannya untuk mencari kebenaran dan mengungkapkannya ketika semua orang menentanginya. Keberanian ini penting dalam mendukung kegiatan jurnalistik di kalangan mahasiswa dan profesional.

Kata kunci: Jurnalisme, jurnalistik profetik; jurnalis kampus.

A. Introduction

Prophetic journalism is a concept which has been widely studied in various perspectives, from communication, anthropology, to Islam. Some researchers who study this concept highlight that prophetic journalism is based on the four prophetic traits of the Prophet Muhammad, namely *Ṣiddīq*, *amānah*, *tablīgh*, and *faṭānah*¹²³. However, among these researchers, no one has discussed the prophetic characteristic of Prophet Ibrahim as part of prophetic journalism, even though it is essential. For this reason, this research is present in order to complete the four prophetic traits that are included in the concept of prophetic journalism.

Ramli introduced the concept of prophetic journalism as a journalistic practice based on the four characteristics of the Prophet Muhammad⁴. These prophetic traits include: *ṣiddīq* (delivering accurate information), *amānah* (trustworthy as a source of information), *tablīgh* (delivering information in its entirety), *faṭānah* (a journalist is required to be smart in revealing the truth of the news). In addition, journalists are expected to be able to think intelligently and think critically in carrying out their roles, because journalists are sources of information that can influence society from all aspects. Therefore, a journalist must be careful in conveying news in order to build a positive contribution to society.

Prophetic journalism is a journalistic culture formed by Islamic values from an Islamic point of view, namely honesty and truth (*ṣiddīq and haq*), messengers (*tablīgh*), seeking solutions for the public interest (*maslahah*), and moderation (*wasathiyyah*)⁵. Prophet Muhammad, in the course of his da'wa, once sent a letter to the tribal chief in Medina containing a message to live towards the path of truth. From this story, Prophet Muhammad gave an example of the practice of journalistic activities by emphasizing the content of messages that invite goodness⁶. Therefore, journalism is a da'wa in Islam.

Prophetic has a close relationship with something constructive. Prophetic is defined as how a journalist is able to build a society without any confrontation, but to create something constructive in it. Journalists in Muslim-majority countries consider themselves to have an

¹ Nurhaya Muchtar et al., "Journalism and the Islamic Worldview: Journalistic Roles in Muslim-Majority Countries," *Journalism Studies* 18, no. 5 (2017): 555–575.

² Feri Purnama, "Pemikiran Parni Hadi Tentang Jurnalisme," *Communicatus: Jurnal Ilmu komunikasi* 3, no. 1 (2019): 33–48.

³ Janet Steele, "The Call to Allah': Teaching Journalism in Indonesia's Islamic Universities and State Institutes," *International Journal of Communication* 6, no. 0 (2012): 18.

⁴ Ramli, "DAKWAH DAN JURNALISTIK ISLAM (Perspektif Dakwah Islamiyah)," *KOMUNIDA: Media Komunikasi dan Dakwah* 5, no. 1 (2015): 13837-138660–30.

⁵ Muchtar et al., "Journalism and the Islamic Worldview: Journalistic Roles in Muslim-Majority Countries."

⁶ M. Yoserizal Saragih, "Some Characteristics of Islamic Journalism Based on Al Quran," *Budapest International Research and Critics Institute (BIRCI-Journal) : Humanities and Social Sciences* 1, no. 1 (2018): 1–10.

important role as agents of change⁷. Journalists can become educators and teachers who provide positive information and encourage people to do good. The results of this study show how important the journalist's approach to phenomena that occur in society is.

The aforementioned explanation is in line with Islamic journalism written by Ramli, where the reporting process based on Islamic values is essential⁸. According to him, a journalist who delivers news is the same as preaching. In Islam, this is called *da'wa bil qalam*. Ramli emphasized that a journalist has a role as an educator, straightener of information, the latest source, unifier and enforcer. Therefore, the information conveyed must contain a message of goodness and truth⁹. Journalists must provide balanced reports and information. According to him, journalists in practice must seek the truth, with courage and conviction. Journalists must implement their duties based on Islamic principles, namely *ṣiddiq* (honesty) and justice.

Hadi has the same opinion that prophetic journalism puts forward the aspect of truth¹⁰. All forms of journalistic practice must be carried out in accordance with the rules, namely conveying events or information according to facts to the wider community. Prophetic journalism is journalism that refers to the nature of the Prophet Muhammad who was honest, gave information intelligently, prioritized justice and truth¹¹. These journalistic qualities are also stated in Alquran, namely: fair, accurate, responsible, and constructive criticism¹².

Justice is a characteristic of Islam which is a journalistic ethic. God commands Muslims to uphold the principles of fair conduct to avoid disputes with anyone, including people who do not embrace Islam. A fair journalist is a journalist who can speak the truth, presents all sides of the story, does not harm, and can be responsible for what is conveyed. Fair in Islam's view is universal and can be applied universally, for example, journalists must be able to report on the situation of the two majority and minority groups. Not only reporting on the majority group, because this action can create peace journalism, namely journalist activities that create peaceful environmental conditions and do not carry elements of provocation. In Islamic principles, journalists are not allowed to try to spread rumors that are not certain, slander, and reveal the identity of the person concerned. Journalists must be critical of news sources, verify well, include documentary evidence, if possible, can include testimony, report in the right context and treat the subject fairly¹³.

Journalists must view accuracy as a critical aspect of their role in disseminating information to the public which is closely related to other important concepts such as truth, factuality, and credibility. Accuracy raises epistemological questions about what and how journalism is able to describe reality accurately, honestly, and based on facts. Moreover, accuracy forces journalists not only to base their reports on facts but also to verify whether the 'facts' are true or not.

Previous studies confirmed that honesty, fairness, and intelligence in conveying information are important traits that must be practiced in journalistic activities. Mohammad Saleh emphasized that media journalists also have an important role in conveying da'wa messages¹⁴. Therefore, the Qur'an and hadith are used as basic references for journalism ethics.

From the discussion in this introduction, it can be concluded that a journalist needs to put forward the truth through an honest, fair and balanced attitude in making news, and being smart

⁷ Muchtar et al., "Journalism and the Islamic Worldview: Journalistic Roles in Muslim-Majority Countries."

⁸ Ramli, "DAKWAH DAN JURNALISTIK ISLAM (Perspektif Dakwah Islamiyah)."

⁹ Basyouni Ibrahim Hamada, "Towards a Global Journalism Ethics Model: An Islamic Perspective†," *Journal of International Communication* 22, no. 2 (2016): 188–208.

¹⁰ Purnama, "Pemikiran Parni Hadi Tentang Jurnalisme."

¹¹ Steele, "Journalism and 'The Call to Allah': Teaching Journalism in Indonesia's Islamic Universities and State Institutes."

¹² Saragih, "Some Characteristics of Islamic Journalism Based on Al Quran."

¹³ Hamada, "Towards a Global Journalism Ethics Model: An Islamic Perspective†."

¹⁴ Mohamad Saifudin Mohamad Saleh et al., "Islamic Values in Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 3 (2021): 54–72.

in delivering news. Meanwhile, the courage that is the nature of Prophet Ibrahim has not been too highlighted. When a journalist already has truthful information without having the courage to convey it, then the activity cannot be said to be journalistic. Therefore, we want to fill this void by referring to the story and character of the courage of the prophet Ibrahim in the Qur'an as a reference for journalistic activities that gave birth to the latest research, namely prophetic journalism of the Prophet Ibrahim.

The purpose of this research is not only to introduce Ibrahim's prophetic journalism to Muslims, but also to foster a new spirit for journalists in practice. Thus, journalists are able to convey essential truths to the public. In the end, we hope that this research can serve as a reference for journalists to maintain their professionalism.

B. Theoretical Review

In this literature review, we write two subtitles. The first is the four characteristics of the Prophet Muhammad who are role model. Furthermore, we continue with the subtitle about how journalism is a step of da'wa in Islam.

1. Four Traits of the Prophet Muhammad

Prophetic journalism refers to the four prophetic traits of the Prophet Muhammad, including: *ṣiddīq*, *amānah*, *tablīgh* and *faṭānah*. The four attributes are referred to from two sources of reference for all Muslims in the world, namely: Al Quran and Al Hadith.

a. *Ṣiddīq*

When he was young, the Prophet Muhammad received the nicknames "*ṣiddīq*" and "*amin*" from the Quraysh community. Everyone greatly respected him without exception the leaders of Mecca. The nature of *ṣiddīq* which means being honest in word and deed is able to attract anyone who approaches him. Siddiq's nature is also able to build the trust of others with confidence and sincerity from honesty.

This honest characteristic is essential in the practice of journalistic activities where honesty is above anything else. Bill Kovach, for example, says that honesty is an important element to achieve the truth¹⁵. Honesty is the main principle in journalism, where it lies not only at the theoretical level but also in practice.

It is narrated that Prophet Muhammad SAW once called on his people to speak and act honestly in every situation. Wherever and whenever it is, honesty needs to be upheld. Ubaidullah Ibn Shamit r.a. reported that the Messenger of Allah (SAW) said, "Guarantee me six things from yourselves, I will guarantee heaven for you: be honest when you speak, keep what you promise, fulfill a mandate when you are entrusted with a mandate, guard your genitals, lower your gaze, and hold your hands," (Hadith Hasanm narrated by Ahmad 22251).

Based on the hadith above, if it is associated with the concept of prophetic journalism, then a journalist must write news that is true and what it is. A journalist's pen is analogous to being sharper than a sword. Therefore, whatever a journalist says can have an impact on the public, so journalists should convey the truth that is impartial.

In addition, what a journalist conveys must be accountable. The application of prophetic journalism must be supported by the existence of a journalist who is aware of the importance of working according to his conscience who follows the truth. It is because spreading the truth is not just about getting a salary and popularity. Spreading the truth is an obligation for everyone, especially journalists. Therefore, journalists are expected to have the courage to take risks to continue to uphold courage and justice¹⁶.

Efforts to realize the honest nature as applied by the prophet Muhammad are needed to achieve justice in the world of journalism. Justice in journalism is an attitude that is not selective

¹⁵ Tom Kovach, Bill; Rosenstiel, "NRJ Books: The Elements of Journalism: What Newspeople Should Know and the Public Should Expect," *Newspaper Research Journal* (2001).

¹⁶ Purnama, "Pemikiran Parni Hadi Tentang Jurnalisme."

in seeking and disseminating information. It is a good thing that journalists can be honest, fair, and fully committed to telling the truth. Thus, they do not harm other parties and they are also responsible for the rights of citizens to know information.

A journalist upholds the principles of fair behavior in sorting and selecting news to be published. This is one of the spirits in one of the legendary principles of journalism, namely cover both sides. This concept is a principle that relates to the balance of all parties who are the object of news/information by covering more than one party involved in an event¹⁷. Journalists must be fair to all parties who are their objects, such as covering both parties involved. Thus, news can be written or work that is balanced or not inclined to certain parties.

McQuail says that justice which is also interpreted as balance is a 'neutral attitude' that must be achieved by journalists¹⁸. This is also a form of responsibility of a journalist. This is how the media can balance between freedom and values that live in the media environment, including a sense of justice and a sense of being properly managed. The balance through both parties is not only concerned with quantity, but also quality and problem orientation in the news must balance the freedom and the media market.

Still related to justice, Islam itself has regulated it in the Qur'an Surah An-Nisa verse 58 which means "Indeed Allah commands you to convey the mandate to those who are entitled to receive it. And when you set a law between people, think about it justly. Allah is the best who gives treatment. Indeed, Allah is All-Hearing, All-Seeing." When a journalist cannot be fair in publishing information or news, then they are included in the category of losers. In this context, journalists are called losers because they convey information that is not in accordance with the principle of honesty. Furthermore, the community is also harmed by receiving information that cannot be justified.

From the description above, it can be seen that the first professional trait is honesty. As for honesty itself has a close relationship with justice. The honesty carried out by journalists is justice for the interviewees and for the people who read books.

b. Amānah

The second characteristic of the Prophet Muhammad is trust. This trait means: can be trusted in carrying out their responsibilities. This noble character should be imitated by humans. Because, we as humans get a mandate from God to be His servants who can lead this earth¹⁹.

The nature of trust must be strived for, on the contrary, hypocrisy must be abandoned by humans as Allah SWT says in Surah al-Ahzab verse 24:

لَيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Meaning:

That Allah may reward the righteous for their righteousness and punish the hypocrites if He wills or accepts their repentance.

From the verse aforementioned, Allah SWT commands us as His servants to always be trustworthy. There is a real reward for those who are trustworthy. On the other hand, there is also a painful threat to the hypocrites who do not want to repent. This is a task that is also carried out by a journalist, where he has a great responsibility to be the eyes and ears of the community to convey news clearly and transparently.

Journalists are subjects in journalistic practice. Good and bad mass media is influenced by the quality of the news produced. A trustworthy journalist certainly supports the high quality of news and mass media. The trustworthiness of a journalist is also a sign of his professionalism.

¹⁷ Halimatul Abkoryyah and Tribuana Tungga Dewi, "OBJEKTIVITAS BERITA DI HARIAN KOMPAS DAN KOMPAS.COM (ANALISIS ISI PEMBERITAAN KASUS PEMBUNUHAN ENGELINE)" 7, no. 2 (2017): 40–53.

¹⁸ Ibid.

¹⁹ Sakdiah, "Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah," *Jurnal Al-Bayan* 22, no. 33 (2016): 29–49.

This is in accordance with the Journalistic Code of Ethics (JEC) Number 2 in Indonesia, namely Indonesian journalists take professional ways in carrying out journalistic duties.

c. *Tabligh*

Tabligh is one of the characteristics of the Prophet Muhammad which means conveying His commands and prohibitions. In his delivery, the Prophet Muhammad never hid or added verses of the Alqur'an that were conveyed to his people. The Prophet Muhammad respected the nature of this *tabligh* because what he conveyed had an impact on society.

The meaning of *tabligh* is to convey. A journalist has to convey news/information. The word "deliver" means that a journalist must be able to provide true news. He must be able to make sure there is no truth or fabricated information. In this case, journalists must convey any information that is the right of the public.

Journalists should not take any information for granted without going through the verification stage from the source. Verification shows the professional value for a journalist before delivering news²⁰. Because, by doing this, journalists can ensure the truth and can be held accountable for the news that will be delivered. Ironically, Ishwara stated that currently, some journalists tend to be lazy to verify data due to time constraints, whereas for a journalist disciplined attitude in verifying news becomes the core of journalism activities²¹.

d. *Faṭānah*

After *ṣiddīq*, *amānah*, and *tabligh*, the last trait that exemplifies Prophet Muhammad is *faṭānah*. This nature means the ability to use the mind in determining what is right and wrong²². In the context of journalism, smart has the right meaning in reading the situation. Smart can also mean wise in processing information from the search process to news publications to the eyes and ears of the public. This fourth Prophet characteristic indicates that a journalist must have a long mind. He must understand the risks. Some say that *faṭānah* in journalism means giving news full of wisdom²³.

The nature of *faṭānah* is the most important trait that must be possessed by a journalist. If a journalist already has an intelligent nature, then it can be ascertained that he is *ṣiddīq*, *tabligh*, and trustworthy in writing information. Intelligence is a balancing value among Islamic values exemplified by the Prophet. An intelligent journalist understands how to search for information run smoothly to produce accurate news.

As previously explained, the meaning of the term prophetic often refers to the prophetic nature of the Prophet Muhammad. These qualities need to be emulated by other humans, including journalists. This is because as mentioned in the Qur'an Surah Al-Qalam (68:4) which explains how great the character of the Prophet Muhammad is "And indeed, you are (Muhammad) of a great moral character". From the verse aforementioned, we can see that the prophet Muhammad had morals that should be imitated by anyone.

2. *Journalism as Da'wa in Islam*

Da'wa is a form of communication for Muslims that contains messages of goodness. Over time, da'wa must also be in line with existing developments and conditions. Nowadays, people

²⁰ Ivor Shapiro, Patrizia Albanese, and Leigh Doyle, "What Makes Journalism 'Excellent'? Criteria Identified by Judges in Two Leading Awards Programs," *Canadian Journal of Communication* 31, no. 2 (2006): 425–445.

²¹ Luwi. Ishwara, "Jurnalisme Dasar" (2011): 188.

²² Eni Setyowati, "Pendidikan Karakter Fast (Fathonah, Amanah, Shiddiq, Tabligh) Dan Implementasinya Di Sekolah" (2019): 2019.

²³ Dian Muhtadiah, "Peran Jurnalisme Profetik Menghadapi Hoax," *Jurnal Dakwah Tabligh* 18, no. 2 (2017): 181–200.

tend to use mass media to get information. The development of the media makes demands for its generation to utilize and maximize the media as a means of da'wa²⁴.

The presence of technology such as radio, computers, television, and the internet has an important role in the world of da'wa, but can also be an obstacle in preaching (Siddiq, 2019). Currently, the reality presented by the media to the public is not necessarily the actual fact. Journalists tend to dictate to us about reality instead of preaching reality. In line with this, a journalist must be able to take advantage of this phenomenon as a medium of da'wa to convey the truth²⁵.

Muslims need to realize that currently journalistic activities can be used as a tool to spread the truth²⁶. Writing that contains a message of goodness or truth is matched with the term *da'wa bil qalam* which also means da'wa by using a pen or da'wa in writing. This is in line with journalistic activities which both write information for dissemination²⁷. *Da'wa bil qalam* is an effort to design propaganda-style news that can provide enlightenment to the public.

The presence of Islamic journalism in addition to functioning as a source of information, education and entertainment, is also a development of the Islamic mission, namely *amar ma'ruf nahyi mungkar*²⁸. The meaning of this sentence is to uphold the truth and forbid what is wrong. To realize this mission, journalism plays a role as a means of Islamic da'wa by prioritizing the Qur'an and As-Sunnah as a reference starting from the process of covering to disseminating information²⁹. The information contained has an important role in carrying out journalistic activities that prioritize enlightenment, awareness, and peace that adhere to the Qur'an and As-Sunnah³⁰.

In our opinion, da'wa journalism has the same spirit as the concept of Peace Journalism³¹. Peace journalism is a journalism concept that focuses on calling for peace³². It contains universal and inclusive values, such as justice, security, safety, harmony, tolerance, respect, solidarity for all people all of which are also owned by da'wa journalism³³.

Both da'wa journalism and peace journalism are options. Editors and reporters must agree on what to report and how to report it. This needs to be considered because it can affect the impact of good or bad information on the community³⁴. For example, when there is a conflict, journalists are required to write news that can quell the fire of hostility in society. For this reason, journalistic instinct is needed in assessing every news covered so that the news is suitable for public consumption³⁵.

As a journalism activity based on the principle of peace, several things must be avoided in writing information or news. First, journalists must avoid being non-neutral. In writing a story,

²⁴ Andries Kango, "Jurnalistik Dalam Kemasan Dakwah," *Jurnal Dakwah Tabligh* 15, no. 1 (2014): 105–114, <http://journal.uin-alauddin.ac.id/index.php/tabligh/article/view/341>.

²⁵ Lukman Hakim and Anisah Meidayanti, "Implementasi Jurnalisme Dakwah Dalam Media Online Islam: Analisis Isi Berita VOA-Islam.Com," *Jurnal Komunikasi Islam* 10, no. 1 (2020): 173–193.

²⁶ Choirul Mahfud, "Ideologi Media Islam Indonesia Dalam Agenda Dakwah: Antara Jurnalisme Profetik Dan Jurnalisme Provokatif," *Jurnal Dakwah* 15, no. 1 (2014): 1–18.

²⁷ Kango, "Jurnalistik Dalam Kemasan Dakwah."

²⁸ Ibid.

²⁹ Hakim and Meidayanti, "Implementasi Jurnalisme Dakwah Dalam Media Online Islam: Analisis Isi Berita VOA-Islam.Com."

³⁰ Mahfud, "Ideologi Media Islam Indonesia Dalam Agenda Dakwah: Antara Jurnalisme Profetik Dan Jurnalisme Provokatif."

³¹ Andi Faisal Bakti dan Isabelle Lecomte, "The Integration of Dakwah in Journalism: Peace Journalism," *Jurnal Komunikasi Islam* 05, no. 01 (2015): 191.

³² Ayu Usada Rengkaningtyas, "Jurnalisme Damai Dalam Kerukunan Antarumat Beragama (Analisis Framing Kompas.Com Terhadap Isu Rohingya)," *Jurnal Kajian Islam Interdisipliner* 2, no. 2 (2017): 6.

³³ Andi Faisal Bakti dan Isabelle Lecomte, "The Integration of Dakwah in Journalism: Peace Journalism."

³⁴ Ibid.

³⁵ Wahyu Khoiruzzaman, "Urgensi Dakwah Media Cyber Berbasis Peace Journalism," *Jurnal ilmu Dakwah* 36, no. 2 (2016): 316–334.

journalists should not side with one group and also not corner other groups. Second, journalists must avoid writing information that depicts threats to other parties while not highlighting differences that could lead to division. Third, journalists need to avoid confrontational writing because it can corner one party, resulting in a prolonged conflict. A journalist is trusted to bring true news; therefore journalists must ensure that they are worthy of the trust of the audience. Journalists must work honestly, curiously, impartially, and thoroughly on what is obtained and disseminated³⁶.

Meanwhile, da'wa journalism or can also be called Islamic journalism has the mission of realizing peace, as the purpose of the Islamic religion was revealed³⁷. Islamic da'wa is a method to convey a message of goodness to the community. In practice, da'wa journalism must understand the contribution to the spread of Islamic religious values and the objectivity of journalism. Because, basically, da'wa journalism is peace journalism which contains the concepts of *tabligh* (information), *taghyir* (social change), *khairu ummah* (common interest), and *akhlaq al-karimah* (noble behavior). This concept is relevant to the goal of Islamic journalism as a means of conflict resolution by promoting Islamic teachings that are relevant to universal values³⁸.

With the role of journalism as Islamic da'wa, the term prophetic journalism emerged. Prophetic journalism is the application of journalism as the spread of Islamic da'wa. This can be seen from the meaning of the word prophetic which means prophetic nature, which is also contained in the Qur'an and As-Sunnah. Prophetic journalism refers to the life of the Prophet Muhammad by reflecting his character and noble character, especially his behavior with followers of other religions. The hope is that readers can find enlightenment, education, peace and open-mindedness to understand the essential content of the news³⁹.

C. Methods

This is qualitative research using the ethnographic method. This method originally started from anthropology field which was used to understand society by describing the patterns of socio-cultural activities of a group of people⁴⁰ (Siddiq & Hartini, 2019). However, nowadays ethnographic methods are also used in other fields of science. The ethnographic method can also be referred to as field research. Researchers conducted participant observation as the most important data collection technique.

In this study, the researcher wanted to dig up information about the implementation of prophetic traits on campus journalists in the news production process. The researchers are campus journalists, including: Dwiki Iqbal Rahmawan who is a TV Da'wa crew and KPI Journal (Islamic Communication and Broadcasting) since 2019, Qhoirun Annisa who is an intern TV Da'wa crew since 2020, and Putri Ardelia Taufiqurrohman who is also a member of the Da'wa crew TV since 2019.

The data from this study is the result of daily observations of researchers as campus journalists in carrying out the news production process with other campus journalists since September 2019. Researchers try to answer questions about how campus journalists implement prophetic traits in the news production process. Not only stopping at the observation stage but the data from this study were also enriched by interviews. In the ethnographic method, interviews are conducted openly and in-depth over a relatively long time. The ethnographic method has a

³⁶ Andi Faisal Bakti dan Isabelle Lecomte, "The Integration of Dakwah in Journalism: Peace Journalism."

³⁷ Khoiruzzaman, "Urgensi Dakwah Media Cyber Berbasis Peace Journalism."

³⁸ Andi Faisal Bakti dan Isabelle Lecomte, "The Integration of Dakwah in Journalism: Peace Journalism."

³⁹ Mahfud, "Ideologi Media Islam Indonesia Dalam Agenda Dakwah: Antara Jurnalisme Profetik Dan Jurnalisme Provokatif."

⁴⁰ Mohammad Siddiq and Hatini Salama, "ETNOGRAFI SEBAGAI TEORI DAN METODE," *Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam* 18, no. 1 (2019): 23-48.

characteristic that is rich in descriptions, has a comprehensive and integrated nature and qualitative analysis to obtain public perceptions⁴¹ (Siddiq & Hartini, 2019).

D. Results and Discussion

There are various kinds of journalistic media on campus, some are electronic media (television and radio), some are print-based and online. By what was stated in the method chapter, the subjects in this study were students who were members of the television media "Dakwah TV" and the online media "Jurnal KPI" at UIN Sunan Ampel Surabaya. This sub-chapter explains how these campus journalists apply the four prophetic traits when producing news.

Media Da'wa TV has a strict recruitment and promotion system. In the early semester, students can register on this medium as an apprentice crew. They must undergo the internship period for one semester. If their performance is good and has high integration, then they can be promoted to the permanent crew of Da'waTV. The contents of Da'wa TV are varied, this media has approximately five programs, including "Campus Report", "Life Motion", "Lifestyle", "Muslim Campus", and "Street Food".

The journal KPI is an online media initiative by students of UIN Sunan Ampel Surabaya. The contents of the journal KPI are news produced from the campus environment and outside UIN Sunan Ampel Surabaya. Currently, this media is in a vacuum because the initiator and several of his crew have graduated from college.

1. Application of the Four Prophetic Traits in Producing News

Based on participant observations that the researchers did, the prophetic traits of the Prophet Muhammad were carried out by campus journalists at UIN Sunan Ampel Surabaya. Every character, from *ṣiddīq*, *amānah*, *tabligh*, *faṭānah* is carried out by journalists who still hold the student status. How the campus journalists implement the four prophetic traits in the news production process, the researchers describe in the following discussion:

a. *Ṣiddīq*

Ṣiddīq means true. Journalists who have *ṣiddīq* characteristics are journalists who preach the truth. In producing news, the campus journalist crew strives to present the right message. Not only that, they also try to carry out the gathering process in the right way. This can be seen when Iqbal, who is a Dakwah TV crew, covers the Campus Report program. In September 2019, another crew member, Iqbal, covered demonstrations against RUU KUHP, UU KPK, RUU Pertanahan, RUU Ketenagakerjaan.

At first, in front of Surabaya DPRD building, Iqbal and two other colleagues were not allowed to enter the coverage area. This is because they are not professional journalists who have a press ID from the professional mass media industry. There were police and guards at the DPRD building who refused them to enter the building. However, because there was an alumnus of UIN Sunan Ampel Surabaya who was present as a reporter from one of the Islamic TV stations, Da'wa TV team was allowed to enter, with a note, only two people were allowed to enter.

Da'wa TV crew is willing to follow these regulations. The crew that entered the building were a cameraman and an editor, meanwhile, Iqbal waited outside. Some of the reasons behind the decision include: 1) complying with the requirements set out in the DPRD building; 2) maintain safety, considering the conditions in the location are very crowded and prone to conflict; and 3) considering the number of crew entering the building, namely two people. They feel that the amount is sufficient to make coverage.

What is done by Da'wa TV crew above is one form of practicing the nature of *ṣiddīq*. Iqbal and his friends carried out the reporting process correctly. When they were not allowed to enter, Iqbal did not force him to enter the coverage area. In terms of process, Da'wa TV crews have complied with journalistic etiquette, in which they carry out reporting transparently.

⁴¹ Ibid.

The agreement made by Da'wa TV crew is also true because they value their safety. By only involving two people to enter DPRD building, they are tantamount to reducing the possibility of conflicts that arise. In such an unfavorable atmosphere, divisions can easily arise because of protests from the protesters and the media.

The same thing was done by Anisa who is an intern crew of Da'wa TV. In November 2020, Annisa was assigned the task of covering the selection of a beauty contestant named Guk Yuk Sidoarjo. The event took place during a pandemic, where the committee limited guests. At that time, Anisa struggled to get good pictures for her coverage.

At the same time, Anisa saw Instagram Live showing the Guk Yuk Sidoarjo election process. Based on the existing rules, Annisa cannot use the video from Instagram Live because the committee from Guk Yuk Sidoarjo requires every journalist to only use official documentation from the committee. As the response, Anisa chose to forget the Instagram Live she found and rushed to contact the official Guk Yuk Sidoarjo committee.

When contacting the Guk Yuk Sidoarjo committee, Annisa stated that she wanted to be able to get pictures of the event. The committee also provided a Google Drive link containing photos from the beginning of the audition to the night of the grand final. Annisa uses the file in the Google Drive link as footage in a news show.

Annisa's decision is a form of practicing the *ṣiddīq* value. Annisa has followed the rules set by the owner of the event she covers. This keeps him from violating the source's right to refuse. The right to refuse is a right owned by the resource person when he does not want to be included in a journalistic report. The nature of *ṣiddīq* is essential in the practice of journalistic activities where honesty is above anything else. Bill Kovach says that honesty is an important element to achieve the truth. Honesty is the main principle in journalism⁴².

b. *Amānah*

Amānah means being trustworthy. This is what campus journalists are trying to do, one of which is when editing videos about the selection of Guk Yuk Sidoarjo 2020. When editing videos, the committee of Guk Yuk Sidoarjo does not require campus journalists to include sources. However, the editorial team of Dakwah TV entrusted the editors with being able to insert news sources into each footage.

Apart from being a form of high integrity as a journalist, what Da'wa TV does is a form of practicing the nature of trustworthiness and journalistic code of ethics; where the media crew denounced plagiarism. Da'wa TV shows its intention to avoid plagiarism by showing the source in the footage. Although the inclusion of the source is not mandatory, the Da'wa TV crew is aware that what they are doing is proof that they can be trusted in implementing the journalistic code of ethics.

The implementation of the nature of trust can be seen when the Da'wa TV crew tries to make news according to the agreement with the party who has purchased the news program. It should be explained in advance that the campus news report program on Da'wa TV in mid-2021 was purchased by a government agency. Da'wa TV is the media partner of the institution located in Surabaya.

The MOU between Da'wa TV and the agency stipulates that journalist from Da'wa TV are obliged to produce 400 stories. This is a bombastic number, if it is done by the entire Da'wa TV crew who are on active duty, then each person will make about 50 to 100 news stories. Each story is about two to three minutes long and should all be finished in just a few days.

Although the amount of news is very large with very little processing time, the campus journalists fulfill their obligation to complete the news. They solve it by helping each other and doing overlapping work. Everyone can be a VO filling reporter and a video editor at the same time. This is done so that the news they are working on is completed and in accordance with the collaboration between the campus and the government agencies above.

⁴² Kovach, Bill; Rosenstiel, "NRJ Books: The Elements of Journalism: What Newspeople Should Know and the Public Should Expect."

What campus journalists do is a form of trustworthiness. Even though the work they face is very tough, the campus journalists still try to do it well. There is no option to withdraw from the work, because the MOU has been signed. In the MOU, they will also get an honorarium in accordance with their respective jobs, so that what they do is a professional job and has a high responsibility. In this context, they are not seen as mere students, but also as professional journalists. The students showed their professionalism as well as their trustworthiness by completing their news videos completely and on time.

The nature of trust was also shown by Iqbal and the crew in the coverage of the dragon boat rowing competition. This competition is a series of festivals organized by Surabaya. This is a routine activity that is expected to boost the tourism sector in this city.

The producer and assistant producer of Da'wa TV required the crew on duty, including Iqbal, to arrive before the show started. The event starts at 08.00 while they are required to come at 06.00 WIB. They obeyed the instructions by being present at the location at exactly 6 am. By arriving on time, they can occupy a strategic location to take pictures. This is important to do, considering that they have to compete for locations with professional media crews.

c. *Tabligh*

The nature of *tabligh* has the meaning of conveying. Campus journalists carry out this *tabligh* character as an effort to voice the events they report on. *Tabligh* can be seen when journalists try to deliver quality news to their audiences.

Putri, accompanied by an editor named Rafika, once tried to cover events regarding the construction of Campus 2 of UIN Sunan Ampel Surabaya, which is located in Gununganyar District, Surabaya. In the process of obtaining news sources, Putri and Rafika face an extraordinary challenge for a student. At first, they wanted to dig up information about the development from the public relations officer of UIN Sunan Ampel Surabaya. However, upon meeting with the public relations officers, they were directed to go directly to the field or to the construction site of Campus 2 in Gununganyar. The princess and the editor went to the construction site for Campus 2, but they were stunned when they arrived at the site, because there are no buildings at all there. In addition, there are no officers or craftsmen. The location they visited was still flat land, waiting to be built upon.

Even though Putri and Rafika did not get the information they wanted, they were determined to keep the public updated on the developments. They produce the news according to the events they face with a consequence: the results of the coverage are not in line with expectations and the news elements raised are incomplete. The news angle, which was originally going to be about "when" the building would be finished, turned into general information about UINSA, which will have Campus 2.

What Putri and Rafika did is a form of *tabligh* nature in which the two journalists tried to convey the facts needed by the public. In the production process, they try their best to complete the news. In fact, due to the difficulty in obtaining news sources, they are unable to present all of the news elements completely. Nevertheless, Putri and Rafika's determination to report the incident was achieved. News about the construction of Campus 2 of UIN Sunan Ampel Surabaya can be broadcast to the audience.

Verification is a very important stage for a journalist before delivering news. Because, by doing this, journalists can ensure the truth and can be held accountable for the news that will be delivered⁴³. Annisa did the same thing. As a campus reporter, he is required to be able to report the most updated events. During the month of Ramadan, Anisa tries to convey messages related to Ramadan as well. This is an attempt by a journalist to be able to convey religious values at the right time. The news about pilgrimage to Sunan Ampel is special because it is broadcast during Ramadan, where in that month many people focus on worship activities.

Meanwhile, Iqbal, who is also a journalist from a media called journal KPI, also practices *tabligh* nature when producing news about campus. In this media, Iqbal not only writes hard news

⁴³ Ishwara, "Jurnalisme Dasar."

but also soft news which is full of Islamic values. In one segment called *qolbun salim*, Iqbal through the Journal KPI provides a forum for lecturers to give *tausiyyah* to students and the general public. The keynote speakers were senior lecturers from the Islamic Communication and Broadcasting study program, Faculty of Da'wa and Communication, UIN Sunan Ampel Surabaya. Some of them are Prof. Ali Aziz and Dr. Abdul Sattar.

In the program above, Iqbal and his friends are determined to be able to provide useful values to their audience. What's more, the *tausiyyah* was published during the month of Ramadan, so the nuances became even more solemn to live with. Not only that, during the month of Ramadan, Jurnal KPI journalists also reported on the flow of going home, homecoming posts, and rest areas. Thus, these journalists try to convey things that are important for travelers to know when approaching Eid.

d. *Faṭānah*

Faṭānah is intelligent. It is something that journalists need to have, including campus journalists. This is because every news production practice has various obstacles or challenges. These obstacles need to be addressed intelligently so that the story can be conveyed to the audience properly. If it is related to the context of journalism, then an intelligent journalist understands how to find information smoothly so as to produce accurate news⁴⁴.

The nature of *faṭānah* is applied by campus journalists, for example, when Annisa and her fellow Da'wa TV crew received an offer to make hundreds of news stories from one of the government institutions in Surabaya. Government agencies that buy programs from Da'wa TV don't want these news stories to be included in the "Campus Report", the original program from Dakwah TV. They also do not want the news to be included in other programs. Finally, Da'wa TV crews discussed how to solve the problem. Aldi, a station manager who used to be the head of Da'wa TV, suggested that a new program be made specifically to accommodate news from the government agency. The idea was approved by the rest of the crew and they released a new, non-permanent program called "Jatim Update".

What Da'wa TV crew did was a form of experience in practicing the nature of *faṭānah*. On the one hand, they have to publish news from government agencies because of the MOU they have signed, in which Da'wa TV is the media partner of the agency. On the other hand, Da'wa TV cannot report all events related to the institution in Dakwah TV's permanent programs. As a result, the release of the new program "Jatim Update" became the best solution for them. By releasing the "Jatim Update", Da'wa TV can still fulfill its obligations as a media partner as well as work on their new program.

Furthermore, *faṭānah* can also be seen when Dakwah TV intern crew proposes a report to the assistant producer. The proposed theme is the collapse of the roof of the building located in front of the Faculty of Da'wa and Communication. When they first presented the idea to the assistant producers, they had doubts about whether the idea was accepted, because they are worried that it will worsen the image of UIN Sunan Ampel Surabaya. However, it turned out that after the idea was submitted, their assistant producer agreed.

The Da'wa TV apprentice crew consisting of four people tried to formulate the best and most possible information gathering. After discussing, they decided to conduct interviews with academic division at the Faculty of Da'wa and Communication. The campus journalists asked on behalf of their media about the fate of the student motorbikes that were affected by the collapse of the roof of the building.

From interviews with faculty academics, campus journalists received information that the cause of the collapse of the building's roof was due to the weathering of the building's roof. Unexpectedly, the academic side stated that the faculty would provide compensation to students whose motorbikes were affected by the collapse of the building in front of the Da'wa and Communications Faculty.

⁴⁴ Diana Rivera-Rogel et al., "Media Competencies for the Citizenship Training of Teachers from Andean America: Colombia and Ecuador," *Paideia* 27, no. 66 (2017): 80-89.

What the young journalists did above is a form of intelligence, where their fears turn into solutions that are beneficial for many parties. By doing the right interview technique, they get a good response from the sources they interview. The news not only conveys information to the public but also provides solutions for victims. Indirectly, they helped the students who were victims of the collapsed roof.

It was a smart effort because without a good interview technique, the interviewee may be angry because he is afraid that his name will be tarnished if it is reported. However, on the other hand, Dakwah TV journalists actually received positive feedback so that they could help the victims. It is indeed one form of the journalists intelligence.

2. Courage as Complementary to the Nature of the Prophetic Journalism

Courage is an attitude that emerges in the face of fear. Emotionally, humans have the potential for fear in living life. It takes a strong heart and great confidence in the face of fear to defend the truth, even when faced with the reality of conditions that are not in accordance with desire⁴⁵.

The courage of Prophet Ibrahim is true courage. He was not afraid to face the polytheists in his tribe, even his own father. He always showed courage when preaching to his people to worship Allah SWT. His courage did not dim despite the danger threatening him.

As narrated in the Qur'an, Prophet Ibrahim was a figure who never gave up on seeking the truth when everyone opposed him. There is a verse in the Qur'an that tells how the struggle of Prophet Ibrahim in destroying idols to prove that the idol is not God. Then he was attacked by various questions until he was burned alive. Still, he revealed the truth without fear.

Q.S. Al-anbiya' [21]: 62

قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمَ

Meaning:

they asked, "Are you the one who did this (deed) to our gods, O Ibrahim?". Prophet Ibrahim did not stop to warn and warn his people. He saw his people in manifest falsehood and error. So, he found a way by destroying all the idols and leaving a large statue to be used as a lesson.

The nature of courage possessed by the Prophet Ibrahim can be an inspiration for journalists in upholding the truth. Because journalism itself is a practice of revealing facts or the truth⁴⁶. Journalists do not mix facts and opinions⁴⁷. Lying itself is contrary to the value of prophetic journalism.

Prophetic journalism is the spirit of journalism that adheres to honesty and truth based on conscience. The truth includes: the correct concept, the correct method of reporting, the correct communication pattern, the correct news production process, and the correct news product. The researcher argues that the concept of prophetic journalism needs to include an element of courage in it. Because the truth can be revealed by a journalist if they dare. One example is when Iqbal and other Da'wa TV journalists ventured to report the collapse of the roof of the building at UIN Sunan Ampel. If they prioritize fear over courage, then the news will not be published.

A strong commitment to convey the truth through journalism is the fundamental basis of the relationship between journalistic media and their readers⁴⁸. The practice of journalism that

⁴⁵ Zaimudin Zaimudin, "Karakter Nabi Ibrahim AS Dalam Al-Qur'an," *Jurnal Al-Fanar* 1, no. 1 (2018): 35–74.

⁴⁶ Mozahir Salomão Bruck, "Journalism in Reconfiguration: Notes on Contracts and Contracting," *Brazilian Journalism Research* 15, no. 2 (2019): 418–437.

⁴⁷ Moh Rosyid, "Membingkai Sejarah Pers Islam," *At-Tabasyir* 1, no. 1 (2013): 1–18.

⁴⁸ Bruck, "Journalism in Reconfiguration: Notes on Contracts and Contracting."

refers to the nature and story of the prophet Ibrahim can be applied to the concept of prophetic journalism, because journalists must think intelligently and critically⁴⁹.

E. Conclusion

The results of this study indicate that campus journalists implement the four characteristics of the Prophet Muhammad, namely *ṣiddiq*, *amānah*, *tabligh*, *faṭānah*, when carrying out the news production process. In its implementation, prophetic traits can be overlapped. An event can represent two prophetic traits at once, such as when a campus journalist tries to report an incident with a government agency as a media partner. In this moment, campus journalists apply the nature of trust as well as *faṭānah*. In addition, we initiate "brave" or "courage" nature of the Prophet Ibrahim as a complement to the four characteristics of prophetic journalism. Prophet Ibrahim's courage in conveying the truth, even though it was opposed by those around him, deserves an example for a journalist. The presence of a "bold" prophetic nature for journalists will increase the confidence of journalists to publish news according to reality. The implementation of prophetic traits can be done to maintain journalist professionalism. It is because by applying prophetic journalism, journalists are also upholding journalistic ethics, which requires journalists to be honest, balanced, and courageous in presenting facts. With the idea of prophetic journalism, it is hoped that it will create a professional and peaceful journalistic environment.

References

- Abkoriyah, Halimatul, and Tribuana Tungga Dewi. "Objektivitas Berita di Harian Kompas dan Kompas.Com (Analisis Isi Pemberitaan Kasus Pembunuhan Engeline)" 7, no. 2 (2017): 40–53.
- Andi Faisal Bakti dan Isabelle Lecomte. "The Integration of Dakwah in Journalism: Peace Journalism." *Jurnal Komunikasi Islam* 05, no. 01 (2015): 191.
- Bruck, Mozahir Salomão. "Journalism in Reconfiguration: Notes on Contracts and Contracting." *Brazilian Journalism Research* 15, no. 2 (2019): 418–437.
- Eni Setyowati. "Pendidikan Karakter Fast (Fathonah, Amanah, Shiddiq, Tabligh) Dan Implementasinya Di Sekolah" (2019): 2019.
- Hakim, Lukman, and Anisah Meidayanti. "Implementasi Jurnalisme Dakwah Dalam Media Online Islam: Analisis Isi Berita VOA-Islam.Com." *Jurnal Komunikasi Islam* 10, no. 1 (2020): 173–193.
- Hamada, Basyouni Ibrahim. "Towards a Global Journalism Ethics Model: An Islamic Perspective†." *Journal of International Communication* 22, no. 2 (2016): 188–208.
- Ishwara, Luwi. "Jurnalisme Dasar" (2011): 188.
- Kango, Andries. "Jurnalistik Dalam Kemasan Dakwah." *Jurnal Dakwah Tabligh* 15, no. 1 (2014): 105–114. <http://journal.uin-alaudidin.ac.id/index.php/tabligh/article/view/341>.
- Khoiruzzaman, Wahyu. "Urgensi Dakwah Media Cyber Berbasis Peace Journalism." *Jurnal ilmu Dakwah* 36, no. 2 (2016): 316–334.
- Kovach, Bill; Rosenstiel, Tom. "NRJ Books: The Elements of Journalism: What Newspeople Should Know and the Public Should Expect." *Newspaper Research Journal* (2001).
- Mahfud, Choirul. "Ideologi Media Islam Indonesia Dalam Agenda Dakwah: Antara Jurnalisme

⁴⁹ Muchtar et al., "Journalism and the Islamic Worldview: Journalistic Roles in Muslim-Majority Countries."

- Profetik Dan Jurnalisme Provokatif." *Jurnal Dakwah* 15, no. 1 (2014): 1–18.
- Mohammad Siddiq, and Hatini Salama. "Etnografi sebagai Teori dan Metode." *Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam* 18, no. 1 (2019): 23–48.
- Muchtar, Nurhaya, Basyouni Ibrahim Hamada, Thomas Hanitzsch, Ashraf Galal, Masduki, and Mohammad Sahid Ullah. "Journalism and the Islamic Worldview: Journalistic Roles in Muslim-Majority Countries." *Journalism Studies* 18, no. 5 (2017): 555–575.
- Muhtadiyah, Dian. "Peran Jurnalisme Profetik Menghadapi Hoax." *Jurnal Dakwah Tabligh* 18, no. 2 (2017): 181–200.
- Purnama, Feri. "Pemikiran Parni Hadi Tentang Jurnalisme." *Communicatus: Jurnal Ilmu komunikasi* 3, no. 1 (2019): 33–48.
- Ramli. "DAKWAH DAN JURNALISTIK ISLAM (Perspektif Dakwah Islamiyah)." *KOMUNIDA: Media Komunikasi dan Dakwah* 5, no. 1 (2015): 13837-138660–30.
- Rengkaningtyas, Ayu Usada. "Jurnalisme Damai Dalam Kerukunan Antarumat Beragama (Analisis Framing Kompas.Com Terhadap Isu Rohingnya)." *Jurnal Kajian Islam Interdisipliner* 2, no. 2 (2017): 6.
- Rivera-Rogel, Diana, Ligia I. Zuluaga-Arias, Nélide María Montoya Ramírez, Luis M. Romero-Rodríguez, and Ignacio Aguaded. "Media Competencies for the Citizenship Training of Teachers from Andean America: Colombia and Ecuador." *Paideia* 27, no. 66 (2017): 80–89.
- Rosyid, Moh. "Membingkai Sejarah Pers Islam." *At-Tabsyir* 1, no. 1 (2013): 1–18.
- Sakdiyah. "Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah." *Jurnal Al-Bayan* 22, no. 33 (2016): 29–49.
- Saleh, Mohamad Saifudin Mohamad, Shaidatul Akma Adi Kasuma, Mark Harris Zuknik, and Nik Norma Nik Hasan. "Islamic Values in Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian." *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 3 (2021): 54–72.
- Saragih, M. Yoserizal. "Some Characteristics of Islamic Journalism Based on Al Quran." *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 1, no. 1 (2018): 1–10.
- Shapiro, Ivor, Patrizia Albanese, and Leigh Doyle. "What Makes Journalism 'Excellent'? Criteria Identified by Judges in Two Leading Awards Programs." *Canadian Journal of Communication* 31, no. 2 (2006): 425–445.
- Steele, Janet. "Journalism and 'The Call to Allah': Teaching Journalism in Indonesia's Islamic Universities and State Institutes." *International Journal of Communication* 6, no. 0 (2012): 18.
- Zaimudin Zaimudin. "Karakter Nabi Ibrahim AS Dalam Al-Qur'an." *Jurnal Al-Fanar* 1, no. 1 (2018): 35–74.

THE CONCEPT OF THE MEANING OF *UFF* IN THE AL-QUR'AN

Application of Roland Barthes' Semiotic Theory of Al-Isra Verse 23

Azka Noor¹

¹Sunan Kalijaga State Islamic University, Yogyakarta
¹noorazka24@gmail.com

Abstract: This paper discusses the concept of *Birru al-Wālidain* in the Qur'an, especially in Qs. al-Isra 'verse 23 which seems to be ignored nowadays, of course, *Birru al-Wālidain* here is related to actions, especially words to parents. In the study of semiotics, the word *uff* is a symbol in the delivery of speech that must be interpreted. One of the semiotic theories developed by scholars is Roland Barthes' semiotics because Barthes uses structural analysis in textual criticism. In his theory, Barthes offers two stages of theory. First, it is referred to as a linguistic system or commonly known as denotative meaning. Second, it is called a mythological system commonly known as connotative meaning. More details. The linguistic system is textual reading and the mythological system is contextual reading. It is certain that the concept of *Birru al-Wālidain* in the Qur'an is very relevant to Barthes' theory, even to other contemporary problems today. Then, the author will apply Barthes' semiotic theory to understand the concept of *Birru al-Wālidain* in the Qur'an. The results of the application of the theory in Q.S al-Isra verse 23, namely: the linguistic system in the word *uff* which is not only interpreted as "ah" but also a prohibition not to speak harshly to parents. While the mythological system is that a child is required to serve his parents by loving them both. The ideology contained in this verse is related to morals, not only to parents, but also to older people.

Keywords: Meaning of *uff*, *Birru al-Wālidain*; the theory of Roland Barthes; al-Isra verse 23.

Abstrak: Penelitian ini berbicara tentang konsep *Birru al-Wālidain* di dalam al-Qur'an khususnya pada surat al-Isra ayat 23 yang tampaknya pada sekarang ini mulai terabaikan. Tentu, makna *Birru al-Wālidain* di sini berhubungan dengan tindakan atau perilaku terhadap orang tua. Di dalam keilmuan semiotika, kata *uff* adalah simbol ujaran yang harus diinterpretasikan. Salah satu teori di dalam keilmuan semiotika adalah yang dikembangkan oleh Roland Barthes yang menggunakan analisis struktural sebuah teks. Di dalam teori tersebut, Barthes membagi dua tahapan: pertama, tahapan yang mengacu pada sistem linguistik atau sering disebut dengan makna denotatif, dan kedua, tahapan yang disebut dengan sistem mitologis. Keterangan lebih lanjut, sistem linguistik adalah pembacaan tekstual dan sistem mitologis adalah pembacaan kontekstual. Dapat dipastikan bahwa konsep *Birru al-Wālidain* dalam al-Qur'an sangat relevan dengan teori Barthes, bahkan dengan permasalahan kontemporer lainnya saat ini. Kemudian, penulis akan menerapkan teori semiotika Barthes untuk memahami konsep *Birru al-Wālidain* dalam al-Qur'an. Hasil penerapan teori dalam Q.S al-Isra ayat 23 yaitu: sistem kebahasaan pada kata *uff* yang tidak hanya diartikan sebagai "ah" tetapi juga larangan untuk tidak berbicara kasar kepada orang tua. Sedangkan sistem mitologi adalah seorang anak dituntut untuk mengabdikan kepada orang tuanya dengan mencintai keduanya. Ideologi yang terkandung dalam ayat ini berkaitan dengan akhlak, tidak hanya kepada orang tua tetapi juga kepada orang yang lebih tua.

Kata kunci: Makna kata *uff*; *Birru al-Wālidain*; teori Roland Barthes; al-Isra ayat 23.

A. Introduction

The relationship between parents and children has become a pattern of life in any family, both in spirit parents (a child against a teacher) or biological parents (a child against the parents who gave birth to him). A child's devotion to both parents will have an influence on the life of a child in the future, if it is good, it will bring success and happiness to the child in the world and in the hereafter, but on the contrary, if the child's attitude towards both parents is bad, it will have an impact on the failure of the child. in this world and in the hereafter.¹

The concept of *Birru al-Wālidain* in the Qur'an, which is partly contained in Qs. Lukman, a child is cared for and cared for since childhood by parents until it is felt that the child is able to look after and care for himself, especially to a mother who breastfeeds her child when she is still a baby, it is not only filling the stomach but also an effort to understand the importance of physical and mental development. child's psyche for the future. Therefore, it will be assumed for the child to repay the favor of both parents.² And some others are discussed in surah al-Isra from verses 23-24, however, the author wants to focus more on surah al-Isra verse 23³ in which the word *uff* is written, which is a word that needs to be explored further.

Birru al-Wālidain is a good deed and generous to parents, including in words and intentions. *Birru al-Wālidain* is a representation of a child's gratitude to his parents who have cared for him since he was a baby, even any kindness done to repay the services of both parents will not be able to repay the sacrifices of parents (including one of the 3 debts that cannot be repaid forever. Namely the debt of the servant to God, the debt of the student to the teacher, and the debt of the child to the parents) including in terms of love and affection

From the author's point of view, the discussion related to *Birru al-Wālidain* is very relevant when examined using Barthes' semiotic theory because it provides a clear method in the process of structural analysis. Besides that, Barthes also uses his structural analysis in textual criticism. Polygamy in the verse has linguistic symbols that are interesting to study because it has a message that must be interpreted. The symbol meant is the use of the word *uff* as a symbol that children are not allowed to speak to their parents. In Barthes' language, the word is a myth. The point is to be a communication system as well as contain a message to be conveyed.

Therefore, in this paper, we choose the concept of *Birru al-Wālidain* in the Qur'an as the object of research material. Meanwhile, the formal object is Roland Barthes' semiotic application of the Quran Surah Al-Isra verse 23. In general, this work discusses the message to be conveyed by the Qur'an regarding *Birru al-Wālidain* and the ideology it has composed. This work was built for the purpose of knowing the structure of the text contained in the letter Al-Isra verse 23 and the message contained in the verse by using the semiotic theory of Roland Barthes. The benefits are to enrich perspectives and as part of developments in the study of the study of the Qur'an

B. Theoretical Review

1. Roland Barthes Semiotic Theory Overview

In Barthes' theory, it still significantly reveals de Saussure's signifier-signified theory,⁴ but by Hjemslev, Barthes uses expression (expression) for the signifiant, and content (content) for the

¹ Amirulloh Syarbini dan Soemantri Jamhari, *Keajaiban Berbakti kepada Orang Tua: Kunci Utama Meraih Sukses di Dunia dan Akhirat* (Jakarta: Elex Media Komputindo, 2011), page xv-xvi.

² M. Quraish Shihab, *Tafsir Al-Mishbah* (Jakarta : lentera hati, 2002) volume 11, page 129

³ QS. Al-Isra : 23

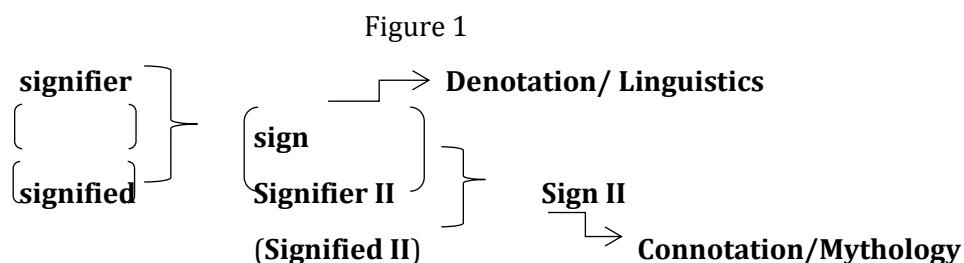
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُهُنَّ عَنْكَ الْكُبَرُ أَخَذُّهَا أَوْ كَلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has commanded that you should not worship other than Him and should do good to your parents as well as possible. If one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them and say to them a noble word.

⁴ St. Sunardi, *Semiotika Negativa* (Yogyakarta: Buku Baik, 2004) page 41.

signifie,⁵ in its execution, the three components are structured: the relation (R) is in the middle where it is in the middle between expression (E) and content (C),⁶ besides, judging from this fact, Saussure's theory of linguistics and semiotics has been developed by Roland Barthes,⁷ the development of the theory is if the theory put forward by Saussure only reaches the the first stage is the meaning of denotation (the special meaning that is in a sign or sign image. Denotation is direct),⁸ then by Barthes developed and gave birth to the second stage, namely connotation (meaning that is indirect and uncertain, but more global and open).⁹

Barthes explains that the first stage of semiotics (denotation) has the structure of a marker I (signifier), a signified I (signified) and from merging the two into a sign I (sign). Then by Barthes Saussure's theory was developed and gave birth to the second stage of semiotics (connotation) which has a structure of sign I (becoming a marker II), signified II and sign II, this sign II is usually interpreted by Barthes as a myth (a model of the sound of language which contains a message).¹⁰ To facilitate understanding related to Barthes theory which will also later be used to explore the meaning of al-Isra verse 23, the author will make a sketch as follows:



From the table above, it can be explained that the mythology system actually requires a linguistic system first which will then develop into mythology, so that there will be two semiotic systems in mythology. Barthes calls mythology a *metalanguage* because mythology uses language that has been built by linguistics to fill the void of the conditions for the establishment of mythology. The purpose of Barthes in developing his theory is to criticize a very rich culture, therefore, readers, especially in reading literature or certain conditions, must look at the ideology behind the myth. One way to find out is to know history, in contrast to linguistics which is quite familiar with the synchronic approach (studying language from today's context),¹¹ in contrast to Myth which must use two approaches at once, namely synchronic-diachronic (studying language from time to time). or from the historical context)

From the explanation above, the author can simplify through an example, there is a contemporary artwork made by a Spanish national the statue named "Stairway to Heaven" is the work of Eugenio Merino. The lowest statue depicts a Muslim prostrating, on his back kneels a Christian priest who is praying and, on the priest's, shoulder stands a Jewish rabbi who is reading a Jewish holy book. there is a semiotic structure which itself has been formed from the statue, a

⁵ Benny H. Hoed, *Strukturalisme de Saussure di Prancis dan Perkembangannya*. Terj. Kita, Irzanti Sutanto dan Ari Anggari Harapan (Jakarta: Wedatama Widya Sastra, 2003) page 19.

⁶ W. Noth, *The Handbook of Semiotics* (St Paul/Indianapolis: Indiana University Press, 1995), page 310.

⁷ Kurniawan, *Semiologi Roland Barthes* (Magelang: Indonesiatara, 2001) page 43.

⁸ Arthur Asa Berger, *Tanda-tanda dalam Kebudayaan Kontemporer*, terj. M. Dwi Satrianto (Yogyakarta: Tiara Wacana, 2000) page 55

⁹ The marker is the meaning of the first stage, while the sign is an ideology that communicates with culture and others. In addition, connotation is the nature of the meaning produced in the second stage, from that meaning which will then reveal the ideology behind the myth. (Roland Barthes, *Petualangan Semiologi*, terj. Stephanus Aswar Herwinarko, (Yogyakarta: Pustaka Pelajar, 2007), page 83- 84

¹⁰ Roland Barthes, *Mitologi*, terj. Nurhadi, A. Shihabul Millah, (Yogyakarta: Kreasi Wacana, 2006), page 151.

¹¹ Verhar, *Asas-asas Linguistik Umum* (Yogyakarta: Gajah Mada University Press, 2016) page 15

statue of a Jew standing and reading the Torah (marker) of a Muslim who is prostrate on it sits a kisten (sign) At a glance from the example above there is an issue of harassment against Muslims and Christian in which both were trampled by the feet of a Jew, (sign). And from it can be developed that the rise of Islam will be the fall of Christianity and Judaism (Myth).

C. Research Method

In this study, the author uses a qualitative analysis method, namely research that aims to explain the text, message or the like as the research target. This study analyzes in detail the contents of an information written or printed on a media, symbol or message systematically.¹² As for the approach used by the author in the study, the semiotic theory was initiated by Roland Barthes. In relation to that, the author tries to explore and analyze in detail the concept of the meaning of *uff* which explains the command to always be devoted to both parents as an effort to obey a servant to his Lord and not be disgraceful in accordance with what Allah has said in Qs. Al-Isra verse 23 by using a design and steps that are traceable in accordance with what has become the standard of Roland Barthes' semiotics research.

D. Results and Discussion

1. The Application of Roland Barthes' Semiotic Theory to the Interpretation of the Qur'an

It is common knowledge that the Qur'an has a very high level of literature, and in general semiotics is indeed used in literary that have literary works, however, it is possible to use it for signs in the form of goods. The Qur'an itself which consists of several arrangements of letters, sentences and verses has different meanings even though they seem to mean the same, in other words, it is very relevant when exploring the meaning of the verses of the Qur'an using Barthes' semiotic theory.¹³ Departing from the above, the writer argues that it is necessary to examine the smallest parts of what is contained in the Qur'an so that one can find or at least be able to approach the meaning intended by the Qur'an.

Seeing the existing phenomena, the Qur'an is a text that is very vulnerable to many possibilities for interpretation, if it is only to explore the meaning of the Qur'an, it will not be a problem and is recommended because it is for the benefit of the people, and even then only for people who have qualified to do so,¹⁴ and it would be dangerous if the verses of the Qur'an were interpreted for certain interests, whether for personal interests, or for the interests of certain groups.¹⁵ Even though it has something to do with semiotics, it is not what is meant for its purpose,

¹² Nur Hikmah, *Analisis Unsur Tafsir dan Tadzir dalam Dakwah Ustadz Adi Hidayat* (Aceh: Universitas Islam Negeri Ar-Raniry, 2019) page 45

¹³ Ali Imron, *Semiotika Al-Qur'an: Metode dan Aplikasi terhadap Kisah Yusuf* (Yogyakarta: Teras. 2011) page 33-34

¹⁴ Terdapat pada surat Ali Imran ayat 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He who sent down the Book (Al Quran) to you. Among the (contents) there are verses that are muhkamaat, those are the main points of the contents of the Qur'an and other (verses) mutasyaabihaat. As for those who in their hearts are inclined to error, then they follow some of the verses that are mutasyaabihaat from them to cause slander to seek their ta'wil, even though no one knows the ta'wil but Allah. And those who are deep in knowledge say: "We believe in mutasyaabihaat verses, they are from our Lord." And can not take a lesson (from him) but people of understanding.

¹⁵ As in the era of the 1970s, in Indonesia, politics is being intensively carried out, to the point of involving verses from the Koran to bring down certain groups, including al-Baqarah verse 35, the word "tree" which in its true meaning is "tree of khuldi" is slurred by the interpreters. certain group campaigns with the "banyan tree" alias Golkar. So the translation becomes, "And do not approach Golkar so that you do not belong to the wrongdoers". there is also al-Baqarah verse 67, the word "cow" here is copied to "bull" which is none other than the symbol of w-3rd ICONDAC – October 19-20, 2021 e-ISSN: 2686-6048

because actually Semiotics was born from the linguistic-structuralism school, the text of the Qur'an which is a passive literacy and will become active if one of the readers responds to it.¹⁶

The application of semiotic theory to the Qur'an has been used since the early modern century, in order to explore hidden meanings. It was initiated by a contemporary figure named Nasr Hamd Abu Zaid, he was very clear that what he applied in his book entitled *mafhum an-nas* was his application to the theory developed by Saussure. According to Nasr Hamid, language is something complicated, so in this case, the text of the Qur'an is used as a symbol that contains two close components in the form of a signified and a signifier.¹⁷

2. Application of Roland Barthes' Semiotic Theory to Qs. Al-Isra Verse 23

After the author explains the theory of semiotics and a glimpse of its application to the Koran, now the author wants to discuss more specifically to find answers from the object of research, namely the Qs. Al-Isra Verse 23, as follows:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عَنْكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning:

And your Lord has commanded that you should not worship other than Him and should do good to your parents as well as possible. If one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them and say to them a noble word.

The verse above has a sign that needs to be discussed, namely the word *uff* which is used as a source of disobedience to parents in the context of speech? What is the meaning behind the *uff* symbol? In general, there are two systems in its application to the verses of the Qur'an. As explained below:

a. Linguistic System

In accordance with the stages carried out by Barthes, the first stage is to find out the meaning of *uff* which is to look for the denotative meaning or semiotics of the first stage. It can be said that in finding the denotative meaning is by digging the meaning according to the text contained in the letter al-Isra verse 3. In the interpretation of al-Misbah, Quraish Shihab explains the word *uff* which means "ah"¹⁸ including part of the word that hurts, even the word *uff*. *Uff* becomes a benchmark as a minimal word that hurts parents,¹⁹ according to him, the word should not be heard by the parents of a child, the next sentence Allah explains that speaking to both parents must use noble language. The editors of both seem to relate to mentioning the word *uff* as the minimum word that can hurt parents, and Allah also

the PDI. So the translation becomes, "...indeed Allah has ordered you to slaughter the PDI", aka not voting for the incarnate PNI party.

¹⁶ Komarudin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik* (Jakarta: Paramadina, 1996), page 116

¹⁷ Ali Imron, *Semiotika Al-Qur'an: Metode dan Aplikasi terhadap Kisah Yusuf* (Yogyakarta: Teras. 2011) page 33-34

¹⁸ In the Koran of the Ministry of Religion of the Republic of Indonesia, *uff* is defined as "ah". Lihat: Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: J-ART, 2004), 412

¹⁹ This opinion is the same as that expressed by Imam Ibn Kathir in his commentary. See: al-Imam Abu Fida Isma'il Ibnu Katsir ad-Dimasyqi, *Tafsir Ibnu Kasir* (Semarang: Sinar Baru Algesindo, 1999) volume 15, page 174

commands humans to say good things to parents. On the other hand, the word *uff* will also hurt the hearts of both parents.²⁰

According to Wahbah Zuhaili in his Tafsir, *fala taqul lahuma uffin wala tanhar huma wa qul lahuma qawlan kariman* is to show the prohibition of saying using the word *uffin*, because saying the word to both parents shows boredom and irritation to both parents.²¹ while according to Imam Fakhruddin ar-Razi is that the verse shows to show the difference through these words, no lies should be spoken to them and reject what they are ordered to do.²² Added by Tengku Muhammad Hasbi ash-Shiddieqy when parents say unpleasant words, then a child is required to be patient by not saying the word "ah" and hoping for Allah's blessing while correcting himself.²³

Perkataan dari ulama diatas kurang lebih sama dengan Hadis nabi yang diriwayatkan oleh sayyidina Ali bin Abi Thalib bahwa perkataan sekecil apapun yang menyakiti perasaan kedua orang tua harus dihindari.

The words of the scholars above are more or less the same as the hadith of the prophet narrated by Sayyidina Ali bin Abi Talib that even the smallest words that hurt the feelings of both parents must be avoided.

لَوْ عَلِمَ اللَّهُ شَيْئًا مِنَ الْعُقُوقِ أَذْنَى مِنَ الْأُفِّ؛ لَنَهَى عَنْهُ، فَلْيَعْمَلِ الْعَاقُّ مَا شَاءَ أَنْ يَعْمَلَ؛ فَلَنْ يَدْخُلَ الْجَنَّةَ،
وَلْيَعْمَلِ الْبَارُّ مَا شَاءَ أَنْ يَعْمَلَ؛ فَلَنْ يَدْخُلَ النَّارَ.²⁴

Meaning:

If Allah knew of an act of disobedience to parents, a word lower than the word *uff*, surely that would be what Allah would mention. Therefore, do the disobedient to his parents, whatever he likes, but he will not go to heaven. do what he likes to his parents, but he will not go to hell.

Of all the scholars that the author lists and those who don't, those that are not much different are still within the scope of "prohibition of speaking harshly to parents", so the word *uff* should not be used as an effort to carry out *birrul walidain*. In other words, the word *uff* becomes a marker, then the sign is speech, while the sign is the prohibition of saying the word *uff*.

²⁰ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi* (Mesir: Mustafa al-Halb wa Awladih, t.th) volume 13, h. 35

²¹ Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-Aqidah wa asy-Syari'ah wa al-Manhaj* (Beirut: Dar al-Fikr, t.th) page 50

²² Whatever the parents say, the child must always be obedient, but it is different if the order is for evil, even so, we still have to be kind, this is in accordance with the word of God in Surah Lukman verses 14-15:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (15)

And We commanded man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to Me and to your two parents, to Me is your return (14) And if both of them force you to associate with Me something that you do not know about, then do not follow them, and get along well with them in the world, and Follow the path of those who return to Me, then to Me is your return, so I will tell you what you have done.

²³ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir al-Qur'anul Majid an-Nur* (Semarang: Pustaka Rizki Putra, 2000) page 2318

²⁴ In this narration it is said that this hadith has the quality of *maudhu'*. See: [الدَّرَرُ السَّنِيَّةُ - أَحَادِيثُ مَنَشُورَةٌ لَا تُصَحِّحُ](http://dorar.net) (dorar.net). see also: Hamka, *Tafsir al-Azhar* (Jakarta, Pustaka Panjimas, 1999) volume 15, hal 40.

b. Mythological System

The existence of a mythological system is a continuation of the linguistic system, after finding the meaning of the word *uff* from the denotative or textual side, the second stage of semiotics will explore its connotative meaning, or in other words look for its contextual meaning from the letter al-Isra 'verse 23. In an effort to analyze in a micro manner from the letter al-Isra is to involve the munasabah al-verse, namely in the next verse, namely the letter al-Isra verse 24:

وَاحْفَظْهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Meaning:

And humble yourself towards them both with love and say: "O my Lord, have mercy on them both, as they both taught me when I was little."

Judging from the literature from the letter al-Isra verses 23-24, the attachment of the two verses is to talk about *Birru al-Wālidain* as a whole. The command to worship both parents, is mentioned explicitly right after the command to worship Allah, because a child gets blessings from Allah from the time he is in the womb through the intermediary of his parents, so it is not surprising that the position of *alla ta'budu illa iyyah* takes precedence right before worshipping both parents.²⁵

Based on the words of the Prophet, narrated by Abdullah bin Umar, that the relationship of obedience to Allah cannot be separated from the obligations of a child who must obey both parents, if a Muslim has the divine motto *anta maqshudi wa ridhoka mathlubi*, then obedience to parents is the main requirement:

عن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه وسلم رضا الله في رضا الوالد وسخط الله في سخط الوالد²⁶

Meaning:

From Abdullah bin Umar said: The Messenger of Allah said, the pleasure of Allah is in the pleasure of the parents, and the wrath of Allah is in the wrath of the parents.

Through the hadith above, the Prophet showed how important *husnul adab* is to both parents. However, to understand more deeply, it is necessary to look at historical facts regarding adab. The word adab comes from an absorption from Arabic which has been known for a long time, although the word always evolves with the times, the word has a long meaning, namely applying a habit, a norm of practical behavior, but the word adab itself already has a double meaning, *First*, adab is interpreted as commendable behavior. *Second* adab is not a theory that is only conveyed by word of mouth, its understanding must go through contemplation accompanied by empirical practice to perfect the actions of his life.²⁷

A demand for a child not to say the word "ah" to parents cannot be simply understood, as has been explained that the word is a minimum benchmark, it does not mean it has no connotative meaning behind it, the prohibition has many conditions. which can cause words that are equivalent to or even more painful than the word "ah", including:

- Do not listen to their words, whether it contains advice or not
- Obey any orders from parents, as long as it does not aim to disobey Allah
- Answering the calls of parents well
- Trying to find pleasure through actions, especially be careful in speaking which often slips easily

²⁵ Ali Abdul Halim Mahmud, *Akhlaq Mulia* terj. Matsuri (Jakarta: Gema Insani, 2004) mold. 1, page 185

²⁶ Have a sahih sanad, see: Zakiyuddin Abdul Adzim Al-Mundziri, *at-Tarhib wa at-Tarhib* (Kairo: Dar al-Fajr lil Turats, 1421) mold. 1, page 298

²⁷ Hasan Asri, *Etika Akademis dalam Islami* (Jakarta: Tiara Wacana, 2004) page 1

- e. Using gentle language with parents when having a dialogue
- f. Don't raise your voice in front of your parents
- g. Do not bring up the kindness that has been done to parents just to carry out parental orders. For example: "Father and Mother gave me thousands of money, then I will repay you with the same" or by saying "because I have given thousands of money to you, you must give me that much money too"
- h. Don't look at it with a cynical look
- i. Not surly
- j. Always ask for prayers from both of them.²⁸

Further demands, in order to create a perfect concept of God's command "*wa bi al-walidaini ihsanan*" then actions to both parents also need to be taken into account, based on God's command in the letter Luqman verse 15:

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ
مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning:

And if both force you to associate with Me something that you do not know about, then do not follow them, and associate them well in the world, and follow the path of those who return to Me, then to Me is your return, and I will inform you what have you been doing.

The command to always obey and assimilate parents as well as possible does not recognize the basis of their beliefs, even in situations of different beliefs, it is not surprising that Allah mentions *wa bi a-walidaini ihsanan* after mentioning *alla ta'budu illa iyyah*, which is added in the verse This illustrates when the condition of parents who are already in a weak condition, brings psychological tendencies that tend to decline, of course for children who care for those around them are required to be patient and feared to say and take actions that are felt to injure parents' hearts. On the other hand, actions that are not kind to parents can actually trigger the word "ah" or the like, and vice versa. Among these actions are:

- a. When parents come, a child should welcome him well, by standing up too
- b. Keeping actions in front of colleagues as an effort to maintain the honor of parents
- c. Not walking in front of parents, but beside or behind, maybe at some point we walk in front of both parents, and that is allowed.²⁹
- d. Permission when going out of the house, to fortify the occurrence of various thoughts.³⁰

From all the explanations that the author has described, it can be seen that there are a lot of out-of-bounds actions related to children's behavior towards parents, all of which have different factors, ranging from children's habits, relationships and many more, besides that, parents who have The more fragile has a nature that sometimes tends to be more fussy, so through the word of God in Surah al-Isra verse 23, Allah shows that filial piety to both parents is a child's obligation right after the obligation of a servant to worship Allah, For those who are still around people (whether when the parents are still in good health, or when the parents

²⁸ Nawawi> Muh}ammad, *Maraqil 'Ubu>diyah* (Surabaya: Mutiara Ilmu Surabaya) mold. 1, page 289-290

²⁹ In the book Majmu 'Az-Zawa'id by Abu Hasan Ali bin Abu Bakr, he wrote the story that Abu Ghassan Adh-Dhabby told "I went out and walked with my father when the weather was hot". Then Abu Hurairah met me and he asked, "Who is this person?" "My father," I replied. "Do not walk in front of your father, but walk behind or beside him. Don't let anyone get in the way between you and your father. Do not walk in the place of your father. And do not eat a fleshy bone (which part of the flesh has been taken), while your father sees it, because your father may want it." See: Fika Pijaki Nufus, *Konsep Pendidikan Birrul Walidain dalam QS. Luqman (31): 14 dan QS. AlIsra' (17): 23-24*, Jurnal Ilmiah DIDAKTIKA Agustus 2017. vol-18, No 1, 16-31, 19

³⁰ Nawawi> Muh}ammad, *Maraqil 'Ubu>diyah* (Surabaya: Mutiara Ilmu Surabaya) mold. 1, page 289-290

are weak) then a child is required to be patient, whether it be patient through speech, one of which is not saying hurtful words like the word "ah" or patient through actions and always be humble in front of parents by expressing a form of love and affection, also accompanied by prayers that have been taught by Allah in the letter al-Isra verse 24. The following is a table of the application of Roland Barthes' semiotics to Qs. al-Isra verse 23

Figure 2

	1. SIGNIFIER	2. SIGNIFIED
LINGUISTICS	<i>Uff</i> (ah)	Saying
	3. SIGN I	
	a. Signifier II	b. Signified II
	<i>Uff</i> (ah) is a rude and contemptuous speech	Speak to them glorious words
MYTHOLOGY	c. SIGN II	
	Prohibition of saying the word "ah" or yelling at both parents	

E. Conclusion

After discussing the object of the theme being studied, it can be concluded that the concept of *Birru al-Wālidain* in Surah al-Isra verse 23 which is applied to Roland Barthes' semiotic theory results in that the first stage of semiotics, namely the linguistic study of the word *uff*, produces a new denotative meaning construction, namely that the word This is not only interpreted as "ah" but can also be interpreted as a prohibition word that is thrown at both parents, while the second stage of semiotics or the study of mythology produces a connotation meaning that it is forbidden to say the word *uff* or yell at both parents. To complete the action of *Birru al-Wālidain*, in the next verse Allah includes a message by humbling himself in front of his parents and praying with prayer رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا

Thus, the author has presented this discussion with limitations. with that, this paper will find many shortcomings, therefore, the author hopes that there will be constructive criticism and suggestions for the creation of better writing, the author also hopes that further research on the concept of *Birru al-Wālidain* in the Qur'an in other verses such as in Luqman's letter, in this paper the author describes using the semiotic theory of Roland Barthes, the author hopes that there are academics who study using the same verse but with a different theory. For example, by using the semiotic theory of Charles S. Pierce, Michael Riffaterre, Julia Kristeva, etc. In addition, the concept of *Birru al-Wālidain* can also be studied using other theories such as hermeneutics, semantics, and other theories which of course are still related to the study of the Qur'an.

References

- Ad-Dimasyqi, Al-Imam Abu Fida Isma'il Ibnu Katsir. *Tafsir Ibnu Kasir*. Semarang: Sinar Baru Algesindo. (1999).
- Al-Maraghi, Ahmad Mustafa. *Tafsir al-Maraghi*. Mesir: Mustafa al-Halb wa Awladih.
- Al-Mundziri, Zakiyuddin Abdul Adzim. *at-Targhib wa at-Tarhib*. Kairo: Dar al-Fajr lil Turats. (1421).
- Ash-Shiddieqy, Teungku Muhammad Hasbi. *Tafsir al-Qur'anul Majid an-Nur*. Semarang: Pustaka Rizki Putr. (2000)
- Asri, Hasan. *Etika Akademis dalam Islami*. Jakarta: Tiara Wacan. (2004)
- Az-Zuhaili, Wahbah. *Tafsir al-Munir fi al-Aqidah wa asy-Syari'ah wa al-Manhaj*. Beirut: Dar al-Fikr.
- Barthes, Roland. *Mitologi*, terj. Nurhadi, A. Shihabul Millah. Yogyakarta: Kreasi Wacana. (2006)
- Barthes, Roland. *Petualangan Semiotologi*, terj. Stephanus Aswar Herwinarko. Yogyakarta: Pustaka Pelajar. (2007)
- Berger, Arthur Asa. *Tanda-tanda dalam Kebudayaan Kontemporer*, terj. M. Dwi Satrianto. Yogyakarta: Tiara Wacana. (2000)
- Departemen Agama RI. *Al-Qur'an dan Terjemahnya*. Bandung: J-ART. (2004)
- Hamka. *Tafsir al-Azhar*. Jakarta: Pustaka Panjimas. (1999)
- Hidayat, Komarudin. *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik*. Jakarta: Paramadina. (1996)
- Hikmah, Nur. *Analisis Unsur Tabsyir dan Tandzir dalam Dakwah Ustadz Adi Hidayat*. Aceh: Universitas Islam Negeri Ar-Raniry. (2019)
- Hoed, Benny H. *Strukturalisme de Saussure di Prancis dan Perkembangannya*. Terj. Kita, Irzanti Sutanto dan Ari Anggari Harapan. Jakarta: Wedatama Widya Sastra. (2003)
- Imron, Ali. *Semiotika Al-Qur'an: Metode dan Aplikasi terhadap Kisah Yusuf*. Yogyakarta: Teras. (2011)
- Jamhari, Amirulloh Syarbini, dan Soemantri. *Keajaiban Berbakti kepada Orang Tua: Kunci Utama Meraih Sukses di Dunia dan Akhirat*. Jakarta: Elex Media Komputindo. (2011)
- Kurniawan. *Semiotologi Roland Barthes*. Magelang: Indonesiatara. (2001)
- Mahmud, Ali Abdul Halim. *Akhlaq Mulia terj. Matsuri*. Jakarta: Gema Insani. (2004)
- Muhammad, Nawawi. *Maraqil 'Ubudiyah*. Surabaya: Mutiara Ilmu Surabaya.
- Noth, W. *The Handbook of Semiotics*. St Paul/Indianapolis: Indiana University Press. (1995)
- Nufus, Fika Pijaki. "Konsep Pendidikan Birru al-Walidain dalam Qs. Luqman (31): 14 dan Qs. Al-Isra' (17): 23-24." *Jurnal Ilmiah DIDAKTIKA* 18. (2017). 16-31.
- Shihab, M. Quraish. *Tafsir Al-Mishbah*. Jakarta: lentera hati. (2002)
- Sunardi, St. *Semiotika Negativa*. Yogyakarta: Buku Baik. (2004)
- Verhar. *Asas-asas Linguistik Umum*. Yogyakarta: Gajah Mada University Press. (2016)

(RE)-FASHIONING THE TECHNO-EROTIC WOMAN: Gender and Textuality in the Cybercultural

Diah Handayani

State Islamic Institute of Kediri
diahhandayani.kpi@iainkediri.ac.id

Abstract: This study is to examine the techno-journals and futuristic zines such as *Boing Boing* inscribe a kind of textual prologue for cyber-culture. They are valuable in themselves because they forge a much-needed connection between late print culture and the new cyberspatial network, formatting the matrix of this social space in ways that begin to define it. *Wired* magazine, for instance, participates in a cultural dialogue concerning issues of network privacy, governmental regulation, and censorship. *Wired* also sponsors *HotWired*, its online counterpart, where participants can exchange information, chat with live guests, and buy, sell, or trade computers and software products. *Boing Boing*, while differing from *Wired* in their hyperbolic presentation, share the techno-journal's fascination with "New Edge" culture, which includes, in addition to a hacker-like obsession with computers, technological phenomena such as raves, body alteration, smart drugs, and techno-spiritual movements. Because the communications revolution has brought about a phenomenological change in our perceptions of lived experience. These publications could be said to provide a type of public service by offering interfacing media that connect the user-friendly world of print with the phenomenon of cyberspatial networking. Yet, for all or their cutting-edge potential as links to the democratizing venues of cyberspace or as media for constructing alternative cybertextual practices, many of these techno-journals remain disturbingly vested in the politics of late capitalist culture. This includes heralding the new technologies in what amounts to an almost nostalgic longing for the ultimate "metanarrative"—pronouncing technological libertarianism, and combining social consciousness with rampant consumerism.

Key words: Re-fashioning, gender, textuality, cybercultural

Abstrak: Penelitian ini mengkaji jurnal-jurnal tekno dan zona futuristik seperti *Boing-Boing* yang menuliskan semacam prolog tekstual untuk budaya siber. Hal ini dipandang sangat penting karena mereka menjalin hubungan yang sangat dibutuhkan antara budaya cetak akhir dan jaringan cyberspatial baru, memformat matriks ruang sosial dengan cara yang mulai mendefinisikannya. Majalah *Wired*, misalnya, berpartisipasi dalam dialog budaya tentang masalah privasi jaringan, peraturan pemerintah, dan sensor. *Wired* juga mensponsori *HotWired*, mitra onlinenya, di mana para peserta dapat bertukar informasi, mengobrol peserta lain secara langsung, lalu membeli, menjual, atau memperdagangkan komputer dan produk perangkat lunak. *Boing-Boing*, meskipun berbeda dari *Wired* dalam presentasi hiperboliknya, berbagi ketertarikan jurnal teknologi dengan budaya "New Edge", yang mencakup, selain obsesi seperti peretas dengan komputer (*hacker*), fenomena teknologi seperti *rave*, perubahan tubuh, kecerdasan narkoba, dan gerakan tekno-spiritual. Karena revolusi komunikasi telah membawa perubahan fenomenologis dalam persepsi kita tentang pengalaman hidup. Publikasi-publikasi tersebut dapat dikatakan memberikan jenis layanan publik dengan menawarkan media interfacing yang menghubungkan dunia cetak yang user-friendly dengan fenomena jaringan cyberspatial. Namun, untuk semua atau potensi mutakhir mereka sebagai tautan ke tempat-tempat demokratisasi di dunia maya atau sebagai

media untuk membangun praktik-praktik cybertextual alternatif, banyak dari jurnal teknologi ini tetap mengganggu politik budaya kapitalis akhir. Ini termasuk menggembarkan teknologi baru yang hampir sama dengan kerinduan nostalgia akan "metanarratif" tertinggi—mengucapkan libertarianisme teknologi, dan menggabungkan kesadaran sosial dengan konsumerisme yang merajalela.

Kata kunci: *Re-fashioning, gender, tekstualitas, budaya siber*

A. Introduction

A feminist analysis seems required, at the very least, to call into question these cultural assumptions, if not to (re)name the politics. To begin it is necessary to situate gender, on the level of representation, within the matrix of computer networking systems, for as Mary Ann Doane attests, "when technology intersects with the body in the realm of representation, the question of sexual difference is inevitably involved."¹

Though early representations of cyberspace denied sexual difference by positioning the Net as a "gender-neutral zone", recent scholarship has focused on issues specific to gender difference(s) *within* various postmodern technologies. Allucquere Rossane Stone offers a feminist interpretation of gendered technologies by deconstructing the act of *penetrating the screen*, an act which she attributes to the heterosexual male user who empowers himself by incorporating the surfaces of surfaces of cyberspace *into* himself. Here, Stone, argues, "to become the cyborg, to put on the *female*".²

Claudia Springer similarly discusses the "feminization" of virtual technologies, which she distinguishes from the "masculinization" of industrial machines and technologies.³ Specifically, Springer relates the invisible networking of cyberspatial systems to "conventional ways of thinking about female anatomy and feminine subjectivity". Springer sees the feminization of virtual technologies as central to understanding issues of identity and embodiment within cyber-space itself.

In large part this is due to the fact that most cybernauts are white males between the ages of 15 and 45. Not surprisingly, then, the rhetoric of these print texts tends to reflect white, heterosexual male perspectives, desire(s) and idealizations. Further, at the cyberspatial sites where many of these techno-journals are inscribed textually and graphically, the narratives tend to be gendered in a binary fashion, yet often lack markers for racial, ethnic, and class difference. Difference in other words, is both exaggerated for heightened visibility and erased for (potentially) exploitative purposes. And because these publications rely strategically upon various modes of effect, defending against criticism through the displacement of their (real) subject(s).

On another level, however, it seems possible to locate more specious resonance in this discursive strategy. By drawing attention to what is still, perhaps, a widespread convention of using the term "man" to represent humanity in general, Goffman focuses the reader on the importance of semantics in relation to gender, only then to contradict his gesture by using the term in a way that negates the logic of his statement. While it might be tempting to classify this move as an ironic one (in the classical sense that the writer can't be taken seriously or doesn't mean what he says, especially given Goffman), the act itself appears more problematic. In this instance, the writer disarms potential critics by assuming a posture of liberal tolerance, only then to "compromise" himself by revealing his complicity in a discourse he appears to oppose. Given

¹ Mary Ann Doane. "Technophilia: Technology, representation, and the feminine". In M. Jacobus, E.F. Keller, Sc S. Shuttleworth (Eds.), *Body/Politics: Women and the discourses of science* (pp. 163-176). (New York: Routledge. 1990).

² Allucquere Rossane Stone. *The war between desire and technology at the close of the mechanical age*. (Cambridge, MA: MIT Press, 1995).

³ Claudia Springer. "Muscular Circuitry: The invincible armored cyborg in cinema". *Genders*, 1993. 92, 569-584

the embedded nature of power relations within discourse, this act appears disingenuous and, therefore, serves to reinforce patriarchal values, rather than undermine them.

Postmodern theorists, from Fredric Jameson to Linda Hutcheon, have focused on irony as a particular rhetorical strategy which carries with it disturbing implications, depending upon the expression used and the understanding necessary to interpret it.⁴ Linda Hutcheon writes,

Unlike metaphor or allegory, which demand similar supplementing of meaning, irony has a evaluative edge and manage to provoke emotional responses in those who "get" it and those who don't, as well as in its targets and in what some people call its "victims." ...The "scene" of irony involves relations of power based in relations of communication.⁵

Given such a description, it seems necessary to question the evasive nature of such ironic rhetoric within the context of patriarchal techno-journals, for, in Goffman's instance, magazine is the same publication that prints its subscription cards over images of topless, fetichized women. Might one political outcome be that within certain contexts such rhetorical structures actually work to unsettle any grounds from which they might be criticized? If it is true, what privileges are granted this "ironic" stance? What "liberties" routinely left unchecked?

Another stylistic feature that warrants investigation is the liberatory rhetoric of the techno-journals. Couched within various masculine tropes ranging from the democratic imperative of the "founding fathers" to the *jouissance* of cyberhacking cowboys, this rhetoric has developed alongside an identity of cyberspace itself. "Technopaganism", the latest trop among such trends, raises questions about our very conception(s) of cyberspace. Described by Erik Davis in *Wired* as an "anarchic, earthy, celebratory spiritual movement that attempts to reboot the magic, myths, and gods of Europe's pre-Christian people", the new technopagans differ from their older counterparts in their claim to achieve divinity through the algorithms of computer interfacing design.⁶

Part New-Age hype, part science-fiction fantasy, these multi-media gurus promise users everything from divine inspiration to physical disembodiment and gender equality—all through the "magic" of cyberspatial networking. And while it is true that most of the 100,000 to 300,000 participants practice their "religion" self-consciously, any levity regarding the matter is usually intermixed with an attitude of utter seriousness. In a subsidiary article in the same issue of *Wired* claims that this divinity can be symbolized by *female* personae. "Here", she writes, "there are bariniacs and artists and powermongers, in addition to the more traditional archetypes of sexpot and baby-maker and provider of harvests". And she continues, "in goddess-based spiritual practice, women can express their latent sense of potency without feeling they have to be crypto-male".

Technopagans are defined as "white folks drawn from bohemian and middle-class enclaves," folks who happen to "work and play in technical fields, as sysops 9systems operators0, computer programmers, and network engineers".

Though *HotWired* prides itself on its financial and editorial independence from *Wired* magazine, it is partially owned by Wired Ventures LLC, the parent company of *Wired* magazine;⁷ and despite claims that the two entities are separate, *HotWired* publishes an index to the articles in *Wired* and admits to being the magazine's home on the Internet. Similarly, there is little evidence to suggest that *hot Wired* is the "model of cross-cultural discourse" it announces itself to be, though it would be interesting to look for alternatives in electronic journals that do not have print counterparts and which are not supported by corporate funds. For instance, some academic institutions back electronic forums that are designed to encourage critical discussion, and they

⁴ Fredric Jameson. *The political unconscious: Narrative as socially symbolic act*. (New York : Cornell University Press, 1981.)

⁵ Linda Hutcheon. *Irony's edge*. (New York : Routledge, 1994).

⁶ Erik Davis. "Technopagans: May the astral plane be reborn in cyberspace. *Wired*". (1995): 126-133.

⁷ HotWired's. *Welcome Page*. (1995) <http://www.hotwired.com/>

often publish a wide variety of materials from a diverse group of writers, *C-Theory* is one such example.

Yet one cannot underestimate the power of corporate control on the Internet.⁸ Oftentimes, the rhetoric of the new communication technologies only serves to mystify and obscure the relations of production and labor which structure its very material enterprise. The euphoric praise nearly always associated with virtual systems can act as a kind of smokescreen, in which an emphasis on the end obscures any clear understanding of the means used to get here. This disparity between rhetoric and reality has the most devastating consequences for women, we are usually structured at the bases of operations, so that one has to ask not only to what extent women are disempowered socially through their representation in sexist media, but to what extent they are disenfranchised from a communications market that is tied to the fastest growing technologies in the world.

B. Virtually Feminine

Savvy to marketing demands, nearly all of the techno-journals feature some female staff writers, so it appears on the surface of the text that women's voices comprise a part of the discourse that is shaping the new technologies. Similarly, the occasional article that features a woman involved with the industry is usually written by a female staff person. Yet, many of these staff writers share a remarkably homogeneous voice, and it became clear after reading across several issues that it is particular kind female voice that is missing—one that would radically question or challenge the tacit assumptions governing the rhetoric of the techno-journals. In a strategic way, much like the use of ironic rhetoric without criticizing the new women who are working in the industry. Interestingly, recent studies have shown that women's conversations on mixed-gender networks often assume a *homogeneity that does not reflect the reality of the network of users*. Researchers attribute this phenomenon to the general lack of consideration or interest given women's topics and concerns.⁹ Might the same be true of the minority of women who are working within the male-dominant field of communication technologies? How much force is exerted upon the female voice in the context of the cyberspatial industry?

As an example of the unsettling rhetoric that typifies this particular circumstance, consider the lengthy article that Paulina Borsook wrote on Esther Dyson in *Wired* magazine.¹⁰ Though Dyson is one of the most powerful software consultants in the Silicon Valley, she is presented as a "Hollywood agent"—a personality. Thought out the article, Dyson is referred to by first name, Esther, a stylistic technique one would be surprised to see in an article covering a top male executive or corporate head. Similarly, bracketed off in its own lavender box, Borsook has created a section entitled "Street Myths About Esther," which includes—in addition to the categories of "Almost married Bill Ziff."

The collapse of the "social" with the "professional" marks a distinct techno-journalistic style, which nearly always demarcates the feminine subject. While in other contexts this merging of the public with the private might be read as a creative feminist transgression, in this particular context it constructs a representation of woman through difference or "otherness." As a result, it is not enough for readers to know that this partner of Mayfield, Software, Inc. is "the most important woman in computing", they must also be familiar with her sexual preference and recognize the names of the powerful men with whom she is involved.

In another article in *Wired* magazine, Jan Davidson, the owner of a \$40 million educational software empire, is introduced with the title, "She just wanted to be a *good teacher*";¹¹ and Sueann

⁸ D. Mutch. "Business is Booming on the Net, and Business has Control". *Cristian Science Monitor*, 1995, p.8

⁹ C. Kramara and H.J. Taylor. "Women and men on electronic networks: A conversation or a monologue?" In H.J. Taylor, C. Kramarac, & M. Ebben (Eds.), *Women, Informaton Technology, and Scholarship* (pp.52-61). (Urbana: University of Illinois Centre for Advanced Study, 1993)

¹⁰ Paulina Borsook. *Wired: the Gogges in every wpman's machine.* (1993): 94-97, 124-126.

¹¹ C. Guglielmo. "Clas s leader". *Wired*, 1994. pp. 44, 46

Ambron, one of the world's experts in multimedia and interactive communication, is announced by the title, "The *Mother* of multimedia", while posing in a kitchen apron, mixing bowl in hand.¹² Such fundamentally sexist representation was the subject of feminist criticism during the 1970's but that it should garner critical attention today, nearly three decades later, suggests that network culture is not the liberal institution it promotes itself as being. Why are the new women in the industry presented in ways that are traditional and non-threatening? Why are the articles about women written mostly by female staff writers? Why are there no voices which admonish readers that these women are, in fact exceptional, and not representative of women's status in the larger culture? Finally, what requirements must a female journalist meet in order to join the ranks of *Wired*'s staff writers? What kinds of pressure are exerted on her voice?

One can easily imagine the difficulty as asserting a feminist voice of change within a cyberspatial industry noted for its libarotory and sensationalist rhetoric. Add to that its exploitation of high-profile women, featured predominantly as representatives of cyberspatial identities, and it seems unlikely that anyone is going to challenge the industry's representation of women, at least from within that industry. For example, it can be easier to find photographs of techno-cultural novelist and art critic Kathy Acker than to read about her ideas. The "visual format", a postmodern staple, seems to have set a kind of precedent in techno-futuristic publications, for silent images of women abound in place of their voices and ideas. This is readily discernible from flipping through pages of the journals randomly, both in terms of article inlays and advertisements. Seductive young women appear the excitement of the exotic "other" with the "out there" reality of VR equipment and fashion; and women's sexualized and objectified bodies merge graphically with the new technologies. Within this context it is not surprising to find that the voices allowed into the ranks are not necessarily those who oppose the conditions granting privilege and agency to the techno-journals.

Additionally, the sexism of the relations between women's bodies and the production of the new technologies is often belied by the slick presentation of aestheticized images. Though I oppose net censorship, I don't think it is unfair to suggest that this type of print exploitation leaves women vulnerable to the propagation of "virtual sex" and other sex-peddling services offered on the Internet. While it is easy to see what is objectionable about a "Virtual Sex Arcade", where you can negotiate "modifications" in the "Girl of Your Dreams", some of the arguments put forth for "virtual sex" may help to decrease violence against women, since computer-generated "whips, clamps, brooms, toasters, etc." won't leave marks. Despite the rhetoric that claims such games are "harmless," they reify a cultural way of looking at women, which is destructive and demeaning.

Consider a second virtual myth; sexism against women may be reduced through CD-ROM and virtual reality programs because men can now-log in as the female gender and "take" the woman's point of view. This speculation sounds encouraging, but it essentially ignores the fact that identities of sexuality are constructed socially in ways that cultures powerfully inscribe onto bodies. Women are socialized in a manner that can't be replicated by assuming a "different point of view". Nor can the sexual hierarchy be overturned so simplistically, for Western culture continues to privilege the male within the confines of the phallogocentric tradition.

Patriarchal representations of femininity, whether through Internet communications or CD-ROM games, are notoriously sexist; and yet these text and graphic-based images are occupying the virtual space(s) where women could be defining their own relationship(s) to the new information technologies. Such lack of representation carries with it significant consequences, not the least of which knowledge or the communication of information operates as the new "capital." The exclusion of women from the technologies which produce and regulate this knowledge disempowers them in fundamental ways, especially given that virtual technologies are controlled and managed on several powerful fronts: the government (especially defense contracting), corporate America, and the media and communication channels.

¹² R. Garner. "The mother of multimedia". *Wired*, 1994. pp. 5z , 54-56 .

No wonder, then, that the rhetoric of the "techno-journals" and zines sounds absurd and conservative to feminist readers—harking back to the days of the "founding fathers" and the democratic ideals of such men as Thomas Jefferson (Barlow, 1994), for the reality of this "new egalitarian society" is decidedly less utopian for women. As an example, the Silicon Valley, one of the earliest centers of the new communications industry, continues to exploit thousands of Asian and Latina women and other immigrants in entry-level manufacturing jobs, where they endure sexual harassment, poor working conditions, and threats of deportation.¹³ Many of these women are exposed to toxic chemicals because there is so little adequate testing of these materials, and yet few are in any position to challenge corporate power. Recently, in an effort to put to rest rumors relating ethylene glycol to miscarriages in young female employees, IBM initiated a private study to examine the ill-effects of the chemical on its workers.¹⁴ Contrary to the company's expectations, the chemical was found to be linked with serious health problems, including a higher-than-normal risk of miscarriage in young women. IBM agreed to delete the chemical from its operating processes before the end of 1994, but not before it had brought unwanted grief to the women whose bodies and children bought the price of the new technologies.

Thus, even while acknowledging the admirable accomplishments of female corporate managers, software developers, media artists, and scholars, it is important to recognize that women in the larger culture are still marginalized at the periphery of the communication industry, usually at its base in the lowest paying jobs. The social biases established early in education, which separate women from the disciplines of math and science, represent deeply embedded cultural prejudices against women in the technical sciences. Consequently, fewer women are qualified in the areas of research that are shaping the communications industry, and those who are often held back in positions of less pay and authority.¹⁵

It is no surprise, then, that on representational level many of these same injustices are present. Yet to begin to resist at the textual level is not to bypass the revolution, for our rhetoric have the power to shape the very potential of the new technologies. And here the politics *are* clear-cut: any general advancement for women within this "techno-culture" will have to begin by transforming the sexist images and the rhetoric that attends them. In place of these texts, women need to introduce their own voices, reappropriating the very "language which have" been used against them. This is, of course, easier said than done, for it means making inroads in a discipline and industry traditionally foreclosed to women. It means doing battle against powerful ideological prejudices, and, most difficult of all, reshaping one's own conception of the female.

C. (Re)-Fashioning the Cybercultural

In the face of these challenges, I would like to propose a textual strategy by which women may appropriate a cultural space and begin to define their own relationship (s) to the new information technologies. Though I have cited the cybermatrix, including its print representatives, as the locus of conservative gender politics, I also believe it has the potential to constitute a subversive, feminist space, literally a site where women can "re-member" their own gendered self—identities. Cyberspace offers the potential for virtual communities, or "consensual loci," where women can join voices/texts to articulate (and active) issues pertinent to them. In an effort to reconstitute a feminist "subject" in the context of postmodern decenteredness, this task becomes an effort both to inscribe textual space and follow through with active (political) choice. In this instance, cyberspace becomes a narrative space, a potential authoring site in an economy where textual circulation can recover political agency. In referring to feminist science-fiction writers Joanna Russ and Pamela Zoline, Scott Bukatman describes this rhetorical act as "turn(ing)

¹³ Karen J. Hossfield. *Small, foreign, and female*. (Berkeley: University of California Press. 1994)

¹⁴ Ibid.

¹⁵ Anne Balsamo. "Feminism for the incurably informed." (Duke University Press, 1993): 125-156.

text into tactic—a *technology*—that ...challenges the masculinist formations of science fiction and culture."¹⁶

Not surprisingly, the notion of cyberspace as a radical domain for women necessarily raises several issues for concern. As Anne Balsamo and other feminists have argued, female bodies are inscribed culturally into specific paradigms that determine the nature of identity and subjectivity.¹⁷ For women in Western cultures, this has been a paradigm fraught with difficulties, for the physical body has been the site of fervent battles regarding female sexuality, reproduction, and identity, so much so that it becomes impossible to separate feminine subjectivity from a particular system of embedded power relations. Because of these patriarchal tensions, it is necessary to situate female subjectivity within a gendered and politicized context in the cybercultural matrix. Put differently, women stand to gain little as a quasi-disembodied subject within a network environment *without reference to the material conditions of their subjectivity*.

Yet, as will be demonstrated in this chapter, projecting a gendered self into cyberspace can be a very painful experience for women. Issues involving gender politics and representations cut to the core, and many women are simply tired of buttressing the same fronts time and time again. In short, there do not seem to be easy answers to these difficult social issues. Nonetheless, I would like to suggest a strategy for constructing an electronic space that might be more negotiable than the cyberspace we know at present. Drawing on Donna Haraway's mythos of the cyborg, I imagine an electronic space that is about "transgressed boundaries, potent fusions, and dangerous possibilities," called for in order to resist dominant (rational) power structures embedded within patriarchal culture. In this instance the fusion of machine and organism becomes a progressive, and transgressive, hybrid—an artificial site for ongoing political activity, which necessarily involves deconstructing "incompatible" frames of reference.¹⁸

In other words, situated between a gendered, material body and an ethereal, cyberspatial identity, between patriarchal culture and feminist community; between "inside" and "outside", the female participant must embrace ambiguity and conflict in order to appropriate a cultural space for feminist discourse. Because this space is electronic, such a tactic necessarily involves issues of subjectivity and embodiment. Stone acknowledges the relationship of physical bodies to the epistemic structures by which they become encoded in culture, and she is particularly careful to ascribed gender, discourse, and meaning to *the physical body itself*, as an embedded cultural phenomenon. She identifies this concept as "a body unit grounded in a self" and suggests that telling any personal narrative seems to depend upon this material identity.¹⁹

If we think of a cyberspatial identity as mediated through this physical "self", the *discursive feminine body* can be read/narrated in such a way as to preserve a sense of presence, politics, and history in a medium increasingly characterized by shifting fields of meaning. In this sense, an electronic community of women becomes a symbolic space, an engaged social space, that defines itself through a particular textualized culture. Overriding geographical limitations, women can gather together in ways that challenge the constraints of time and space, allowing them to explore the potent relations among agency, authority, and discursive community.²⁰

Despite recent feminist regarding the totalizing effect communities can have when they attempt to reach "wholeness", the idea of a textualized, feminist cyberspace may posit an alternative concept of "community".²¹ Referring back to Haraway's politics of the cyborg, it is possible to embrace the idea of community without assuming the totalizing structures that

¹⁶ Scott Bukatman, *et.al. Terminal identity: The virtual subject in postmodern science fiction*. (Durham, NC : Duke University Press, 1993)

¹⁷ Ibid.

¹⁸ Donna J. Haraway. *Simians, cyborgs, and women: The reinvention of nature*. (New York: Routledge, 1991).

¹⁹ Allucquere Rossane Stone. *The war between desire and technology at the close of the mechanical age*. (Cambridge, MA: MIT Press, 1995).

²⁰ Ibid.

²¹ Iris Mariion Young. The ideal of community and the politics of difference. In L.J. Nicholson (Ed.), *Feminism/Postmodernism*. (New York: Routledge, 1990).

delineate patriarchal hierarchies. In this first instance, Haraway points to the politics necessity of seeing from "both sides" (machine and animal), "because each (side) reveals both dominations and possibilities unimaginable from the other viewpoint".²² She then goes on to differentiate between "communal unity", and "affinity" and "coalition" as organizing communal factors. Haraway powerfully identifies to corpus of the cyborg as a self-conscious coalition—a political kinship forged from radical feminist initiative and action—and necessarily involving difference and contradiction. For Haraway, building effective unity does not eradicate the revolutionary subject, for the permeability of boundaries in both the body and the body politic assures transgressive leakages as well as radical fusions. New couplings must, of necessity, bring about new coalitions.

The question then becomes how to ally the new technologies with progressive political environments. And here Haraway points to the empowerment of feminist textuality, of having access to the signifying practices that "mark the world".²³ Haraway writes, "Feminist cyborg stories have the task of recording communication and intelligence to subvert command and control". What is particularly interesting about Haraway's conception is that such political empowerment is *constituted from textuality*—in other words from women's collected voices, stories, and myths. And it is here that I believe a community emerges within the cyberspacial matrix: women join the circuitry of the electronic network, responding to one another's dialogue through digitized conversation.

Steven Jones likewise, defines the nature of electronic exchange as involving aspects of community, if only because of the *ritual sharing of information*.²⁴ His observation is interesting, for it underscores the role that technology plays in establishing new relations among users. Judy Smith and Ellen Balka similarity report that using "talk terminology" may affect the way we conceptualize words on the network.²⁵ Using the term "chatting" to describe the mode of writing that takes place on the electronic network, Smith and Balka speculate of this type of informally (where writer doesn't reread or rewrite her message to correct spelling or grammar errors) may invite more people of differing educational levels and interests to enter into electronic discussions. Research like this demonstrates the powerful sociological impact that electronic communications can bring to bear on human behavior and social relations.

At the same time, the internet is powerfully conservative venue, mirroring gender-based ideologies that circulate in the larger culture. Challenging women to identity the issues of their gendered realities mean confronting behavior that has developed in response to patriarchal pressures. This situation creates a double bind for women that potentially marks cyberspace as a difficult, even uncomfortable, social space. The online service constitutes a virtual community comprised of artists, writers, and filmmakers. Stacy Horn has attracted a diverse clientele, including 40 percent female membership. She contributes this high percentage of women to her aggressive recruiting practices and confrontational politics. Yet, even Horn was surprised to find that once the women were online, they seldom interacted, engaging in the kind of electronic behavior known as "lurking" (listening in to conversations, but not speaking). Horn addressed the issue by initiating a discussion of the possible reasons for this behavior, and she found, as Stone had earlier speculated, that the women were *projecting embodied identities into cyberspace*. In other words, as the female users wrote themselves into this virtual community, they did so in an imagined social space very much defined by their experiences in a patriarchal culture. As a result, their discourse patterns were "gendered", meaning, in this case, that the female users were less participatory than their male counterparts, and other silent.

²² Haraway. *Simians, cyborgs, and women*, 1991.

²³ Ibid.

²⁴ Allucquere Rossane Stone. *The war between desire and technology at the close of the mechanical age*. (Cambridge, MA: MIT Press, 1995).

²⁵ Smith, Judy and Ellen Balka. "Chatting on a feminist network." In C. Kramarae (ed.), *Technology and Women's Voices*, 82-97. (New York: Routledge and Kegan Paul. 1988).

This is not surprising given the studies which demonstrate that women participate more readily on all-women networks.²⁶ Eventually, Horn did succeed in recruiting as many female forum leaders as male, suggesting, perhaps, that confrontational politics may be one way to afford real political change within virtual communities. Had Horn remained uninterested in the demographics of her online service, it seems certain that business would have prevailed as usual.

Similarly, there are women who are shaping communication technologies to meet their own political ends. One of the most successful projects, which specifically toward women and lower-income people.²⁷ All of the state's women programs are online, and the agency offers thirteen displaced home-maker programs, including one which teaches women with small businesses how to do cash flow accounts electronically. With state and federal support, the agency is also able to provide loans to women to start their own businesses and enter into a profitable market economy, design to present alternative views on women's relationships to history and technology, this interfacing design melds feminist issues with high-tech capabilities.

Given the need for continued development of feminist communities amidst dwindling state and federal resources, cyborg politics demand that we reimagine social and political possibilities for communicating through electronic media—that we *utilize* and *mobilize* the powerful venue that cyberspace offers. This means existing structures, such as the cyberspatial print industry represented by Wired, and being being, its electronics counterparts; and educational, governmental, and corporate institutions. It also means continuing to cultivate the margins of electronic culture, where greater experimentation is taking place, for in this post-industrial present we are left with radical information technologies, possibilities for new social matrices, and issues of textuality and gender to explore further. Though we stand little to gain by idealizing these new technologies, we can embrace their difference with the hope that they might introduce new ways to textualize both our (social) space and our bodies, allowing us to reimagine a feminist politics of the future.

References

- Ariaseli, Dita. "Kajian Feminisme Dalam Novel Cinta 2 Kodi Karya Asma Nadia." *Kredo: Jurnal Ilmiah Bahasa dan Sastra* 4 (2021): 532-554.
- Balsamo, Anne. "Feminism for the incurably informed." Duke University Press (1994): 125-156.
- Borsook, P. Wired: the Goddess in every woman's machine." (1993): 94-97, 124-126.
- Davis, E. "Technopagans: May the astral plane be reborn in cyberspace. Wired". (1995): 126-133.
- Doane, M. A. "Technophilia: Technology, representation, and the feminine". In M. Jacobus, E.F. Keller, Sc S. Shuttleworth (Eds.), *Body/Politics: Women and the discourses of science* (pp. 163-176). New York: Routledge. (1990).
- Ebben & Kramarae, C. *Women and Information Technologies Creating a Cyberspace of our Own*. Urbana: University of Illinois Center for Advanced Study, 1993.
- Jameson, F. *The political unconscious: Narrative as socially symbolic act*. New York : Cornell University Press, 1981.
- Garner, R. "The mother of multimedia". *Wired*, (1994): pp. 54, 54-56.
- Goffman, K. *Evolutionary mutations*. New York: HarperCollins, 1992.
- Guglielmo, C. "Class leader". *Wired*, (1994): pp. 44, 46

²⁶ Ebben & Kramarae, C. *Women and Information Technologies Creating a Cyberspace of our Own*. (Urbana: University of Illinois Center for Advanced Study, 1993).

²⁷ Judy Smith. *Linking Women: Computer Networks as a Feminist Resource*. Presentation to women, Information Technology, and Scholarship Colloquium. Center for Advanced Study: University of Illinois, 1992.

- Haraway, D.J. *Simians, cyborgs, and women: The reinvention of nature*. New York: Routledge, 1991.
- Hossfield, K. *Small, foreign, and female*. Berkeley: University of California Press. 1994.
- HotWired's. *Welcome Page*. (1995) <http://www.hotwired.com/>
- Hutchcon, L. *Irony's edge*. New York : Routledge, 1994.
- Jones, S.G. *Understanding community in the information age*. In S.G. Jones (ed), *Cybersociety: Computer-mediated communication and community*. Tahousand Oaks. CA: Sage, 1995.
- Kramara, C. and Taylor, H.J. "Women and men on electronic networks: A conversation or a monologue?" In H.J. Taylor, C . Kramarac , & M . Ebben (Eds.), *Women, Informaton Technology, and Scholarship* (pp.52-61). Urbana: University of Illinois Centre for Advanced Study, 1993.
- Mutch, D. "Business is Booming on the Net, and Business has Control". *Cristian Science Monitor*, (1995), p.8
- Smith, Judy and Ellen Balka. "Chatting on a feminist network." In C. Kramarae (ed.), *Technology and Women's Voices*, 82-97. New York: Routledge and Kegan Paul. 1988.
- Smith, J. *Linking Women: Computer Networks as a Feminist Resource*. Presentation to women, Information Technology, and Scholarship Colloquium. Center for Advanced Study: University of Illinois, 1992.
- Springer, C. "Musular Circuitry: The invincible armored cyborg in cinema". *Genders*, (1993). 92, 569-584
- Stone, A.R. *The war between desire and technology at the close of the mechanical age*. Cambridge, MA: MIT Press, 1995.
- Young, I.M. The ideal of community and the politics of difference. In L.J. Nicholson (Ed.), *Feminism/Postmodernism*. New York: Routledge, 1990.

Acknowledgement

We would like to thank the DIPA Sekolah Tinggi Agama Islam Negeri (STAIN) Kediri in 2016 that given us the opportunity to conduct this research through the Competitive Research Grant (Cluster Interdisciplinary basic research) on the Title: *Relasi Gender dalam Cyberspace*. Furthermore, Dr. Wahidul Anam, as a head of research and community service center STAIN Kediri who has encouraged us to conduct this research, Center for Research and Community Center STAIN Kediri, *Wired and HotWire* community, and the students who have helped us providing data and relevant **information**.

Disclosure Statement

No potential conflict in interest was reported by the authors.

Funding

This work was supported by DIPA STAIN Kediri through the competitive research grant in 2016.

Competing Interest

The authors declare no competing interest.

Additional Information

Diah Handayani is Research Associate from Departement of Ushuluddin and Dakwah Institut Agama Islam Negeri Kediri, Indonesia. She has researched gender and media as a framework for analyzing gender equality distribution practices for the media and communication over time. Her areas of expertise include gender and media, media and politics, and communication studies.

DA'WA IN SHIHAB & SHIHAB YOUTUBE CONTENT: Semiotic Analysis of "Islam Wasathiyyah, Islam yang di Tengah" Episode

Fauziyah Ikrimah¹, M. Alief Rindianto², Fikry Zahria Emeraldien², Muhammad Wahyu Pratama⁴

¹²³⁴Sunan Ampel State Islamic University, Surabaya

¹fauziyahikrimah@gmail.com, ²alief3244@gmail.com, ³fikry.zahria.emeraldien@uinsby.ac.id,

⁴m.wahyu1600@gmail.com

Abstract: The development of information and communication technology plays an important role in meeting the needs of people from various sectors of life, one of which is da'wah. Da'wah activities which are usually carried out face to face, can now be done anywhere and anytime without being constrained by time and place. Youtube is one of the platforms that is often used as a medium of da'wah because Youtube makes it easy to access and spread da'wah messages, especially when conflicts arise in the name of certain groups. To minimize the occurrence of conflicts, the application of religious moderation is important and is expected to be a 'reducer' for the religious ways of extremist communities. To deal with this, we need some kind of da'wah content that invites people to tolerate and understand the diversity, one of which is Shihab & Shihab's Youtube content "Islam Wasathiyyah Islam, Islam Yang di Tengah." We analysed this video using semiotic. The results of this study indicate that there are three important keys in implementing Islam Wasathiyyah according to Quraish Shihab (signifier), namely: someone must have knowledge, someone must have balanced and controlled emotions, and must continuous vigilance and sustainable.

Keywords: Media, Da'wah, Tolerance, Religious Moderation

Abstrak: Perkembangan teknologi informasi dan komunikasi berperan penting dalam memenuhi kebutuhan masyarakat dari berbagai sektor kehidupan, salah satunya adalah dakwah. Kegiatan dakwah yang biasanya dilakukan secara tatap muka, kini dapat dilakukan dimana saja dan kapan saja tanpa terkendala oleh waktu dan tempat. Youtube merupakan salah satu platform yang sering dijadikan sebagai media dakwah karena Youtube memberikan kemudahan dalam mengakses dan menyebarkan pesan dakwah, terutama ketika muncul konflik yang mengatasnamakan kelompok tertentu. Untuk meminimalisir terjadinya konflik, penerapan moderasi beragama menjadi penting dan diharapkan dapat menjadi 'pereduksi' cara beragama komunitas ekstremis. Untuk menghadapi hal tersebut, diperlukan beberapa konten dakwah yang mengajak masyarakat untuk bertoleransi dan memahami keberagaman, salah satunya konten Youtube Shihab & Shihab "Islam Wasathiyyah Islam, Islam Yang di Tengah". Kami menganalisis video ini menggunakan semiotika. Hasil penelitian ini menunjukkan bahwa ada tiga kunci penting dalam menerapkan Islam Wasathiyyah menurut Quraish Shihab (penanda), yaitu: seseorang harus memiliki ilmu, seseorang harus memiliki emosi yang seimbang dan terkendali, serta harus kewaspadaan yang terus menerus dan berkelanjutan.

Kata kunci: Media, Dakwah, Toleransi, Moderasi Beragama

A. Introduction

Indonesia is a country with a majority Muslim population. In Islamic teachings, the Qur'an and Hadith are sources of reference in religion. However, in reality, the religion of Islam itself is very diverse. There are various kinds of Islamic religious characteristics and practices with their respective traditions and beliefs. The differences that exist in Islam, according to are a blessing.¹ With such differences, it does not mean that fellow Muslims blame each other or even do not respect each other. With these differences, fellow Muslims should be able to find solutions, not wanting to win alone, and also open the discussion as wide as possible.² This is one of the perspectives in the concept of religious moderation.

Religious moderation is currently becoming a discussion in Indonesia. Religious moderation needs to be understood contextually and not textually. This means that the understanding of religious moderation in Indonesia is not Indonesia that is moderated, but a way of understanding in religion that should be moderated because Indonesia is a country that has many cultures, cultures, and customs.³

Therefore, to minimize the occurrence of debates and religious conflicts, we can conduct a peaceful dialogue through moderate inclusive da'wah to create a Muslim society that is peaceful, tolerant, and respectful of each other.⁴ The existence of religious moderation is one of the efforts to maintain tolerance and at the same time not bring up extreme religious ways that go beyond the corridor.

Menteri Agama Republik Indonesia in Kabinet Indonesia Bersatu II and Kabinet Kerja, Lukman Hakim Saefudin, said that religious moderation is not an ideology, but a perspective related to the process of understanding and practicing religious teachings carried out moderately. Moderate means not being excessive or extreme. Therefore, what is being moderated is the way of religion, not religion itself.

Moderation is an attitude that is not extreme, either extreme to the right or extreme to the left in religion as well as politics and society. This moderation attitude is very relevant to be studied and implemented in current conditions. Moreover, with the diversity possessed by the Indonesian people in the midst of the emergence of extremism and religious liberation, making this kind of moderation attitude of course must be done to maintain the defense and security of the State.

Moreover, with advances in communication and information technology, it is easier to spread the understanding of religious moderation. With this convenience, now a *da'i* is no longer difficult to preach about religious moderation. Existing social media such as Instagram, Twitter, YouTube, and many others can be used as propaganda media. It also makes da'wah easier because the content uploaded on social media is more accessible to many people and people can access it anywhere and anytime.

It is undeniable that social networks in various forms provide freedom for preachers to express themselves. Some *mubalighs* (people who convey the teachings of Islam) and scholars use YouTube as a medium of communication in spreading da'wah. This is because of technological advances and the revolution in the 4.0 era so that da'wah can be freely accessed by many people. Information can be absorbed by many people. Da'wah messages distributed through social media are received very quickly and have spread to the object of da'wah (*mad'u*). Even these messages are digitally documented.

¹ Hilmi Ridho, "Membangun Toleransi Beragama Berlandaskan Konsep Moderasi Dalam Al-Qur'an Dan Pancasila," *An-natiq Jurnal Kajian Islam Interdisipliner* 1, no. 1 (2020): 75.

² Ibid.

³ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100.

⁴ Moh Khoirul Fatih, "Pesan Dakwah Moderasi Beragama dalam Program Muslim Travelers Net TV Tahun 2020 (Analisis Tayangan Komunitas Muslimah Di Irlandia)," *Alamtara: Jurnal Komunikasi dan Penyiaran Islam* 4, no. 2 (2020): 114–130, <http://ejournal.iai-tabah.ac.id/index.php/alamtaraok/article/view/588/417>.

This is where the preachers must be selective in speaking, lest mistakes in speech result in actions that violate the law and are contrary to the ethics of da'wah communication. The convenience of calling and receiving messages can also lead to users becoming addicted. Many people have been trapped by the convenience of social media, they completely trust social media content and tend to justify themselves subjectively.

For example, when we love certain *mubaligh*, everything that the preacher says will be accepted as one truth and will reject the other. As Neil Postman said, the presence of social media stimulates the emergence of technopoly behavior, meaning that people's behavior tends towards social networking, so that social networks dominate every aspect of their lives.

In realizing his da'wah to the community, many technological devices in social networks are a mean of communication for da'wah. One of the social media that digital users are interested in is "YouTube". Along with the development of internet technology, the YouTube page has become a video-sharing medium to convey various information and entertainment. YouTube can be understood as a new medium with the Internet as a means to access it. The industrial revolution 4.0 has an impact on digitization in many aspects of life, it has helped change the way and style of sending and receiving messages, including preachers. The presence of different platforms and channels, as YouTube presents, has helped to change that. The presence of YouTube as a channel is not only used for entertainment purposes.

YouTube has also begun to be widely used as a means of da'wah communication and as a learning medium. YouTube has a growing number of users all the time. In a report, Google stated that users in Indonesia alone reached 50 million monthly active users from 146 million visitors. This proves that YouTube is a popular platform that will continue to be used by most people, one of which is to preach and spread Islamic teachings.

Accessing social networks such as YouTube has become a new theory and practice used by the public in communicating and obtaining information. The public can also use YouTube to search for information and at the same time use YouTube as a learning tool, whether it's learning about things related to class material, or learning about religious knowledge as is done in the Shihab & Shihab program on the Najwa Shihab channel.

In this study, we will examine the topic "Pesan Dakwah Moderasi Beragama dalam Konten Youtube Shihab & Shihab". This is a form of semiotic analysis of the da'wah video entitled "Islam Wasathiyyah, Islam Yang di Tengah" on Najwa Shihab's YouTube channel.

The focus of this study is on how the message of da'wah about religious moderation is in Najwa Shihab's YouTube content in the episode "Islam Wasathiyyah, Islam Yang di Tengah". The purpose of this writing is to understand the message of da'wah about religious moderation in the YouTube content "Islam Wasathiyyah, Islam Yang di Tengah".

The previous research which has similarities with our research is "Pesan Dakwah Moderasi Beragama dalam Program Muslim Travelers Net TV Tahun 2020 (Analisis Tayangan Komunitas Muslimah di Irlandia)" by Moh. Khoirul Fatih.

The difference between our research and previous research is the object of the research. We are here to focus on Shihab & Shihab's content on the YouTube channel of a well-known Indonesian journalist, Najwa Shihab. In addition, the media discussed in our research are also different. If Fatih raises television in his research, then we raise YouTube.

What are the differences above are the advantages of this study. By presenting this research, we hope to enrich the treasures of research on religious moderation and Islamic da'wah. Hopefully, this article can be a reference for preachers who are also academics to be able to apply da'wah that uses modern media.

B. Literature Review

1. Message of Da'wah

The message of da'wah is something that will be conveyed to the da'wah partner (*mad'u*). Various other terms are often used by experts to describe this da'wah message, it can be with

da'wah material, *al maddah*, and *maudhu'*. In general, the message of da'wah is sourced from the Qur'an and hadith. Both have become absolute guidelines for Muslims. Even the knowledge contained in the Qur'an and hadith must be presented as da'wah material, so that people can know each other, understand, love, and practice both the source so that a preacher should understand the Qur'an and Hadith.⁵

However, Ali Aziz in his book *Ilmu Dakwah* mentions that there are nine kinds of da'wah messages, namely the Qur'an, the Hadith of the Prophet SAW, the opinions of the companions of the Prophet SAW, the opinions of the scholars, the results of scientific research, stories and exemplary experiences, news and events, literature works, and artworks.

In delivering da'wah messages, a *da'i* must also pay attention to the themes that will be used for his da'wah message. Many scholars provide a classification of the main teachings of Islam in the message of da'wah.⁶ States that there are three main teachings of Islam, including:

- a) Akidah includes the six pillars of faith. Faith in Allah SWT, faith in malaikat, faith in Alquran, faith in Allah's prophets, faith in the last day, and faith in qadha and qadar.
- b) Syariah in which there is worship in a specific sense such as (thaharah, prayer, as shaum, zakat, and hajj) and muamalah in a broad sense (al qanun-al khas or civil law and al-qanun al-'am or public law).
- c) Morals consisting of morals to al-khaliq and human.

2. Religious Moderation

Moderate Islam is derived from the translation of the word *Washatiyyah al-Islamiyyah*. The word *wasata* originally had the same meaning as *tawazun*. *I'tidal*, *ta'adul*, or *al-Istiqamah* which means balanced, moderate, taking a middle position, not extreme to the right or left.⁷

According to Yusuf al-Qardhawi,⁸ Islamic moderation is an attitude that always chooses the middle way of two opposing or excessive attitudes, so that neither of the two attitudes dominates one's thinking. It can also be said that moderate Muslims will always give the opposite value according to the proper portion, not small or extreme.

Moderation can also be interpreted as something that is the best because something in the middle is usually between the good and the bad. So that the purpose of religious moderation is the way of religion by choosing a middle way, not exaggerating and not being extreme when carrying out religious teachings.⁹

Moderation is taking the middle way or being in a middle position. However, that does not mean we are gray and have no stand at all. It is precisely by taking the middle position to correct the extreme right which is too strict and rigid in religion as well as to criticize the extreme left which is too free and all-encompassing. Whereas in religion there are restrictions on certain things called *had*, which limits should not be violated or deliberately done.¹⁰

3. YouTube

One of media that is often used to preach today is YouTube. Previously we were used to seeing the process of da'wah and recitation on television. YouTube social media gives a new color in the da'wah process. The emergence of YouTube created another model of da'wah by sharing a link or video format. Recitations that are usually held at a certain place and time have now made it possible to be accessed anywhere and anytime by the society. The society can also choose the desired ustadz or kiai or the theme of da'wah that suits their needs. YouTube can

⁵ A Abdullah, "Ilmu dakwah: kajian ontologi, epistemologi, aksiologi dan aplikasi dakwah," (2015): 238.

⁶ Ali Aziz, "Edisi Revisi Ilmu Dakwah" (2004): 444.

⁷ B. Suharto, "Moderasi Beragama; Dari Indonesia Untuk Dunia" (2021): 345.

⁸ Ibid.

⁹ Departemen Agama RI, "Al - Qur 'an Dan Terjemahnya" (1999): 22.

¹⁰ "Moderasi Beragama; Dari Indonesia Untuk Dunia."

spread da'wah or recitation content throughout the world and can be accessed by all people with their own needs. YouTube also gives users access to download videos and watch online.¹¹

In this era of information technology, the role of new media and social media in da'wah is very important. Now da'wah activities are not only carried out in mosques, but can also be done via the internet. Because the society need for information is like a basic need. People are already busy with their daily activities, so they cannot often watch television or read newspapers to obtain information. With the development of information technology that is now easier to access information is not limited by space and time.¹² Being in the 4.0 era like this, everyone can da'wah like a da'i or preacher. Because da'wah can be done anywhere and by anyone on the basis of *amar ma'ruf nahi munkar*. It must be realized that the actualization of da'wah digitally is able to provide a new perspective regarding da'wah activities using social media. Now the position of *da'i* is no longer the main subject in conveying da'wah messages to *mad'u*. Because with the existence of social media, *mad'u* is no longer passive and only listens to the *da'i* delivering his da'wah. However, social media helps *da'i* and *mad'u* to be able to process da'wah and then redistribute it in the form of digital content. Therefore, the existence of social media today can provide a position for users (*da'i* or *mad'u*) in processing information.¹³

4. Najwa Shihab YouTube Profile and Shihab & Shihab Program

Najwa Shihab started having Youtube channel on February 28, 2017 and now his subscribers have reached more than 7 million. This program is brought directly by Najwa Shihab, a popular and critical host in Indonesia. The topics discussed on this channel are not only entertaining, but also insightful. General topics discussed are about politics, law, social, religion, and other actual issues. There are various programs on YouTube, such as Mata Najwa, Catatan Najwa and Shihab & Shihab. Especially for the Shihab & Shihab program, it discusses popular topics and netizen questions related to Islamic teachings.

This program was brought directly by Najwa Shihab together with "abi" or his father, Professor Quraish Shihab. He is one of the leading experts in *tafsir* in Indonesia. This Shihab & Shihab program is not just an ordinary conversation between abi Quraish and Nana (a nickname for Najwa Shihab). This Shihab & Shihab program contains a discussion full of knowledge. Not only showing the warmth of the relationship between father and daughter, this program also teaches Islamic knowledge and wisdom. The answer and also the explanation from Abi Quraish can be a new place for millennials and the digital generation to gain enlightenment and understanding related to Islamic science.

C. Research Methods

The method used in this research is semiotic analysis. Etymologically, the word semiotic comes from the Greek "semeion" which means sign. The sign itself can be defined as something which, on the basis of previously established social conventions, can be considered to represent something else. For example, when there is smoke, it means that there is fire. Terminologically, semiotics is defined as a science that studies a wide range of objects, events, or even entire cultures with signs.

According to Van Zoest (1996), semiotics is the science of signs with everything that has a relationship with them; such as how it functions, how it relates to other words, its delivery, and also its reception by those who use it.¹⁴ In this study, we use Ferdinand De Saussure's semiotic

¹¹ Guntur Cahyono and Nibros Hassani, "Youtube Seni Komunikasi Dakwah Dan Media Pembelajaran," *Al-Hikmah* 13, no. 1 (2019): 23.

¹² Abdullah, "Ilmu dakwah: Kajian Ontologi, Epistemologi, Aksiologi dan Aplikasi Dakwah," (2015): 238

¹³ Ari Wibowo, "Kebebasan Berdakwah Di Youtube: Suatu Analisis Pola Partisipasi Media," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2019): 224–238.

¹⁴ Alex Sobur, "Analisis Teks Media : Suatu Pengantar Untuk Analisis Wacana, Analisis Semiotik, Dan Analisis Framing," *Bandung* (2001): 200,

analysis. Semiotics according to Saussure is a study that discusses signs in social life and the laws that govern them. This indicates that the sign is bound by the existing law in society. Saussure emphasizes that the sign has meaning because it is influenced by the role of language. Compared to other parts such as, customs, religion and so on. Saussure divides his semiotic concept into 4 concepts. They are *signifiant* and *signifie*, *langue* and *parole*, *synchronic* and *diachronic*, and *syntagmatic* and *paradigmatic*.

We also apply literature research in this research. Library research is to use library resources to obtain research data. This literature research is commonly used in various disciplines, especially history, literature, and religious studies, even medicine and biology, not only relying on primary data from field research, but sometimes also limiting research to literature studies.¹⁵

D. Results and Discussion

Islam is *wasathiyyah* which means middle. In the big Indonesian dictionary, moderation is defined as the reduction of violence and the avoidance of extremism. In Arabic dictionaries, the word *wasathiyyah* is taken from the word *wasatha* which has many meanings. As for al-Mu'jam al-Wasith compiled by the Egyptian Arabic Language Institute, it is stated that *Wasath* is something that is between the two ends and he is part of it or it can also mean the middle of everything. The word *wasath* can also mean fair and good.¹⁶ We discuss the message of preaching religious moderation in the Shihab & Shihab program episode "Islam Wasathiyyah, Islam Yang di Tengah", uploaded on the Najwa Shihab YouTube channel on December 6, 2019. This 37-minute-27-second video shows M. Quraish Shihab when he explained about the important key in moderation. There are three important keys, namely someone who will apply religious moderation must have knowledge, then have balanced and controlled emotions, and continuous vigilance and sustainable.¹⁷

1. Have Knowledge

In the Shihab & Shihab YouTube video at fifth minute, Quraish Shihab explained that religious moderation requires knowledge. Applying moderation requires knowledge of religious teachings and the existing conditions of society.

According to the General Indonesian Dictionary, science can be defined as knowledge or spirituality (both which includes all kinds of mysticism or those relating to nature or the like). Meanwhile, according to the Oxford English Dictionary there are three meanings for science, including: (1) information and skills gained through experience and education; (2) the totality of all that is known; and (3) awareness or habit acquired through experience of a fact or situation.¹⁸

In Arabic, the word "science" comes from the word (*alima, ya lamu, ilman*) which means to understand, to really understand. While the plural form of knowledge is *ulum* which is defined as science. In essence, science comes from knowledge that has been systematically compiled and tested for truth according to the scientific method and has been declared valid or *sahih*. Knowledge is everything that has not been systematically compiled and has not been

<https://openlibrary.telkomuniversity.ac.id/pustaka/10114/analisis-teks-media-suatu-pengantar-untuk-analisis-wacana-analisis-semiotik-dan-analisis-framing.html%0Ahttps://books.google.co.id/books?id=ViJYAAAACAAJ&dq=semiotika+komunikasi+alex+sobur&hl=id&sa=X>

¹⁵ Mestika Zed, "Metode Penelitian Kepustakaan - Google Books," *Yayasan Obor Indonesia* (2004): 94, https://www.google.co.id/books/edition/Metode_penelitian_kepustakaan/iIV8zwHnGo0C?hl=id&gbpv=1&dq=metode+kepustakaan&printsec=frontcover.

¹⁶ M. Quraish Shihab, "Wasathiyyah, Wawasan Islam Tentang Moderasi Beragama" (2020): 204.

¹⁷ Ibid.

¹⁸ Suriyati Suriyati, "Islam Dan Ilmu Pengetahuan," *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan* 8, no. 2 (2020): 102–118.

verified according to the scientific method and has not been declared valid or authentic.¹⁹

This is reinforced by the message conveyed by Quraish Shihab in the Youtube video entitled "Islam Wasathiyyah, Islam Yang di Tengah" as follows:

Table 1. Signifier and signified of "have knowledge" key

Signifier	Signified
 <p>M. Quraish Shihab and Najwa Shihab talking about the first key of religious moderation is having knowledge</p>	<p>Explanation of this video is the people must have knowledge for the religious moderation. Therefore, religion must also be accompanied by adequate science and knowledge. Because, if religion is not accompanied by sufficient knowledge, the consequences will also be dangerous. Even radical or extreme understandings are easier to influence.</p>

One of the main measures that assess the quality of life, be it individuals, communities, nations, and countries can be seen from the level of a person's ability to master science and technology. Mentioned in QS. Al-Mujadalah verse 11 that the perfection of faith when coupled with the height of knowledge possessed by a Muslim. Abdul Munir Mulkhan also asserted that the quality of a person's life is determined by the quality of human knowledge about the subject matter as stated in the word of God in QS. Al-Isra' verse 70.²⁰

2. Don't Get Emotional

The next discussion in the 7th minute, Quraish Shihab explained that the key to religious moderation is not to be emotional. He explained that "*Change religious emotions, into religious love*". In terms of etymology, emotion comes from the Latin root "*movere*" which means "to move", "move". This meaning implies that the tendency to act is an absolute thing in emotions.²¹


Feldman (1997) revealed that emotions are feelings that can influence behavior and generally contain physiological and cognitive components. These feelings can be so strong that rational control may not work. Therefore, it can be concluded that emotions are feelings that can influence a person's behavior to act, but if the feeling is very strong then it can result in rational control not functioning. This is as conveyed by Quraish Shihab in the video:

¹⁹ Ibid.

²⁰ Rosita Baiti and Muhammad Harith, "Esensi Wahyu Dan Ilmu Pengetahuan," *Wardah* 18, no. 2 (2018): 163.

²¹ Yahdinil Firda Nadhiroh, "Pengendalian Emosi," *Jurnal Saintifika Islamica* 2, no. 1 (2015): 53-63.

Table 2. Signifier and signified of "don't get emotional" key

Signifier	Signified
 <p>M. Quraish Shihab and Najwa Shihab talking about the second key of religious moderation is don't be emotional</p>	<p>An action that is based on emotion results is not good. As in religion, this can cause excessive religious action. Because something that is too much will only harm the person who does it. This is clearly a despicable act, so if it is done excessively it will have bad consequences. It also happens with something that is initially good, such as being generous to others. Being generous in excess can lead to miserliness and waste. Even something that is good if done in excess will not be good.</p>

As narrated by Jabir bin Samurah, a friend of the Prophet SAW who had testified about the Prophet's prayer, "I have prayed with Rasulullah, his prayer was moderate, and his *khutbah* was also moderate". It means that his reading is not too long, but also not too short. Medium means the middle between the two extreme points.²²

Religious moderation has a meaning in the middle, taking the middle path or position, not being extreme to the right or to the left. There are two principles, namely fair and balanced. Being fair means putting things in their proper place and doing it well and as quickly as possible. While this balanced attitude means always being in the middle between the two poles.

In terms of worship, someone who is moderate believes that religion is a dedication to God which is shown in the form of carrying out His teachings by respecting humans. However, otherwise, people who are religious to the extreme will focus on carrying out worship in the name of God only to defend His majesty and put aside the human aspect. In fact, protecting humanity is an important part of religious teachings.²³

People who are excessive in religion are called *Ghuluw*. In sharia terminology, *ghuluw* is also called an extreme attitude which means exaggeration in a case or go to extremes on an issue that has been prescribed. *Ghuluw* can cause someone to deviate from the religion. Some other terms that have the same connotation as *ghuluw* include *tanttu'* (a strict attitude), *ifrat* (narrow down), *tashaddud* (to make things difficult) or *takalluf* (force oneself).²⁴

Throughout history, extreme attitudes or *ghuluw* occur in religious experience. Broadly speaking, extreme attitudes are divided into two kinds. The first is *ghuluw* from the aspect of *aqidah*, for example the Shia Rafidhah adherents who are *ghuluw* by elevating Ali's degree and even some of them think they are better than Abu Bakr, Umar, and Uthman. Another example of

²² H Rizqa, "Jangan Berlebihan Dalam Beragama" (2020): 458.

²³ RI, "Al - Qur 'an Dan Terjemahnya."

²⁴ Sihabuddin Afroni, "Makna Ghuluw, Islam : Benih, and Ekstremisme Beragama," no. 95 (n.d.).


ghuluw is when the Sufis consider their leader holy and think that the leader cannot be mistaken. This is also an exaggeration in disbelieve in other groups on a vague and dubious basis. Then the second, extreme attitudes in religious practices, such as exaggeration in praying all night without sleep, then fasting continuously without any breaks.²⁵

Therefore, emotional control is very necessary because humans can take care of themselves and preserve their lives. When emotions are excessive, there will only be physical and psychological harm to humans.²⁶ If the religious emotion is too passionate, it will make a person excited beyond the "spirit of God, so that they force themselves or others to do things that are not permitted by God."²⁷

3. Always Be Careful

At minute 27 over 30 seconds, M. Quraish Shihab again explained about one more key in moderation, which is always being careful. According to Aldwin and Revenson, cautiousness is when individuals think and consider several alternatives for existing problem solvers, ask for the opinions of others, be careful in deciding problems, and evaluate strategies that have been done before.

Table 3. Signifier and signified of "always be careful" key

Signifier	Signified
 <p>M. Quraish Shihab and Najwa Shihab talking about the last key of moderation is always be careful</p>	<p>Explanation of this video is in moderation, one should always be careful. That is, humans need to check and recheck the knowledge or views they have.²⁸ Doing such checks and rechecks can help a person become more properly in religion. This is because religious maturity can lead individuals to be open and open to all facts, values, and provide direction towards the framework of life.</p>

In Islam, Allah has arranged and provided humans with various ways of dealing with life's problems. According to Bahreisy (1992), in the Qur'an, Allah has implied the steps to solve problems in life as stated in the QS. Al-Insyirah: 1-8. In this surah, it is stated that there are three steps that humans can take in solving their life problems, namely by "positive thinking", "positive acting", and "positive hoping".

In moderation, one should always be careful; humans need to check and recheck the knowledge or views they have.²⁹ Doing such checks and rechecks can help a person become

²⁵ Ibid.

²⁶ Nadhiroh, "Pengendalian Emosi."

²⁷ Shihab, "Wasathiyyah, Wawasan Islam Tentang Moderasi Beragama."

²⁸ Ibid.

²⁹ Ibid.

more proper in religion. This is because religious maturity can lead individuals to be open and open to all facts, values, and provide direction towards the framework of life.

One of the characteristics of someone who has reached maturity in religion is to have the principle of *tawazun* or the principle of balance. As in the word of Allah SWT in QS. Al-Baqarah verse 143 which means: "And so (also) We have made all of you (Muslims) as *ummatan wasathan* (middle people) as a just and chosen people."

Consequently, humans are expected not to fall into the *ifrath* (excessive) attitude. Being careful is also needed because temptations that deviate from *wasathiyyah*, namely those that invite someone to exceed the limit or reduce it, will always be present. By applying *wasathiyyah*, Islamic teachings will be cared. This care comes with grace again in accordance with human identity and the development of the existing society.³⁰

E. Conclusion

Indonesia is a country with a majority Muslim population, while religious moderation is an issue that is currently being discussed. Religious moderation is a concept used to solving problem negative religious extremism. Islam *Wasathiyyah* is the basic concept of Islam which is in line with religious moderation. *Wasat* is fair, so Muslims as *wasat* people are just people. There has been a lot of literature on *wasat* with justice. Fair is defined as placing something according to its portion, not excessive, not to extreme poles, either right or left.

With advances in communication and information technology, it is easier to spread the understanding of religious moderation. With this easiness, now a *da'i* is no longer difficult to da'wah about religious moderation. Existing social media such as Instagram, Twitter, YouTube, and many others can be used as da'wah media. It also makes da'wah easier because the content uploaded on social media is more accessible to many people and people can access it anywhere and anytime.

One of the media that is often used to da'wah today is YouTube. Previously, we were used to seeing the process of da'wah and recitation on television. YouTube social media gives a new color in the da'wah process. The emergence of YouTube created another model of da'wah by sharing a link or video format. Recitations that are usually held at a certain place and time have now made it possible to be accessed anywhere and anytime by the community. In this research, we use one of Najwa Shihab's YouTube content.

In Najwa Shihab's YouTube channel the episode "Islam Wasathiyyah, Islam Yang di Tengah" provides an explanation of the keys to religious moderation. In religious moderation there are three important keys that cannot be abandoned. First, someone who wants to apply religious moderation must have qualified knowledge. The application of religious moderation requires a knowledge of religious teachings and existing conditions. If someone does not understand the teachings of Islam properly, it can lead to misunderstanding of interpretations related to religion.

The next key that should not be forgotten is controlling emotions. Emotions in religion can lead to excess when religious. Exaggeration in religion is called *ghuluw*. If someone is too emotional or excessive in religion, it will result in an attitude of religious extremism. Meanwhile, moderation is being in the middle and neither extreme to the right nor extreme to the left.

The third important key is always to be careful. In being in religious moderation one must always be careful and full of vigilance. Being careful is also needed because temptations that deviate from *wasathiyyah* will always be present. By doing *wasathiyyah*, the teachings of Islam will be preserved. The teachings of *wasathiyyah*, God willing, can bring mercy to the entire ummah.

³⁰ Ibid.

References

- Abdullah, A. "Aplikasi Dakwah," (2015): 2015.
- Aziz, Ali. "Edisi Revisi Ilmu Dakwah" (2004): 444.
- Baiti, Rosita, and Muhammad Harith. "Esensi Wahyu Dan Ilmu Pengetahuan." *Wardah* 18, no. 2 (2018): 163.
- Cahyono, Guntur, and Nibros Hassani. "Youtube Seni Komunikasi Dakwah Dan Media Pembelajaran." *Al-Hikmah* 13, no. 1 (2019): 23.
- Fahri, Mohamad, and Ahmad Zainuri. "Moderasi Beragama Di Indonesia." *Intizar* 25, no. 2 (2019): 95-100.
- Fatih, Moh Khoirul. "PESAN DAKWAH MODERASI BERAGAMA DALAM PROGRAM MUSLIM TRAVELERS NET TV TAHUN 2020 (Analisis Tayangan Komunitas Muslimah Di Irlandia)." *Alamtara: Jurnal Komunikasi dan Penyiaran Islam* 4, no. 2 (2020): 114-130. <http://ejournal.iai-tabah.ac.id/index.php/alamtaraok/article/view/588/417>.
- Ghuluw, Makna, Islam : Benih, and Ekstremisme Beragama. "Sihabuddin Afroni," no. 95 (n.d.).
- Nadhiroh, Yahdinil Firda. "Pengendalian Emosi." *Jurnal Saintifika Islamica* 2, no. 1 (2015): 53-63.
- RI, Departemen Agama. "Al - Qur 'an Dan Terjemahnya" (1999): 22.
- Ridho, Hilmi. "Membangun Toleransi Beragama Berlandaskan Konsep Moderasi Dalam Al-Qur'an Dan Pancasila." *An-natiq Jurnal Kajian Islam Interdisipliner* 1, no. 1 (2020): 75.
- Rizqa, H. "Jangan Berlebihan Dalam Beragama" (2020): 458.
- Shihab, M. Quraish. "Wasathiyah, Wawasan Islam Tentang Moderasi Beragama" (2020): 204.
- Sobur, ALEX. "Analisis Teks Media : Suatu Pengantar Untuk Analisis Wacana, Analisis Semiotik, Dan Analisis Framing." *Bandung* (2001): 200. <https://openlibrary.telkomuniversity.ac.id/pustaka/10114/analisis-teks-media-suatu-pengantar-untuk-analisis-wacana-analisis-semiotik-dan-analisis-framing.html%0Ahttps://books.google.co.id/books?id=ViJYAAAACAAJ&dq=semiotika+komunikasi+alex+sobur&hl=id&sa=X>.
- Suriyati, Suriyati. "Islam Dan Ilmu Pengetahuan." *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan* 8, no. 2 (2020): 102-118.
- Wibowo, Ari. "Kebebasan Berdakwah Di Youtube: Suatu Analisis Pola Partisipasi Media." *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2019): 224-238.
- Zed, Mestika. "Metode Peneletian Kepustakaan - Google Books." *Yayasan Obor Indonesia* (2004): 94. https://www.google.co.id/books/edition/Metode_peneletian_kepustakaan/iIV8zwHnGo0C?hl=id&gbpv=1&dq=metode+kepustakaan&printsec=frontcover.
- "Moderasi Beragama; Dari Indonesia Untuk Dunia" (2021): 2021.

MODIFICATION OF DA'WA THROUGH INTERNALIZATION OF DA'WATAINMENT IN PRANK VIDEO CONTENT ON YOUTUBE

Vyki Mazaya¹, Rizza Olivia Novitasari²

^{1,2}State Islamic Institute of Pekalongan

¹vyki.mazaya@iainpekalongan.ac.id, ²rizzaolivia88@gmail.com

Abstract: Da'wa efforts in the era of disruption with the presence of online-based new media provide a space of expression for anyone to convey da'wa through unlimited creativity with various innovations. Da'wa is not always delivered seriously in a formal atmosphere but da'wa can be packaged in a relaxed manner, can be enjoyed in a relaxed and even entertaining way. Collaboration between da'wa and entertainment known as da'watainment is expected to be able to attract the millennial generation who are the largest users of YouTube media so that da'wa messages can be packaged through communication media that are close to the world of the millennial generation with concepts that are trending among millennials, one of which is prank. Prank content had gone viral after drawing a lot of criticism and protests because it contained useless substances and actually caused harm. Creative ideas are needed to modify useless content into useful content that is still interesting and entertaining. This study describes qualitatively descriptive from the data obtained from virtual observations on prank content and prank shalawat on Gus Aldi's YouTube channel which inspires millennial *Da'i-Da'i* in conveying da'wa messages through YouTube. In this content there is a varied structure in broadcasting shalawat as well as other messages of Islamic teachings which are also conveyed in a humorous, relaxed, and entertaining way.

Keywords: Modification, Da'watainment, YouTube, Da'wa Media, Prank

Abstrak: Upaya dakwah di era disrupsi dengan hadirnya media baru berbasis online memberikan ruang berekspresi bagi siapa saja untuk menyampaikan dakwah melalui kreativitas tanpa batas dengan berbagai inovasi. Dakwah tidak selalu disampaikan secara serius dalam suasana formal tetapi dakwah dapat dikemas secara santai, dapat dinikmati dengan santai bahkan menghibur. Kolaborasi antara dakwah dan hiburan yang dikenal dengan istilah da'watainment diharapkan mampu menarik minat generasi milenial yang merupakan pengguna media YouTube terbesar sehingga pesan dakwah dapat dikemas melalui media komunikasi yang dekat dengan dunia maya. generasi milenial dengan konsep yang sedang ngetren di kalangan milenial, salah satunya adalah prank. Konten prank menjadi viral setelah menuai banyak kritik dan protes karena mengandung zat yang tidak berguna dan justru merugikan. Dibutuhkan ide-ide kreatif untuk mengubah konten yang tidak berguna menjadi konten bermanfaat yang tetap menarik dan menghibur. Penelitian ini mendeskripsikan secara deskriptif kualitatif dari data yang diperoleh dari observasi virtual pada konten prank dan shalawat prank di channel YouTube Gus Aldi yang menginspirasi *Da'i-Da'i* milenial dalam menyampaikan pesan dakwah melalui YouTube. Dalam konten ini terdapat struktur yang bervariasi dalam penyiaran shalawat serta pesan-pesan ajaran Islam lainnya yang juga disampaikan dengan cara yang lucu, santai, dan menghibur.

Kata kunci: Modifikasi, Da'watainment, YouTube, Media Dakwah, Prank

A. Introduction

Da'wa is not only a religious activity, but also *da'wa* is an activity that is focused on the substance of Islamic teachings.¹ As long as the path taken does not conflict with the sources of Islamic teachings, namely the Qur'an and *Hadith*, da'wa can be carried out in various forms and creativity. *Da'i* innovation is needed so that da'wa activities always develop dynamically giving new nuances for the achievement of the success of da'wa.

Based on the survey of APJII (Association of Indonesian Internet Service Providers) the results of the 2019-2020 internet user penetration were 73.7%, namely 196.71 million people out of a total population of 266.91 million Indonesians.² According to the research agency marketing. We Are Social and social media management application company Hootsuite, YouTube is in the top position in media usage compared to other platforms.³ The results of the study stated that 86% of YouTube users not only use YouTube as a means of seeking entertainment but also as a medium for learning.⁴

The use of media as an intermediary for delivering da'wa so that *mad'ū* as an object of da'wa are easier to understand the message conveyed, more interesting and *mad'ū* are not bored in receiving da'wa messages as research results state that YouTube is an effort to optimize celebrity *ustadz* and *Da'i* YouTuber use communication media as a medium of da'wa.⁵ The use of media is an important consideration because media users are active and have the power to choose and use the media they want.

Creativity is the key to content creation. One alternative is to modify useless content into useful content. Among the popular video content formats are pranks. In prank content there is usually a target that is used as a target for activities that are identical to pranks, jokes, humor whose main purpose is to entertain.

Viewers. However, prank content often contains something that is less useful and even has an evil nature.⁶ As research by Yahya, *et al.* that the stretching of da'wa on YouTube is seen as positive that supports da'wa, it can be formulated into two strategies, namely content creating and collaboration.⁷ Gus Aldi is a YouTuber or content creator who modifies prank content with materials containing Islamic values and *amar ma'ruf nahi munkar* which is packaged in da'watainment on YouTube.

B. Theoretical Review

Research on da'wa and YouTube has attracted the attention of researchers to continue to conduct research from various perspectives and research focuses. There are several studies that have relevance to this research as follows:

First, Samsinar in his study on da'wa Innovation Through Multimedia. In the journal *Al-Din*:

¹ A. Wibawa "Fenomena Dakwah di Media Sosial Youtube". *Jurnal Rasi*, 1. (2019).pp.1-19.

² APJII. *Laporan Survey Internet*. (2020)

³ B.Clintenn. *Kompas.com*. (Y. Pratomo, Editor) Retrieved 10 9, 2021, from <https://tekno.kompas.com/read/2021/02/24/17020027/pengguna-medsos-di-indonesia-habiskan-25-jam-per-bulan-untuk-nonton-youtube>. (2021)

⁴ Ibid.

⁵ F. Arifin. "Mubalig Youtube dan Komodifikasi Konten Dakwah". *Al-Balagh:Jurnal Dakwah dan Komunikasi*, 4, (2019):108.

⁶ S. Rantona. Persepsi Netizen Media Sosial Instagram Dalam Konten Prank Ferdian Paleka. *Jurnal Komunikasi, Masyarakat dan Keamanan*, 2,(2020).pp.70.

⁷ Y.U. Yahya. "Da'wah di Youtube: Upaya Representasi Nilai Islam oleh Para Content-Creator". *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 20, (2020).pp. 4.

Journal of Religious and Social Da'wa, 4(1).⁸ This research focuses on the need for da'wa innovation in various elements of da'wa such as materials, methods, preachers, media, and other elements as a form of response to advances in the field of science and technology to obtain optimal results, both multimedia da'wa, and da'wa through community empowerment. So that the preacher is required to master the media in the delivery of da'wa.⁹

Second, Arifin in his study, Mubalig YouTube and Commodification of Da'wa Content. In the journal *Al-Balagh: Journal of Da'wa and Communication*, 4(1), 91-120.¹⁰ This study focuses on the transformation of *dai* into celebrity preachers who enliven YouTube and explores the perception of the Islamic community in Indonesia if the social media channels of celebrity *ustadz* are commodified. The strategy of a preacher to package da'wa content so that it can be sold in the market, while at the same time generating interest in generating profits in certain contexts. The method used in this study is specifically directed towards virtual and visual observations (virtual ethnography) on some da'wa content displayed on YouTube by several Indonesian *ustadz*. YouTube is interpreted as a form of utilizing social media which in the end is able to bring in income based on clicks, likes, views, and the number of followers (subscribers) so that there is a change and transfer of the function of media messages as a form of commodity (commodification).¹¹

Third, Wibawa, The Phenomenon of Da'wa on YouTube Social Media, in *Rasi Journal*, 1(1), 1-19.¹² This paper describes the phenomena and models of new da'wa in the digital era. Da'wa becomes public consumption wherever and whenever anyone can access da'wa with different goals. The method used in this study is a qualitative method, with a phenomenological approach that describes the variety and form of da'wa that occurs in cyberspace, especially social media.¹³

Fourth, Yahya, Y. K., Untung, S. H., & Fajari, I. A, Da'wa on YouTube: Efforts to Represent Islamic Values by Content-Creators.¹⁴ In the journal *Anida (Actualization of the Nuances of Da'wa)*, 20(1), 1-22. This article describes two movements in cyberspace, namely the movement to create content (content-creating) and collaboration with well-known content-creators (collaboration) to expand networks and gain more viewers. With these two movements, researchers will see the impact generated by the number of viewers in the videos.¹⁵

Fifth, Hamdan, H., & Mahmuddin, M, YouTube as a Da'wa Media. *Palita: Journal of Social Religion Research*, 6(1), 63-80.¹⁶ This research is library research related to the da'wa program via YouTube which has very promising prospects, both in terms of effectiveness and from the economy. There are several models of da'wa on YouTube, namely; serial lecture video model; short video lecture model; lecture snippet video model; music/song model; short story video model; direct flow model; and community videos.¹⁷

Some of the studies above discuss da'wa and YouTube, but in this study, they focus more on modifying prank accounts by internalizing da'watainment through virtual observations on the structure of prank shalawat video content on Gus Aldi's YouTube channel. To describe the modification of the da'wa content, the underlying theory is needed, as follows:

⁸ S. Samsinar. "Inovasi Dakwah Melalui Multimedia". *Al-Din: Jurnal Dakwahdan Sosial Keagamaan*, 4. (2019)

⁹ Ibid.

¹⁰ F. Arifin. "Mubalig Youtube dan Komodifikasi Konten Dakwah".

¹¹ Ibid.

¹² A. Wibawa "Fenomena Dakwah di Media Sosial Youtube".

¹³ Ibid.

¹⁴ Y.U. Yahya. "Da'wah di Youtube: Upaya Representasi Nilai Islam oleh Para Content-Creator".

¹⁵ A. Wibawa "Fenomena Dakwah di Media Sosial Youtube".

¹⁶ H. Hamdan. "Youtube sebagai Media Dakwah". *Palita: Journal of Social Religion Research*, 6, (2021):63-80.

¹⁷ Ibid.

1. Modification of Da'wa

Modification is the activity of making changes. According to the definition that said by Masdar Helmy, da'wa can be understood as the activity of conveying the message of *amr ma'ruf nahi munkar* (calling for virtue and preventing evil) originating from the teachings of Islam to achieve happiness in the world and in the hereafter.¹⁸ Modification of da'wa can be said as an activity of quoting, imitating, or imitating by making changes or giving a different touch from existing da'wa products or content. Da'wa innovations are changes made in preaching. In principle, Islamic da'wa can be carried out flexibly.¹⁹ This innovation can be done from all elements of da'wa such as materials, methods, preachers, media, and other elements. *Da'i* are required to have knowledge and skills in using media in order to keep up with the times.²⁰

New media with its characteristics have been able to encourage the growth of new religious practices that are only found in virtual space. Cyberspace forms an interactive space in cyberspace.²¹ As mentioned by Bungin, "the world of interaction is now divided into the real world and the virtual world."²² The results of the study indicate that in the practice of online da'wa, there is a modification process to the practice that occurs in conventional da'wa in real space. Hamdan, et al said that there are several models of da'wa on YouTube, namely; serial lecture video model; short video lecture model; lecture snippet video model; music/song model; short story video model; direct flow model; and community videos.²³ This model still uses conventional da'wa methods, it's just that the delivery is through the online media YouTube so that the message is conveyed in a formal atmosphere that is thick with religious nuances. This model can still be developed into more relaxed entertainment content, but the substance presented invites goodness and prevents evil. One of the attractiveness factors for getting *mad'u* responses is by presenting attractive and innovative graphic visuals.²⁴

In da'wa activities, there are five elements that must move dynamically because da'wa is a dynamist towards happiness in the world and in the hereafter.²⁵ The elements of da'wa are described as follows:

First, *Da'i* or da'wa actors are people who carry out da'wa. Qualifications in Islamic scholarship are the main thing as an attraction, but changing times and styles are also aspects that need attention because the appearance of the preacher is part of the appearance that will make the first impression. The current style of *Da'i* is diverse, not always dressed with Islamic religious symbols such as wearing koko, sarong, cap, carrying prayer beads, etc. The *Da'i*'s style of dress also changes according to developing trends and adapts to the target of his da'wa.

Second, the message of da'wa must always be based on the Qur'an and Hadith which are the main guidelines for Muslims. The problems of the people are increasingly emerging contemporary problems that never existed during the time of the Prophet Muhammad so that the role of the *Da'i* to answer contemporary problems becomes an alternative solution for the people.

Third, da'wa media or means of da'wa are tools used to disseminate da'wa messages. The media has the advantage of disseminating information more efficiently. *Mad'u* makes it easier to access information with the presence of new media.

¹⁸Moh. Ali Aziz. *Ilmu Dakwah*. Jakarta: Kencana. Bungin. *Sosiologi Komunikasi*. (Jakarta: Kencana. 2008).

¹⁹ N. Alhidayatillah. "Dakwah Dinamis Di Era Modern (Pendekatan Manajemen Dakwah)". *An-Nida'*, 41 (2018):269.

²⁰ S. Samsinar. "Inovasi Dakwah Melalui Multimedia".

²¹ A.S. Muhtadi, A. S. *Komunikasi Dakwah*. (Bandung: Simbiosis Rekatama Media. 2017)

²² Burhan Bungin. *Sosiologi Komunikasi : Teori, Paradigma, dan Diskurs Teknologi Komunikasi Masyarakat*. (Jakarta: Kencana Prenada Group, 2008)

²³ H. Hamdan. "Youtube sebagai Media Dakwah".

²⁴ A. Wibawa "Fenomena Dakwah di Media Sosial Youtube".

²⁵ A. Karni. *Dakwah Islam dan Dinamika Masyarakat*. (Padang: The Mardika Foundation, 2005)

Fourth, the method of da'wa. The method is a way to achieve the success of da'wa. The method has been formulated in Q.S. An Nahl: 125 which mentions three methods of preaching (calling to the way of God), namely: *bil hikmah*, *bil mau'idhah hasanah*, *mujlah billati hiya ahsan*. In this case, *bil hikmah* is one method of preaching wisely to understand the needs and conditions of the honey, including the trends that are being favored by honey. The verse presents the context of an adaptive da'wa innovation that adapts to its *mad'ū*.²⁶ In the Uses and Gratification theory of communication, media users are considered to be active in choosing media according to their needs.²⁷ Likewise, da'wa media needs to be adjusted to the needs of the *mad'ū* so that it is right on target.

Fifth, the da'wa effect is the expected impact after *mad'ū* receives the *da'wa* message. These changes can be in the stages of cognitive, affective, and behavioral changes.

2. Internalization of da'watainment

Internalization is defined as merging or unifying attitudes, behaviors and opinions (Shiddieqy, 1984). Waluyo defines internalization as the process of planting awareness.²⁸ In the context of *da'wa*, internalization is the process of planting *da'wa* into other aspects that have the potential to support the success of da'wa. The collaboration between *da'wa* and entertainment is called *da'watainment*.

In the internalization process, an exemplary approach can be used. This modeling strategy can be categorized into internal modeling and external modeling. Internal exemplary is the example of the closest people such as family, relatives, friends, neighbors. External examples come from figures who should be imitated, such as *kyai*, inspirational figures, motivators, expert sources, both local and international figures.²⁹

In new media era, external examples can be obtained from media influencers such as YouTubers, celebrities, artists on television and other media who have an influence on their fans both in terms of fashion, lifestyle, perspective, etc. become a trend setter for his fans. Therefore, the position of the preacher as an influencer on YouTube needs to build a positive trend for YouTube users but still look attractive.

3. Prank video content on YouTube

YouTube has become one of the favorite media among the people. Many content creators use YouTube as a place to express their ideas and creativity in the content they present. Content that is currently in great demand by content creators is prank. Prank contains a video of a prankster pranking someone. Pranks, jokes in the form of activities that are not in accordance with logic or reasoning.³⁰

The prank content become a concern because it is considered a moral crisis and is contrary to the Qur'an and Hadith. One of the prank contents that went viral and drew a lot of criticism was the prank content created by Ferdian Paleka who gave boxes filled with trash to *Waria* in order to get lots of views and likes which were considered beyond the limits of humanity. The perpetrator of the

²⁶ V.N. Noekent. "Inovasi Dakwah Perguruan Tinggi (Studi Naratif pada Universitas Negeri Semarang)". *Komunike*, 12(2), (2020):202.

²⁷ P. Rianto, P. "Media Baru, Visi Khalayak Aktif dan Urgensi Literasi Media". *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia*, 1(2), (2016):96.

²⁸ Armiah. "Internalisasi Nilai-Nilai Keagamaan Lewat Media". *Alhadharah*, (2014)

²⁹ Ibid.

³⁰ D. Cecariyani. "Analisis Strategi Kreatif Dan Tujuan Konten YouTube (Studi Kasus Konten Prank Yudist Ardhana)". *Prologia*, 2, (2019):495.

content creator was ultimately jailed and the content was removed from the account.³¹

Seeing useless content, can be used as a valuable lesson and as a motivation for content creators to pay more attention to the quality of content and the value of benefits from the content created, not just pursuing financial gain.

C. Methods

This type of research is field research using a qualitative descriptive approach. Data obtained from direct observation virtual on Gus Aldi's YouTube channel, as well as documentation from literature relevant to this research. The observed videos are prank *shalawat* video content. The researcher observed the prank *shalawat* video on Gus Aldi's YouTube channel and then identified the structure in the content of the prank shalawat video.

D. Results and Discussion

1. Substance of Prank Video Content on YouTube

YouTube provides the flexibility for its users to actualize their creativity in a virtual space in various videos with concepts that are displayed both for educational, informational, business, and entertainment purposes. This freedom provides an opportunity for YouTube users not only to enjoy existing videos but also to actively produce video content. Content creators compete to make video content watched by many viewers, one of which is the motivation to get rewards from YouTube based on monetization. YouTube video content creators known as YouTubers, are now not only seen as an entertainment activity, but YouTubers are now starting to become one of the promising activities because they are able to generate fantastic income coffers if managed professionally and consistently. Therefore, many YouTubers are competing to create content and even ignore the value of the benefits in their video content solely to earn income. One of them is prank video content. Although media content like this does not contain any benefits, the fact is that there are many viewers and even one of the prank videos contents has gone viral because it has received a lot of criticism for ignoring human moral and social values.

Prank video content is one of the video contents that is known to contain elements of ignorance, deceit, which is deliberately done to the people who are the target. In prank content, it often makes the target the aggrieved party and can even trigger someone's emotions. Some forms of pranks include:

- a. Providing information that seems true to the target with the aim of being believed, but when the target has believed it turns out that the information provided is not true with the aim of being a joke.
- b. The content creator in this prank content tries to attract viewers by displaying the target's spontaneous reactions and expressions to the stimulus in the form of incorrect information. These expressions and reactions often bring up something unexpected that occurs naturally and often triggers emotions and disputes because the information provided is intentionally intended to provoke a situation into conflict. Content creators want to give satisfaction to their viewers as a form of entertainment or entertainment but harm the target's trust.
- c. Giving goods to the target but the contents are unexpected, usually the item does not match the

³¹ F. Isnawan. "Konten Prank Sebagai Krisis Moral Remaja di Era Milenial Dalam Pandangan Psikologi Hukum dan Hukum Islam". *Jurnal Surya Kencana Satu: Dinamika Masalah Hukum dan Keadilan*, 12(1), (2021):2.

recipient's expectations which is used as a joke. YouTubers try to show a surprised expression from the recipient in order to arouse a laugh response from the viewer. This can lead to disappointment from the target and even trigger conflict with the recipient. It's like giving boxes of trash to people who need help. Such prank content lacks social sensitivity and lacks empathy for other people who are having a hard time.

- d. Setting a trap so that the target enters the setting, the trap can be a hole, water spray, etc. The target is shocked by the traps in his path and is at risk of causing dangerous consequences or harming others.

In general, the substance of pranks is contrary to Islamic values in *Surah Almaidah* verse 2 which teaches to help each other in goodness and piety and prohibits helping each other in sinning and enmity. In addition, it also contradicts the values of honesty because in Prank content contains elements of deception. Although the purpose is for jokes and entertainment, lying is not justified in Islam because it can hurt someone's belief. Whereas honesty and trustworthiness are one of the role models of the Prophet Muhammad SAW as in the hadith of the Prophet Muhammad SAW that the Prophet Muhammad was sent to the world to perfect morals. Noble morality is the main thing that is important and becomes a character that every Muslim must have.

2. Modification of Da'wa Through Internalization of Da'watainment in Prank Video Content on YouTube

Da'wa is an activity to change something for the better. Various efforts have been made to innovate that can be done through modification of propaganda packaging, including by modifying prank content, which mostly contains jokes that are not useful, into prank content with substances containing Islamic teachings. One of the YouTubers who until now can be called a millennial preacher or YouTuber *Da'i* is Gus Aldi's YouTube channel.

The observations of researchers on a YouTube channel named Gus Aldi, information was obtained that this YouTube channel was started on July 27, 2015. With the number of videos that have been uploaded and 2.83 million subscribers, until the last time accessed on October 10, 2021 and has been reached 358,324,445 views. In the description of this channel, it does mention that this channel contains the Prophet's prayer, religious pop songs and Islamic parodies that contain da'wa values. So it is clear that Gus Aldi's YouTube channel is intended for da'wa purposes.

This YouTube channel has prank *sholawat* video content. In this *sholawat* prank content, it is inseparable from the entertainment element that contains jokes but what needs to be underlined is jokes that do not harm others. Watching entertainment is one way to refresh the mind and relax the body. In addition, this prank modification also features the act of humming *shalawat* from Gus Aldi as a form of entertainment that combines da'wa and entertainment known as *da'watainment*. From the observations of researchers, Gus Aldi consistently tries to introduce and broadcast *shalawat* to a wide audience through his content on YouTube.

The concept of Gus Aldi's *Da'watainment* video content can be said as a new concept that maintains the positive sides of the idea of a prank video production that emphasizes the reaction and spontaneous expression of the prank targets, then replaces other parts that have an element of harm with the substance of the message of *amr ma'ruf. Nahi munkar* which is packaged in a relaxed and humorous way. The model, Islamic da'wa is delivered in a relaxed manner, there is no element of coercion, and *mad'u* do not feel that they are being preached, they feel comforted.

From this content, researchers have identified the structure of prank *shalawat* content on YouTube that can be used as propaganda media, as follows:

- a. The opening section contains a snippet.

The first part of the opening is the most important part because the first part is the display that will be taken into account by the viewer to decide whether to watch or not, interesting or not

by looking at the first few seconds as a sample. If the start is good, the viewers will continue watching for the next duration. If the initial impression is not interesting, viewers are less likely to continue or even switch to other interesting content.

b. Delivering short *tausyiyah* about good messages.

From the results of this study, there are messages related to knowledge about the teachings of Islam, such as about *qurban*, about blessings, about prayer, etc. These da'wa messages are delivered in an indefinite duration

too long so that the feel of entertainment remains dominant in prank video content. The duration of *tausyiyah* that is too long can be at risk of saturation. Judging from the casual way of dressing, the contemporary language, it can be concluded that this kind of da'wa model is suitable for millennial audiences. The millennial generation tends to like something new, likes things that are packaged in a relaxed manner, which is in accordance with the trends that are developing at that time.

c. Always start with a prayer before driving.

One of the characteristics of this *sholawat* prank video content is that it often uses settings in the car, because the preachers in this content are capturing their targets by becoming online drivers. The preacher as the driver conditioned the prank target to sit in the front seat to make it easier to communicate during the trip. In addition, the placement of the target position is also an important consideration in producing a proportional video composition and lighting related to the camera layout so that it is pleasing to the eye. Before the journey begins, the preacher always invites the target (*mad'u*) to pray together following the reading of the prayer recited by the preacher. The video can be said that the da'wa that is carried out not only uses the method of da'wa orally but also through da'wa *bil hal* in the form of an example, inviting prayer together. For the target, this *da'wa* is effective because *mad'u* immediately practice prayer together. For viewers, prayers before the trip are also a reminder when they want to travel.

d. Prank *shalawat* as an online driver.

In the process of delivering the target/customer takes time to get to the destination location. This time was used by the YouTuber preacher to carry out his prank action which began by singing a song deliberately pretending to be false to get the target's amused expression. However, when changing to chanting prayers, the target who had underestimated showed an expression of amazement and enjoyed the chanting of the *shalawat* echoed in a melodious voice. In this session, the preacher tried to highlight the prayer as if to emphasize that the prayer is also comfortable to listen to. The response from the target is also positive and enjoys chanting *shalawat*.

e. Good looking talent.

One of the characteristics of the prank *sholawat* video on Gus Aldi's YouTube channel is that the average target is beautiful women. In this *sholawat* prank, the *Da'i* who plays the role of an online driver cannot choose who will be delivered, but when he gets a good-looking female customer, he can be used as a target to be uploaded as da'wa content. Determination of this talent or target, is seen as one strategy to attract viewers.

f. Jokes

The modifications content of *shalawat* prank are also inserted with the acting of online drivers on the phone, in their conversations containing jokes that are often illogical but instead invite laughter. Not infrequently issuing seduction sentences but still polite that makes the target flatter and blush. The *Da'i* YouTuber who acts as an online driver often calls himself Sultan Juki who claims to be a very rich person, his conversations seem to be imagining beyond logic but instead become part of entertaining for the target with various expressions in response to jokes that thrown.

- g. Asking the customer for permission to upload to YouTube.

Taking hidden cameras or candid cameras that are not realized by the target may document something that is considered private by the target. As a form of ethics in respecting the privacy of others, at the end of the video, the YouTuber preacher gives permission to the target to upload the video to YouTube. The uploaded videos have received permission from the target concerned.

- h. Free delivery service fees.

At the end of the trip, the YouTuber preacher as an online driver often provides free delivery services to the target because he is willing to be a talent in prank *shalawat* video content. There is a relationship of mutual help in goodness.

From the identification of several structures that exist in the modification of da'wa through internalization of *da'watainment* in prank video content on YouTube, it can be concluded that the content in the form of pranks can be used as a medium of *da'wa* as long as it does not conflict with the teachings of Islam. Islamic values are instilled through the example practiced by the preacher who is carried out consistently in his video content, especially such as praying before driving and chanting prayers during the trip. Prank video content not only provides entertainment but also the loyal viewers unconsciously, every time watching it, they have made good habits, namely listening to prayers as exemplified by the preacher in his YouTube content. From the results of this study, preachers can develop creativity in formulating creative ideas in the form of *da'wa* content that does not seem textual.

E. Conclusion

The results of this study, researchers can conclude as follows that the substance of prank video content on YouTube is generally not appropriate because it contains something that is not useful only to entertain but ignores the aspect that must be maintained, namely honesty. Prank videos are generally just looking for satisfaction by doing something that has been set and planned an ignorant activity, which can harm others, even cause disappointment and loss of trust or cause harm to others. This is contrary to the struggle of the Prophet Muhammad SAW in perfecting the morals of his people and becoming an honest and trustworthy people.

Modification of pranks on YouTube can be done by internalizing da'wa messages including *shalawat* which is then packaged in a relaxed manner, the appearance of the *Da'i* according to *mad'ū* from the millennial circle so that da'wa can be delivered in a fun way because it is packaged in the form of entertainment. The exemplary strategy appears in the prank content of *shalawat* by providing an example of reading a prayer every time you drive and chanting the Prophet's prayer during the trip which is a *da'wa bil hal*. In one prank *shalawat* video content, there are several structures so that the video has variations to avoid audience saturation. In principle, the preacher maintains something that is good and replaces the bad elements into good ones according to the guidance of the Qur'an and Hadith.

It is hoped that the results of this study can make a positive contribution to da'wa research, especially related to the development of da'wa media in the era of disruption that requires innovation in accordance with the needs of *mad'ū*. The researcher realizes that there are many short comings in writing this article, so we expect constructive criticism through future research.

Reference

- Alhidayatillah, N. "Dakwah Dinamis Di Era Modern (Pendekatan Manajemen Dakwah)". *An-Nida'*, 41 (2018):269.
- APJII. *Laporan Survey Internet*. (2020)

- Arifin, F. "Mubalig YouTube dan Komodifikasi Konten Dakwah". *Al-Balagh: Jurnal Dakwah dan Komunikasi*, 4, (2019):108.
- Armiah. "Internalisasi Nilai-Nilai Keagamaan Lewat Media". *Alhadharah*, (2014)
- Aziz, M. A. *Ilmu Dakwah*. Jakarta: Kencana. Bungin. *Sosiologi Komunikasi*. Jakarta: Kencana. (2008).
- Bungin, Burhan. *Sosiologi Komunikasi: Teori, Paradigma, dan Diskurs Teknologi Komunikasi Masyarakat*. Jakarta : Kencana Prenada Group. 2008.
- Cecariyani, d. "Analisis Strategi Kreatif Dan Tujuan Konten YouTube (Studi Kasus Konten Prank Yudist Ardhana". *Prologia*, 2, (2019):495.
- Clintenn, B. *Kompas.com*. (Y. Pratomo, Editor) Retrieved 10 9, 2021, from <https://tekno.kompas.com/read/2021/02/24/17020027/pengguna-medsos-di-indonesia-habiskan-25-jam-per-bulan-untuk-nonton-YouTube>. (2021)
- Hamdan, H. "YouTube sebagai Media Dakwah". *Palita: Journal of Social Religion Research*, 6, (2021):63-80.
- Isnawan, F. "Konten Prank Sebagai Krisis Moral Remaja di Era Milenial Dalam Pandangan Psikologi Hukum dan Hukum Islam". *Jurnal Surya Kencana Satu: Dinamika Masalah Hukum dan Keadilan*, 12(1), (2021):2.
- Karni, A. *Dakwah Islam dan Dinamika Masyarakat*. Padang: The Minangkabau Fondation. (2005)
- Muhtadi, A. S. *Komunikasi Dakwah*. Bandung: Simbiosis Rekatama Media. (2017)
- Noekent, V. N. "Inovasi Dakwah Perguruan Tinggi (Studi Naratif pada Universitas Negeri Semarang)". *Komunike*, 12(2), (2020):202.
- Rantona, S. "Persepsi Netizen Media Sosial Instagram Dalam Konten Prank Ferdian Paleka". *Jurnal Komunikasi, Masyarakat dan Keamanan*, 2,(2020):70.
- Rianto, P. "Media Baru, Visi Khalayak Aktif dan Urgensi Literasi Media". *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia*, 1(2), (2016):96.
- Samsinar, S. "Inovasi Dakwah Melalui Multimedia". *Al-Din: Jurnal Dakwah dan Sosial Keagamaan*, 4, (2019)
- Shiddieqy, H. A. *Pedoman Zakat*. Jakarta: PT. Bulan Bintang, (1984)
- Wibawa, A. "Fenomena Dakwah di Media Sosial YouTube". *Jurnal Rasi*, 1. (2019):1-19.
- Yahya, Y. U. "Da'wah di YouTube: Upaya Representasi Nilai Islam oleh Para Content-Creator". *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 20, (2020) : 4.

WHATSAPP AS DA'WAH *SIPAKAINGE'* MEDIA: Study on Students of UIN Alauddin Makassar, Indonesia

Mahmuddin

Da'wah and Communication Faculty, Alauddin Makassar State Islamic University
mahmuddin.dakwah@uin-alauddin.ac.id

Abstract: This study aims to determine the use of whatsapp as a media of da'wah *sipakainge'* for UIN Alauddin Makassar students, by raising the problem, namely how to use WhatsApp for UIN Alauddin students and why WhatsApp is used as a media for da'wah *sipakainge'* by UIN Alauddin Makassar students. This study examines the problem of using WhatsApp as a media for preaching *sipakainge'* for UIN Alauddin Makassar students. This type of research is qualitative research using media, da'wah and sociological approaches as well as communication approaches. The data source of this research is the students of UIN Alauddin Makassar using data collection methods through observation, questionnaires, interviews and documentation. Data processing and analysis techniques are qualitative descriptive techniques. Based on the results of the research, it shows that students of UIN Alauddin Makassar have used WhatsApp as a media of da'wah for social media ', this was found in a number of questionnaire results and interviews with UIN Alauddin Makassar students, which stated that whatsapp was a means of communication for students, whatsapp was a media of da'wah, the use of WA in spreading *sipakainge'* da'wah, many students use WA in spreading *sipakainge'* da'wah to individuals or groups. Meanwhile, the reason whatsapp is used as a media for preaching *sipakainge'* by UIN Alauddin students is because of the low cost, because many students access it, because it is easy to communicate in groups, because it is very easy to find invitations of kindness as material for *sipakainge'* da'wah, because it is easy to send da'wah material to groups. The implication of this research is the need to utilize and direct students in using WhatsApp in the learning process and use it according to the actual function of creating whatsapp media as well as possible.

Keywords: Whatsapp, Media, Da'wah, *Sipakainge'*, Students.

Abstrak: Penelitian ini bertujuan untuk mengetahui penggunaan WhatsApp sebagai media dakwah *sipakainge'* bagi mahasiswa UIN Alauddin Makassar, dengan mengangkat permasalahan yaitu bagaimana cara penggunaan WhatsApp bagi mahasiswa UIN Alauddin dan mengapa WhatsApp digunakan sebagai media dakwah. 'wah *sipakainge'* oleh mahasiswa UIN Alauddin Makassar. Penelitian ini mengkaji permasalahan penggunaan WhatsApp sebagai media dakwah *sipakainge'* bagi mahasiswa UIN Alauddin Makassar. Jenis penelitian ini adalah penelitian kualitatif dengan menggunakan pendekatan media, dakwah dan sosiologis serta pendekatan komunikasi. Sumber data penelitian ini adalah mahasiswa UIN Alauddin Makassar dengan menggunakan metode pengumpulan data melalui observasi, angket, wawancara dan dokumentasi. Teknik pengolahan dan analisis data adalah teknik deskriptif kualitatif. Berdasarkan hasil penelitian menunjukkan bahwa mahasiswa UIN Alauddin Makassar telah menggunakan WhatsApp sebagai media dakwah untuk media sosial', hal ini ditemukan pada sejumlah hasil angket dan wawancara dengan mahasiswa UIN Alauddin Makassar yang menyatakan bahwa WhatsApp adalah sarana komunikasi bagi mahasiswa, WhatsApp adalah media dakwah, penggunaan WhatsApp dalam menyebarkan dakwah *sipakainge'*, banyak mahasiswa menggunakan WhatsApp dalam menyebarkan dakwah *sipakainge'* kepada individu atau kelompok. Sedangkan

alasan WhatsApp digunakan sebagai media dakwah sipakainge' oleh mahasiswa UIN Alauddin adalah karena biayanya yang murah, karena banyak mahasiswa yang mengaksesnya, karena mudah berkomunikasi secara berkelompok, karena sangat mudah mencari ajakan kebaikan. sebagai bahan dakwah sipakainge', karena mudahnya mengirimkan materi dakwah ke kelompok. Implikasi dari penelitian ini adalah perlunya memanfaatkan dan mengarahkan siswa dalam menggunakan WhatsApp dalam proses pembelajaran dan menggunakannya sesuai dengan fungsi sebenarnya dari pembuatan media WhatsApp dengan sebaik-baiknya.

Kata kunci: WhatsApp, Media, Dakwah, Sipakainge', Mahasiswa.

A. Introduction

Whatsapp is increasingly being used as a media for da'wah in Indonesia, especially for UIN Alauddin Makassar students. This world is showing contemporary media which routinely presents intertextual intensity which refers to media texts in shaping the understanding of media texts in creating the world of media.¹ The presence of social media changes news patterns. Wong states that today audiences live with constant news, news is available everywhere, news can be found on almost every device, and is produced either by professionals or by the audience itself.² The most visible shift is that news can now be received through existing social networks.

In recent years, in various countries including Indonesia, WhatsApp has become the most used instant messaging application. Pekala mentions that 58% of smartphone users in Indonesia use WhatsApp as their preferred instant messaging application.³ Malka states that WhatsApp can effectively facilitate a variety of social activities for a person, whether individual or group, family or professional.⁴ The WhatsApp application offers an instant messaging experience that is user-friendly and comfortable to use for a variety of content in various contexts.

The WhatsApp (WA) group application as one of the social media with the largest users in Indonesia has been used unofficially by several lecturers at University X as a medium of communication and learning with students⁵. This phenomenon makes information easier to find through social media, including invitations to other people to get to know their religion through discussions raised by social media users.

Newman *et. all* stated that in recent years, a lot of intermittent news has emerged through social media platforms.⁶ In addition, Fry emphasizes that social networks and video sharing sites, no matter the level of accuracy, are real places to share a wide variety of information, from those that have international consequences to the personal sphere.⁷ This source changes the individual's access to news as well as changes the news. Ultimately social media brought about by technological advances provide a world that makes it easier for individuals to share information.

Oemar made it clear that WhatsApp has its own uniqueness when compared to other social media. Unlike Twitter and forums on the internet, the closure of the forums on WhatsApp will make it difficult for groups of people with homogeneous thoughts to be exposed to other

¹ Couldry, N. *Form and Power in an Age of Continuous Spectacle*. Dalam Hesmondhalgh, D. & Toynbee, J. (eds.) *The Media and Social Theory*, Routledge, Abingdon, (2008)161-176.

² Wong, L. *Motivations for Sharing News on Social Media*. FIMS Publications, 2017.

³ Pekala, S. *BBM and WhatsApp Fight for User's Attention Indonesia*. <http://blog.jana.com/blog/top-messag-ing-apps-indonesia-september-2016>

⁴ Malka, V., Ariel, Y., & Avidar, R. *Fighting. "Worrying and Sharing: Operation 'Protective Edge' as the First WhatsApp War"*. *Media, War & Conflict*, 8(3), (2015): 329-344.

⁵ Tikno. "Analisis Penerimaan Grup WhatsApp Sebagai Sarana Komunikasi dan Pembelajaran dari Perspektif Mahasiswa". *Jurnal Sistem Informasi Indonesia*, 2(1), (2017)1-13.

⁶ Newman, N., Levy, D.A. & Nielsen, R.K. *Reuters Institute Digital News Report*, 2015.

⁷ Fry, K. G. "News as Subject: What Is It? Where Is It? Whose Is It?" *Journalism Studies*, 9(4), (2008): 545-560.

information. In addition, the anonymity on WhatsApp is also very low because during registration, WhatsApp users are required to provide a mobile phone number that has been verified successfully. This makes it difficult for users to be anonymous on WhatsApp social media. This phenomenon and WhatsApp group space is interesting to be explored more deeply.⁸

The research that has been conducted by Najidah Zakariya Abu Dardaa Mohamad with the title *Media as a Da'wah Facility*, explains that da'wah is not a new thing in Islamic civilization. The benefits of da'wah in Islam are not only focused on a specific way. Preaching through the media has existed since the time of the Prophet Muhammad but through wasilah that is different from today. This study discusses the concept of preaching through the media, the conditions for preaching to the media and also the role that the media must play in Islam.⁹ Research conducted by Ahmad Fathan Hidayatullah, with the title *Twitter as a Media Da'wah*, illustrates that the use of social media by the Muslim community has increased from year to year.¹⁰ In the last decade, Facebook and Twitter have been used as communication tools to transmit religious and da'wah messages. Among the existing social media, Twitter is considered to have quite high popularity in the community. The trend of doing da'wah via twitter with *kultwit* seems to have helped Muslim clerics to convey Islamic messages in a more attractive way. In addition, they received a positive response from the community. *Kultwit* has become an alternative source to obtain information about Islam and to understand Islam more deeply.

Research conducted by Ali Salman, Mohd Azul Mohamad Salleh and Mohammad Agus Yusoff Mohd Yusof Hj Abdullah entitled *Political Engagement on Social Media as Antecedent for Political Support Among Voters in Malaysia*, the emergence of new media as a result of the development of the internet has made media as a democratic information agent.¹¹ This research was conducted using a survey questionnaire as a research instrument. A total of 993 respondents consisting of men (46.2%) and women (53.8%) were randomly selected to participate in this study. Among the survey results, nearly two-thirds of respondents used newspapers (65.5%), followed by social media (63.5%) and television (59.5%) to find and read the latest political information in Malaysia. This finding also shows that respondents agree that social media plays a role and has the advantage of channeling political information (mean = 3.57) compared to conventional media. Respondents agreed that social media helps improve the image of candidates and political parties (mean = 3.17) by displaying the candidates' activities in serving the public (mean = 3.25). This shows that today's society is very concerned with what is displayed on social media about matters involving politics today. Therefore, monitoring of political information shared on social media must be done to ensure that the information is free from incitement by the elements that can unite the unity.

The use of WhatsApp in Indonesia has become a trend in the life of UIN Alauddin Makassar students, including its use in making it a media for *sipakainge'* da'wah.

The use of WhatsApp as a media for preaching *sipakainge'* has been found in many conversations (recorded, written, pictured and spoken) of students in Indonesia in the form of invitations, warnings, discussions, delivery and even in the form of funny stories which ultimately are full of wisdom in life, all of which it is classified as *sipakainge'* preaching, or known as da'wah by reminding the teachings of Islam.

Sipakainge' da'wah is a da'wah activity carried out to remind each other of religious teachings, to give warnings and to reprimand each other and to give good examples to fellow Muslims. The main problem is how to use whatsapp as a media for preaching *sipakainge'* for UIN

⁸ Oemar Madri Bafadhal. "Komunikasi Ritual Penggunaan Aplikasi WhatsApp: Studi Konsumsi Berita Lewat Group WhatsApp", *Jurnal Komunikasi Indonesia* Volume VI, Nomor 1, (April 2017).

⁹ Najidah Zakariya Mohamad, Abu Dardaa. *Media Sebagai Wasilah Dakwah*.

¹⁰ Ahmad Fathan Hidayatullah. "Twitter sebagai media dakwah". *Jurnal Teknoin* Vol. 22 No. 1 (Maret 2016): 35-43).

¹¹ Ali Salman, Mohd Azul Mohamad Salleh and Mohammad Agus Yusoff Mohd Yusof Hj Abdullah. *Political Engagement on Social Media as Antecedent For Political Support Among Voters In Malaysia*, *Jurnal Komunikasi, Malaysian Journal of Communication*, Jilid 34(2) (2018): 152-165.

Alauddin Makassar students. To answer the main problem, a question is raised, namely: How is the use of WhatsApp for UIN Alauddin students? And why is WhatsApp used as a media for preaching *sipakainge'* by UIN Alauddin students?

Based on this, the researchers examined more deeply about the use and reasons for using WhatsApp as a medium for preaching *sipakainge'*, especially for students of UIN Alauddin Makassar.

1. Whatsapp as a Social Media and Da'wah

This discussion will present a description of whatsapp, whatsapp as social media and whatsapp as a da'wah medium, this is intended to clarify the position of whatsapp as a medium for preaching *sipakainge'*.

a. Overview of Whatsapp

WhatsApp is a messenger using a smartphone and is also a cross-platform application that allows one to exchange messages without the cost of SMS, because WhatsApp Messenger uses the same internet data plan for email, web browsing, and so on. This application uses a 3G or WiFi connection for data communication.

Initially, WhatsApp was made for iPhone users, then along with its development, the WhatsApp application is also available for BlackBerry, Android, Windows Phone and Symbian versions, in November 2010, WhatsApp was ranked 3rd, the best-selling application downloaded via the Nokia Ovi Store, after Swype and premium NHL game centers.

WhatsApp Inc was founded on February 24, 2009 by two men named Brian Acton and Jan Koum. Both are former senior workers at online giant Yahoo. Jan Koum originally had the idea of creating an application that could broadcast status when someone couldn't be contacted for some reason.¹² It was further explained that Koum also invited Acton to work with him. So, they created a technology start-up company called WhatsApp Inc, located in Santa Clara, California. However, the broadcast status application only attracted the attention of a few people. It was only when they added a messaging function in the second half of 2009 that WhatsApp exploded.¹³

But even though WhatsApp Inc has been established, the WhatsApp application itself is far from over. On several trials, WhatsApp crashed and failed to run as expected. Desperate, Koum intends to close his company and look for another job. But Brian Acton encouraged him to stick around for a few more months. In the end, after going through a fairly long beta phase, in November 2009, WhatsApp officially started its work on the App Store. Previously, Koum had persuaded Acton and five former Yahoo! other to invest. After visiting the App Store, in January 2010 WhatsApp wandered to the BlackBerry Store and followed by Android in August. Even though the status has been changed from free to paid, WhatsApp's popularity is still rising fast on almost all platforms. As of February, 2013 active WhatsApp users exploded at 200 million. This figure doubled in December and increased again to 500 million in April 2014. and as of September 2015, there were 900 million active WhatsApp users. This rapid growth is what makes Facebook crazy about WhatsApp. Tit for tat, WhatsApp Inc accepted Facebook's proposal with a dowry of \$ 19 billion. After changing its flag, Facebook has not made many changes to WhatsApp, it is still set an official price per year and without advertising. Not like many people fear.¹⁴

The rapid development of technology in the field of communication has given birth to new ideas, innovations and ideas that aim to smoothen the human communication process to make

¹² "Apa Itu WhatsApp, Sejarah and Fitur-fitur Unggulannya" <https://dailysocial.id/post/apa-itu-whatsapp>. Accessed on June 6, 2019.

¹³ Ibid.

¹⁴ Ibid.

it more effective.¹⁵ WhatsApp is a messaging application for smartphones with a basic similarity to Blackberry Messenger. WhatsApp Messenger is a cross-platform messaging application that allows us to exchange messages without SMS fees, because WhatsApp messenger uses the same internet data package for email, web browsing, and others.¹⁶

Nowadays one of the instant applications such as WhatsApp or WA is so popular and favored by various ages. Most of the users of this application are teenagers of school age. Therefore, the effect is very strong on the behavior of students or students who are generally school age adolescents. Generally, WA users mention the reason for choosing this application is because of the availability of various conveniences in it besides not having to pay or free. However, behind the various facilities that exist, it turns out that it is not only a positive effect obtained from this application. If its use is uncontrolled and supervised, it can cause various negative things which in turn can often reduce the quality of life. The results of the study showed, among others, that 70% of students mastered the use of WhatsApp, 57% stated that WhatsApp was useful. The highest is the value for the statement that WhatsApp does not affect learning scores, namely 91%.¹⁷

WhatsApp stated that it was deliberately charging a fee in exchange for a product that was reliable and without advertising. Since the beginning, this application has been designed for a fee so that the WhatsApp team can focus on developing products.¹⁸

Current technological developments provide convenience in various fields, including in the learning and communication processes that are in it. WhatsApp (WA) is one of the most widely used social media applications in Indonesia after Facebook.¹⁹

This has led to the rapid development of learning technology through electronic media (e-learning) and through smartphone media (m-learning), where technology is a key factor that makes learning deeper and more interesting.²⁰ Many studies have investigated the effect of the use of technology, especially social media in learning as done by Johnson, L., Becker, SA, Estrada, V., and Freeman, A,²¹ as well as Madge, C., Meek, J., Wellens, J., and Hooley, T,²² including those conducted by Rajasingham, L.,²³ and those conducted by Herrington, J.,

¹⁵ Narti, S. Pemanfaatan "Whatsapp" Sebagai Media Komunikasi Dosen Dengan Mahasiswa Bimbingan Skripsi (Studi Analisis Deskriptif Pada Mahasiswa Ilmu Komunikasi Bimbingan Skripsi Universitas Dehasen Bengkulu Tahun 2016). *Journal of Chemical Information and Modeling*, 53(9), (2019): 1689–1699. <https://doi.org/10.1017/CBO9781107415324.004>.

¹⁶ Mega Ulva Sari Sugianto Sihombing. "Pengaruh Komunikasi Melalui Grup Whatsapp Untuk Meningkatkan Kinerja Karyawan Di Hotel Grandhika Medan". *Lensa Mutiara Komunikasi*, (2018): 61–77

¹⁷ Hendra Wicaksono Pranajaya. "Pemanfaatan Aplikasi Whatsapp (WA) Di Kalangan Pelajar (Studi Kasus Di Mts Al Muddatsiriyah and Mts Jakarta Pusat)", *Prosiding Snapp* (2017).

¹⁸ Tikno. "Analisis Penerimaan Grup WhatsApp Sebagai Sarana Komunikasi and Pembelajaran dari Perspektif Mahasiswa".

¹⁹ C. Barhoumi, and Rossi, P. G.. "The Effectiveness of Instruction-Oriented Hypertext Systems Compared to Direct Instruction in e-learning Environments," *Contemporary Educational Technology*, vol. 4, no. 4, (2013): 281–308.

²⁰ L. Johnson, Becker, S. A., Estrada, V., and Freeman, A. "NMC Horizon Report: Higher Education Edition," *The New Media Consortium*, Austin, Texas (2014).

²¹ L. Johnson, Becker, S. A., Estrada, V., and Freeman, A. "NMC Horizon Report: Higher Education Edition," *The New Media Consortium*. (Austin, Texas, 2014).

²² C. Madge, Meek, J., Wellens, J., and Hooley, T. "Facebook, social integration and informal learning at university: 'It is more for socialising and talking to friends about work than for actually doing work'," *Learning, Media and Technology*, vol. 34, no. 2 (2009): 141–155.

²³ Rajasingham, L. "Will Mobile Learning Bring a Paradigm Shift in Higher Education?" *Education Research International*, (2011). <http://dx.doi.org/10.1155/2011/528495>.

Revees, TC, and Oliver, R.,²⁴ as well as those carried out by Church, K. and Oliveira, R. d., 2013,²⁵ and specifically the WA application as done by Bower.²⁶

The development of information and communication technology at this time has entered human life, including students and has grown very fast. Communication and information technology is social media.²⁷

b. Social Media

Social media comes from two words, namely media and social. Media According to KBBI, it is a means of communication.²⁸ Some experts, such as Laughey and Mc Quail in Nasrullah also explained that social media is a communication tool. Based on the above understanding, it can be understood that the media is a tool used in communication activities. The word social according to KBBI means everything that has to do with society.²⁹

According to Fuchs in Nasrullah, the definition of social in social media is that individuals in a community do not only exist in an environment, but must collaborate with other environments so that cooperation is created because cooperation is a social character. Based on the explanation above, Nasrullah concludes that: "Social media is media on the internet that allows users to represent themselves so that they are able to interact, cooperate, share, communicate with other users, and form social bonds virtually".³⁰

Social media, which is often referred to as social networking, is a means of information and communication that is much loved and used by fans from young to old. According to Almu (2014), states that social networks or media provide opportunities for friends, relations and even students or students to interact in the framework of various ideas and common interests (common interest).³¹

Data that has been released by the Ministry of Communication and Information (Kemenkominfo) states that currently there are 63 million internet users in Indonesia, 95 percent of whom use the internet to access networks or social media. In addition, based on the results of research conducted by the State Password High School (STSN) with Yahoo, it shows that 64% of internet users in Indonesia are teenagers between the ages of 15-19 years.

Taking into account the data above, it shows that WhatsApp users are students or teenagers who are in the 15-19 age range, from that age includes the age of students. There are several types of social media, namely 1) social networking media (social networking). Social networks according to Saxena in Nasrullah, are social media that allow members to interact with each other through messages, photos and videos so that they attract the attention of other users. All information published through this social network is in real time as to what is happening. Social networks provide some content for their users so that users

²⁴ J. Herrington., Revees, T. C., and Oliver, R.. *A Guide to Authentic e-Learning*, (Routledge, New York, 2010).

²⁵ K. Church and Oliveira, R. d. "What's up with whatsapp?: comparing mobile instant messaging behaviors with traditional SMS," in 15th international conference on Human-computer interaction with mobile devices and services, Munich, Germany, 2013.

²⁶ M. Bower "Affordance analysis – matching learning tasks with learning technologies" *Educational Media International*, vol. 45, no. 1 (2008): 3-15.

²⁷ Edi Suryadi, Muhammad Hidayat Ginanjar, Muhammad Priyatna "Penggunaan Sosial Media Whatsapp Pengaruhnya terhadap Disiplin Belajar Peserta Didik pada Mata Pelajaran Pendidikan Agama Islam (Studi Kasus Di SMK Analis Kimia YKPI Bogor)". *Edukasi Islami: Jurnal Pendidikan Islam* 7, no.01 (2018).pp.1-22. DOI: 10.30868/EI.V7I01.211

²⁸ "KBBI Online" <http://kbbi.kemdikbud.go.id/>, accessed on April 4, 2018)

²⁹ Ibid.

³⁰ Rulli Nasrullah. *Media Sosial (Prespektif Komunikasi, Budaya, and Sosioteknologi)*, (Bandung: Simbiosis Rekatama Media, 2017)

³¹ Abba Almu and Bello Alhaji Buhari. "Effect of Mobile Social Networks on Secondary Schools Students". *International Journal of Computer Science and Information Technologies (IJCSIT)* Vol.5 (5) (2014).

have space to communicate and interact.³² Examples of social networks are Facebook, Instagram, Twitter, and Path (Google Play Store, accessed April 9, 2018). 2) Online journals (blogs) Blogs are social media that make it easy for users to upload their activities, discuss and share links, web, information, and so on. The character of the blog is used to publish content related to its users, both by individuals and companies / business institutions as needed.³³ Some of the website services that host blogs include blogger.com and nusantarahost.blogger.com is a free blog hosting that can be used to create an attractive and unique blog according to the character of its users.³⁴ Meanwhile, Nusantara Host is a paid blog hosting which is usually used for business activities.³⁵ 3) Simple online journal (micro blogging) Micro blogging is a social media that provides facilities for users to write and publish their activities and opinions. The space provided on the micro blog is limited to the characters that can be used, for example Twitter which only provides a certain space of up to 140 characters.³⁶

Apart from twitter, an example of a micro blog, for example Zihvah, is a micro blogging application made by India and its use is similar to Twitter. (Google Play Store, accessed April 9, 2018). 4) Media sharing (media sharing). Media sharing is social media that provides facilities for users to share media such as documents (files), video, audio, images, and other media. Through this sharing media, members or users can also store various pictures and videos online. Some examples of sharing media include YouTube, Flickr, Photo bucket, and WhatsApp. YouTube is a social media that is used to play videos or upload videos to share with other users (Google Play Store, accessed April 9, 2018). Meanwhile, Flickr is a social media that is used to upload, access, organize / edit photos. Google Play Store, accessed April 9, 2018). The photo bucket is used almost the same as Flickr, which is to edit and share photos. However, the Photo bucket can also be used to draw pictures on a smartphone (Google Play Store, accessed April 9, 2018). Examples of Photo buckets include Sketches, Meitu, PicsArt, and others. One of the social media that is also included in sharing media is WhatsApp. WhatsApp can be used to share photos, videos, and documents by its users (Google Play Store, accessed April 9, 2018). 5) Social markers are social media that are used to organize, store, manage, and search for specific news online. The information provided on social media book marking is not complete information, but only provided information in the form of text, photos and short videos, then the user will be directed to the link or link where the information is located. Examples of social book marking are Delicious.com and Reddit.com.³⁷

Delicious.com is a social bookmarking that is used to mark websites that are liked by users so that it can be opened and read by other users. Meanwhile, Reddit.com is used to tag videos or articles so that they can be shared and links can be saved. 6) Shared content media or WikiMedia shared content is social media whose sites are the result of the collaboration of its users. Each user can contribute to the wiki and can also see changes that have occurred on the page so that users can find out the last data entered, whether the information entered is valid or not, and so on. According to Saxena, there are two types of wikis. First, a public wiki is a wiki whose content can be accessed by users freely. Second, a private wiki is a wiki that can only be edited or collaborated on a limited basis.³⁸

The impact of using WhatsApp social media as social media has several impacts. The impact of using social media can be said to be the same as the impact of internet use, because social media cannot be used without activating the internet network. The impacts of using

³² Rulli Nasrullah. *Media Sosial (Prespektif Komunikasi, Budaya, and Sosioteknologi)*.

³³ Ibid.

³⁴ <https://www.blogger.com/about/?hl=id>. Accessed on 18 April 2018)

³⁵ <https://www.nusantarahost.co.id>. accessed on 18 April 2018

³⁶ Rulli Nasrullah. *Media Sosial (Prespektif Komunikasi, Budaya, and Sosioteknologi)*.

³⁷ Ibid.

³⁸ Ibid.

social media include: 1) Information exchange is becoming faster and easier.³⁹ 2) Interaction on social media encourages the emergence of new public spaces and new patterns of communication between citizens as users and as producers of the information itself. 3) Changing practices and communication spaces that were previously maintained in a democratic manner. 4) Society becomes divided and even separates interactions from one another because of indirect communication. 5) Text will be the single most dominant means of communication. 6) Text becomes a means to commit negative actions such as harassment or ridicule.⁴⁰

The emergence of social media is also seen as being able to increase the interactive level by giving users the freedom to choose the source of information and entertainment they want. Compared to conventional media such as print and electronic media, new media is seen as more dominant. because new media have fewer restrictions than the government. Likewise, today's community groups, where people no longer live only in physical groups, are instead replaced by network communication structures in the form of communities.⁴¹

c. *Media of Dakwah Sipakainge'*

The media is a tool that can be used as an intermediary in connecting a communication with one another. Branston Gill and Roy Stafford (2003) view modern media as an intermediary tool between one audience and another.⁴² The media cannot be assumed as a simple communication channel, but it is more advanced that assesses the communication media not only what is visible, can be sensed as mass media such as TV, radio, newspapers, and magazines, but also the things that are hidden from a message displayed by the media.

Media is a means of communication such as newspapers, magazines, radio, television, films, posters and banners (Department of Education and Culture).

Based on this in the science of media communication can be classified into three types, namely: a. Spoken media is a device that can make sounds such as radio, telephone and the like. b. Written media is media in the form of writing or print such as magazines, newspapers, books, pamphlets, paintings, pictures, and the like. c. Hearing-viewing media, namely media that contains live images that can be seen and heard, namely films, video, television and the like.⁴³

Harold Lasswell and Charles Wrigth, divides communication media based on the nature of the audience, the nature of the communication experience and the nature of the informants. Lasswell noted that there are three functions of mass media: environmental observation, correlation of parts of society to respond to the environment, and the transmission of people heritage from one generation to the next. Apart from these three functions, Wrigth added a fourth function, namely entertainment. Apart from functions, the media also has many dysfunctions, namely consequences that are not desired by society or members of society. An action can have both function and dysfunction ⁴⁴ The media functions as a means of communication that has multiple functions, namely a good function and a bad function, and it is even considered a double-edged media, depending on who is behind the media.

Communication media with all its potential uses is only one part of a system that plays a role in social life. The media have been used in such a way to serve the interests and needs of

³⁹Hendro Kusumo and Eko Prasetyo Moro. *Pengaruh Penggunaan WhatsApps Messenger terhadap prestasi belajar Mahasiswa kelas KKH di PBIO FKIP UAD* (Universitas Ahmad Dahlan, 2016)

⁴⁰Nasrullah, Rulli. *Media Sosial (Prespektif Komunikasi, Budaya, and Sositoknologi)*.

⁴¹Ali Salman, Mohd Azul Mohamad Salleh, and Mohammad Agus Yusoff Mohd Yusof Hj Abdullah. "Political Engagement on Social Media as Antecedent For Political Support Among Voters In Malaysia".

⁴²Branston Gill and Roy Stafford. *The Media Student's Book, Ed.III*; (London: Routledge, 2003).

⁴³Moh. Ali Aziz, *Ilmu Dakwah*, Cet. II; Jakarta: Kencana, 2011

⁴⁴Werner J. Severin and James. Tankard, Jr. *Communication Theories: Origins, Methods, & Usis in the Mass Media*. Dialihbahasakan oleh Sugeng Hariyanto dengan judul *Teori Komunikasi: Sejarah, Metode, and Terapan di dalam Media Massa*. (Edisi V; Cet. IV; Jakarta: Kencana, 2009).

human life. Unfortunately, the progress of the media is sometimes too fast compared to the rate of progress of society. Thus, the response of some people is sometimes outdated in dealing with the progress of the media.⁴⁵

Media production responds to social and cultural developments and in turn influences these developments. While the media work in a variety of ways for different segments of society, the audience is not all affected, but interacts in specific ways with the media.⁴⁶

This medium is used to convey messages to audiences. To convey da'wah to Muslims, various media can be used. Experts differ on the amount of media that can be used. A. Hasjmy mentioned that there are six kinds of media for da'wah and means of preaching or da'wah tools, namely the pulpit and *khithabah* (speech / lecture), *qalam* (pen) and *kitabah* (writing), *masrah* (performance) and *malhamah* (drama), art. voice and language arts, *madrasah* and *dayah* (surau), as well as work and business environments.⁴⁷

Meanwhile, Hamsah Ya'cub mentions five kinds of media and methods of da'wah, namely oral, written, painting, audio-visual, and moral.⁴⁸

Taufiq Affandi indicated that social media can be used as a medium for da'wah which is very effective when used by paying attention to several things, namely:

- 1) Deepen your closeness to Allah in the sense that using social media for preaching intentions.
- 2) Understand what the needs of the ummah are to make social media a necessity for the ummah in delivering da'wah in accordance with their concerns.
- 3) Set clear goals and know the needs of the ummah, so that people are not swayed.
- 4) Increase friendship. With a lot of friendship, knowledge and insight will be increased, so that the message of da'wah will be even better.
- 5) Read more, namely reading the stories of previous scholars. Even though at that time they had not used social media for preaching, the main principles of preaching to the community were still very relevant.
- 6) Start with the closest. Allah insists that we protect ourselves and our families from hellfire. Da'wah with social media often makes messages heard by people who are far away. However, don't forget the people closest to you.
- 7) Be patient. There are many trials, challenges, obstacles, obstacles and temptations in preaching on social media. Sometimes the ordeal takes the form of something bitter. But sometimes the trial appears in something sweet. Be patient, don't give up, take lessons, ask the teacher and the closest people for advice, and introspect yourself.⁴⁹

The increase in social media users by the Muslim community has provided many benefits for them. With social networking media, they can easily get daily advice from preachers / ustadz. Given the large benefits that can be obtained from the existence of these social media, many ustadz use it as a medium of preaching to Muslims. Da'wah strategy at the time of the Prophet Muhammad. with the strategy of preaching in the era of social media is very different. In the last ten years, Facebook and Twitter have been used as a means of communication to convey religious messages and preach media.⁵⁰

The media of preaching at the time of the Prophet and the Companions were very limited, namely around the *qauliyah bi al-oral* preaching and the *da'wah fi'liyyah bi al-uswah*, coupled with the very limited use of letters (rasail). A century later, da'wah using the media, namely

⁴⁵ Abdul Pirol. Teori Media and Teori Masyarakat, last modified Februari 28, 2012, <http://duniaglobalislam.blogspot.com/search/label/Dakwah>

⁴⁶ Stephen Littlejohn and Karen A. Foss. *Theories of Human Communication*. Diterjemahkan oleh Muhammad Yusuf Hamdan, dengan judul *Teori Komunikasi*, Edisi 9, (Jakarta: Salemba Humanika, 2009).

⁴⁷ A. Hasjmy. *Dustur Dakwah Menurut Al-Qur'an* (Jakarta: Bulan Bintang, 1974).

⁴⁸ Hamsah Ya'cub. *Publisistik Islam: Teknik Dakwah and Leadership* (Bandung: Diponegoro, 1992).

⁴⁹ "UNIDA Gontor," *Memilah Media Sosial Sebagai Media Dakwah Masa Kini*. Last modified Mei 18, 2019. <http://unida.gontor.ac.id/memilah-media-social-sebagai-media-dakwah-masa-kini/>

⁵⁰ Ahmad Fathan Hidayatullah. "Twiter sebagai media dakwah".

qashash (storyteller) and *muallafat* (written essay) was introduced. This latter media is growing quite rapidly and has survived until now. In the 14th century *Hijriah*, we witnessed a very rapid development in the field of science and technology. In addition to its negative influences on preaching, it cannot be ruled out that there are positive influences that can encourage the speed of preaching. In this context, preaching using new media such as newspapers, magazines, short stories, comics, LPs, tapes, films, radio, television, stickers, paintings, advertisements, performances in the arena of performances, poetry, songs, music, and other art media, can encourage and assist da'wah actors in carrying out their duties.

As for what is meant by da'wah media, is the equipment used to convey propaganda material to da'wah recipients. In modern times like today, such as television, video, cassette tapes, magazines, and newspapers. *Sipakainge 'dakwah* media are the means or tools used to convey da'wah which aims to remind and awaken one another for a good deed and in accordance with the advice of Islam.

B. Methodology

This research is a qualitative study using a media, da'wah and sociological approach as well as a communication approach. The data source of this research is the students of UIN Alauddin Makassar using data collection methods through observation, questionnaires, interviews and documentation. Data processing and analysis techniques are qualitative descriptive techniques.

C. Findings and Discussion

The object of this research is Alauddin State Islamic University in Makassar, located in Samata Village, Somba Opu District, Gowa Regency, South Sulawesi Province. The students in question are S1, S2 and S3 students who are actively participating in lectures in the 2019-2020 academic year.

1. Benefits of WhatsApp for UIN Alauddin Makassar Students

Whatsapp as one of the student assistance applications, especially UIN Alauddin Makassar students which has many benefits, for details, it can be seen the various benefits of WhatsApp for UIN Alauddin Makassar students as follows:

a. Whatsapp as a means of communication for students.

One of the benefits of WhatsApp for UIN Alauddin Makassar students is as a means of communicating between fellow students and others. To find out their views on the benefits of whatsapp can be seen from a questionnaire distributed to UIN Alauddin Makassar students, the answer was obtained that those who stated the benefits of WhatsApp as a means of communication for students were 72 people or 76.7%) who agreed, while those who strongly agreed as many as 17 people (18.1%) who strongly agreed, there were 4 people (4.3%) who expressed doubts, and 1 person (1.1%) who strongly disagreed. person.

Paying attention to the results of the questionnaire, it can be understood that students who used WhatsApp as a means of communication were 89 out of 94 people who filled out the questionnaire (94.8%), the remaining 5.2% expressed doubts and disagreed. Thus it can be understood that students make WhatsApp as a means of communication.

The results of the questionnaire were confirmed by Irvan Mulyadi (49 years old) who stated: "Utilizing WhatsApp as a means of communication is very easy and cheap and fast to arrive, thus facilitating communication between one another." Likewise, Syamsul Haq's statement (23 years) said: "Whatsapp is the right choice to be used as a means of communicating with friends, both near and far across, all of which can be accessed quickly and very easily, the important thing is there is a network." Listening to the data above, it can be understood that WhatsApp is an effective means of communication for UIN Alauddin Makassar students.

b. *Whatsapp as a Media of Preaching*

Another benefit of whatsapp is as a medium of preaching. Whatsapp for UIN Alauddin Makassar students has taken advantage of WhatsApp as a media of preaching, the results of the above questionnaire show that of the 93 people who filled out the questionnaire, there were 65 people (69.9%) who agreed that WhatsApp was used as a media of da'wah, and there were 16 people (17.2%) who strongly agreed that WhatsApp was used as a media of preaching, 11 people (11.8%) doubted and 1 person (1.1%) did not agree.

Thus, it can be understood that there are 81 people (87.1%) who agree and strongly agree that WhatsApp is used as a media of preaching, while the rest 12 (12.9%) are in doubt and do not agree that WhatsApp is used as a media of preaching. The data above illustrates that in general, UIN Alauddin Makassar students have made WhatsApp as a media of preaching.

c. *The use of WA in spreading sipakainge da'wah*

Whatsapp can also be used as a medium in spreading *sipakainge da'wah* "by UIN Alauddin Makassar students, this explains that there are 68 people (73.1%) who agree to use WhatsApp in spreading *sipakainge da'wah*, while those who strongly agree to use WhatsApp in spreading *da'wah sipakainge* 'as many as 9 people (9.7%). As for those who expressed hesitation in using WhatsApp in spreading the da'wah of *Sipakainge* 'as many as 13 people (14%) and those who disagreed reached 3 people (3.2%).

Thus it can be seen that there are 77 people (82.8%) who have used WhatsApp in spreading the message of *Sipakainge* 'and who are still doubtful and disagree with reaching 16 people (17.2%). The data illustrates that UIN Alauddin Makassar students have used WhatsApp in spreading sipakainge da'wah to their friends, to WA groups and others.

d. *The Number of Students Using WA in Spreading Sipakainge Da'wah to individuals or Groups.*

Amount gives a description of an intensity of repetition in an activity. Given the number of times using WhatsApp, so it is often used. Students of UIN Alauddin Makassar give an overview of the many uses of WhatsApp in spreading the message of *sipakainge* 'to individuals or groups. It can be seen that students of UIN Alauddin Makassar who use WhatsApp in spreading *sipakainge da'wah* to individuals or groups 1-5 times a day are 65 people (71.4%) out of 91 people who fill out questionnaires, while those who use WhatsApp in spreading *da'wah sipakainge* 'to individuals or groups 6-10 times a day as many as 15 people (16.5%), there are those who use WhatsApp in spreading the message of *Sipakainge* 'to individuals or groups 11-15 times a day as many as 3 people (3.3%), and 2 people (2.2%) use whatsapp in spreading *sipakainge* 'preaching to individuals or groups 16-20 times a day, as well as those who use WhatsApp in spreading *sipakainge* 'preaching to individuals or groups 20 times a day or more 6 people (6.6%).

If there are 6 people using WhatsApp in spreading the message of *sipakainge* 'to individuals or groups 20 times a day, then there are 120 times it is used, if there are 2 people who use it 20 times a day, then there are 40 times a day, while if there are 3 people who use it 15 times a day, then there are 45 times a day, if there are 10 people who use it in a day as many as 15 people, then there are 150 times a day, and if there are 65 people who use it 5 times per day, then there are 325 times per day.

So, if you add up the number of students who use WhatsApp in spreading the *da'wah* of *sipakainge* 'to individuals or groups in a day, as many as $325 + 150 + 45 + 40 + 120 = 680$ times the students use WhatsApp in spreading the *da'wah* of *sipakainge* to individuals or groups in a day. If you calculate the average in a month, it will reach $30 \times 680 = 20,400$ times, if you earn on average in a year, it will reach $20,400 \times 12 = 244,800$ times.

Taking into account the many benefits of social media such as WhatsApp, it will be easier to find da'wah material on social media and make WhatsApp a current trend in preaching, especially *sipakainge da'wah* 'for students, especially students of UIN Alauddin Makassar.

2. The reason why WhatsApp is used as a media for preaching sipakainge' by UIN Alauddin Makassar students

As previously stated, that UIN Alauddin Makassar students made WhatsApp as a companion application in the communication process, then several reasons will be put forward why they use WhatsApp as a medium for preaching *sipakainge'*, including:

a. Because the cost is cheap

One of the reasons why WhatsApp has been used as a media for preaching *sipakainge'* is because of its low cost. This is evidenced by the results of the questionnaire showing that there are 78 people out of 94 people (82.9%) who agree and strongly agree that UIN Alauddin Makassar students make WhatsApp as a medium for preaching *sipakainge'* because the cost is cheap.

The results of the interview with Herawati (23 years) said:

"The reason is to make WhatsApp as a medium of propaganda for sipakainge'; is because the cost is cheap and even free, as well as being able to preach by way of video coll without having to meet directly with mad'u."

Listening to the results of the questionnaire analysis and interviews above, it can be understood that UIN Alauddin Makassar students chose WhatsApp as the *sipakainge'* da'wah medium because it was considered cheap and accessible to students.

b. Because Many Students Have Access

Students of UIN Alauddin Makassar use WhatsApp as a media for preaching *sipakainge'* because many students access this, this is evidenced by the results of a questionnaire distributed to 91 people and those who agree and strongly agree are 77 people (84.6%).

Based on the results of an interview with Iwan (30 years) said:

"The reason students make WhatsApp as a media for preaching sipakainge' is because many students access it and make it a very easy to use medium in delivering da'wah material, either in writing, orally, in the form of live pictures and the like."

Utilizing social media in the form of whatsapp has become a trend and has become the most important part of student cell phones with very many benefits.

c. Because It's Easy to Communicate in Groups?

One of the reasons why UIN Alauddin Makassar students made WhatsApp as a media for preaching *sipakainge'* is because it is easy to communicate with the group, this can be proven by the number of informants who agreed that the funds agreed to the questionnaire that was distributed to them, of the 93 people who filled out the questionnaire, there were 80 people (86%) who agreed and strongly agreed.

Irvan Mulyadi (49 years) in an interview said: "Whatsapp as a means of communicating both personally and in groups and even from group to other groups, including the use of whatsapp as a medium for preaching *sipakainge'*."

Taking into account the development of this means of communication *kasa dewsa*, it has shown a very rapid development in various fields, including the field of da'wah and its invitations. This is based on the number of people using applications such as WhatsApp and its use as a medium for preaching *sipakainge'*.

d. Because It Is Very Easy to Find Invitations to Kindness as Material for Sipakainge Da'wah '

One of the reasons why UIN Alauddin Makassar students use WhatsApp as a media for preaching *sipakainge'* is because it is easy to find invitations to goodness as a medium for preaching *sipakainge'*, this is evidenced by the results of a questionnaire that was circulated,

of the 92 people who filled out the questionnaire, there were 74 people (80,5 %) who agreed and strongly agreed.

One of the reasons for the use of WhatsApp as a media for preaching *sipakainge* according to Syamsul Haq (23 years) said:

The reason for using whatsapp as a media for preaching sipakainge 'is because it is very easy to find invitations of kindness as da'wah material, many personal and group friends on WhatsApp who receive da'wah materials, both written and oral and through video coll and in the form of films and even through news and various the kinds of methods and methods of da'wah models that are displayed on WhatsApp, all of which are part of the da'wah efforts carried out by Muslims, including students of UIN Alauddin Makassar.

This preaching effort is part of the awareness of Muslims in utilizing various media in spreading Islam, including whatsapp.

e. *Because it's Easy to Send Da'wah Material to the Group*

Another reason UIN Alauddin Makassar students use WhatsApp as a media for preaching *sipakainge* 'is because it is easy to send da'wah material to the group, it can be seen that of the 93 people who filled out the questionnaire, there were 88 people (94.6%) who agreed to the funds strongly agree.

As a student of UIN Alauddin Makassar, Herawati (23 years) stated:

"It has become an obligation in utilizing social media, including WhatsApp as a media to preach Sipakainge ', because this media is one of the trends in this era. Likewise, it's easy to send and receive and find da'wah material in this application."

D. Conclusion

Based on the results of the research, it shows that students of UIN Alauddin Makassar have used WhatsApp as a media of da'wah for social media, this was found in a number of questionnaire results and interviews with UIN Alauddin Makasar students, which stated that whatsapp was a means of communication for students, whatsapp was a medium for da'wah, the use of WA in spreading *sipakainge* 'da'wah, many students use WA in spreading *sipakainge* 'da'wah to individuals or groups. Meanwhile, the reason whatsapp is used as a media for preaching *sipakainge* 'by UIN Alauddin students is because of the low cost, because many students access it, because it is easy to communicate in groups, because it is very easy to find invitations of kindness as material for *sipakainge* da'wah', because it is easy to send da'wah material to groups.

References

- Almu, Abba and Buhari, Bello Alhaji. (2014). "Effect of Mobile Social Networks on Secondary Schools Students". *International Journal of Computer Science and Information Technologies (IJCSIT)* Vol.5 (5) (2014).
- Aziz, Moh. Ali. *Ilmu Dakwah*, Cet. II; Jakarta: Kencana, 2011.
- Bafadhal, Oemar Madri. "Komunikasi Ritual Penggunaan Aplikasi WhatsApp: Studi Konsumsi Berita Lewat Group WhatsApp", *Jurnal Komunikasi Indonesia Volume VI*, Nomor 1 (April 2017).
- Bannet, Tony. *Theories of the Media, Theories of Society* dalam Michael Gurevich, et.al. (Editor), *Culture, Society, and The Media*. New York: Methuen & Co, 1985.

- Barhoumi, C., and Rossi, P. G. "The Effectiveness of Instruction-Oriented Hypertext Systems Compared to Direct Instruction in e-learning Environments," *Contemporary Educational Technology*, vol. 4, no. 4 (2013): 281-308.
- Blogger. Last modified April, 2018. <https://www.blogger.com/about/?hl=id>
- Bower, M. "Affordance analysis – matching learning tasks with learning technologies" *Educational Media International*, vol. 45, no. 1 (2008): 3-15.
- Church, K. and Oliveira, R. d. "What's up with whatsapp?: comparing mobile instant messaging behaviors with traditional SMS," in 15th international conference on Human-computer interaction with mobile devices and services, Munich, Germany, 2013.
- Couldry, N. *Form and Power in an Age of Continuous Spectacle*. Dalam Hesmondhalgh, D. & Toynbee, J. (eds.) *The Media and Social Theory* (pp. 161-176). Routledge, Abingdon, 2008.
- Fry, K. G. "News as Subject: What Is It? Where Is It? Whose Is It?". *Journalism Studies*, 9(4), (2008): 545-560.
- Gill, Branston dan Roy Stafford. *The Media Student's Book*, Ed.III; London: Routledge, 2003.
- Google Play Store. Last modified April 9 2018.
- Hasjmy,A. *Dustur Dakwah Menurut Al-Qur'an*, Jakarta; Bulan Bintang, 1974.
- Herrington, J., Revees, T. C., and Oliver, R.. *A Guide to Authentic e-Learning*, Routledge, New York, 2010.
- Hidayatullah, Ahmad Fathan. "Twiter sebagai media dakwah". *Jurnal Teknoin* Vol. 22 No. 1 (Maret 2016): 35-43.
- <http://duniaglobalislam.blogspot.com/search/label/Dakwah>
- <http://politikana.com/baca/2011/04/20/antara-komunikasi-politik-dengan-pemasaran-politik-irisan-persamaan-dan-perbedaan.html>.
- <http://unida.gontor.ac.id/memanfaatkan-media-sosial-sebagai-media-dakwah-masa-kini/>
- Johnson, L., Becker, S. A., Estrada, V., and Freeman, A. "NMC Horizon Report: Higher Education Edition," *The New Media Consortium*. Austin, Texas, 2014.
- Kementerian Komunikasi dan Informatika (Kemenkominfo). Kominfo : Pengguna Internet di Indonesia 63 Juta Orang. Last modified June 3, 2016.
https://kominfo.go.id/index.php/content/detail/3415/Kominfo+%3A+Pengguna+Internet+di+Indonesia+63+Juta+Orang/0/berita_satker
- Koentjaraningrat. *Metode-metode Penelitian Masyarakat*, Cet. V; Jakarta: Gramedia, 1983.
- Kusumo, Hendro dan Eko Prasetyo Moro. *Pengaruh Penggunaan WhatsApps Messenger terhadap prestasi belajar Mahasiswa kelas KKH di PBO FKIP UAD*, Universitas Ahmad Dahlan, 2016.
- Littlejohn, Stephen dan Karen A. Foss. *Theories of Human Communication*. Diterjemahkan oleh Muhammad Yusuf Hamdan, dengan judul *Teori Komunikasi*, Edisi 9. Jakarta: Salemba Humanika, 2009.
- Madge, C., Meek, J., Wellens, J., and Hooley, T. "Facebook, social integration and informal learning at university: 'It is more for socialising and talking to friends about work than for actually doing work'," *Learning, Media and Technology*, vol. 34, no. 2 (2009): 141-155.
- Malka, V., Ariel, Y., & Avidar, R. Fighting. "Worrying and Sharing: Operation Protective Edge as the First WhatsApp War". *Media, War & Conflict*, 8(3) (2015): 329-344.
- Mohamad, Najidah Zakariya., Abu Dardaa. *Media Sebagai Wasilah Dakwah*.

- Muis, A. *Komunikasi Islam*, Cet. I; Bandung: PT Remaja Rosda Karya, 2001.
- Narti, S. "Pemanfaatan Whatsapp Sebagai Media Komunikasi Dosen Dengan Mahasiswa Bimbingan Skripsi (Studi Analisis Deskriptif Pada Mahasiswa Ilmu Komunikasi Bimbingan Skripsi Universitas Dehasen Bengkulu Tahun 2016)". *Journal of Chemical Information and Modeling*, 53(9), (2019): 1689–1699. <https://doi.org/10.1017/CBO9781107415324.004>.
- Nasrullah, Rulli. *Media Sosial (Prespektif Komunikasi, Budaya, dan Sosioteknologi)*, Bandung: Simbiosis Rekatama Media, 2017.
- Nata, Ardyana. "Sejarah Awal Mula Berdirinya WhatsApp". Last modified February 7, 2019. <http://ardyanata.blogspot.com/2017/04/sejarah-awal-mula-berdirinya-whatsapp.html>.
- Nazir, Moh. *Metode Penelitian*, Jakarta: Ghalia Indonesia, 1988.
- Newman, N., Levy, D.A. & Nielsen, R.K. Reuters Institute Digital News Report, 2015.
- Nusantara. Last modified April, 2018. <https://www.nusantarahost.co.id>
- Pekala, S. "BBM and WhatsApp Fight for User's Attention in Indonesia". Last modified 2016. <http://blog.jana.com/blog/top-messag-ing-apps-indonesia-september-2016>.
- Pirol, Abdul. "Teori Media Dan Teori Masyarakat". Last modified Februari 28, 2012.
- Politikana. "Antara Komunikasi Politik dengan Pemasaran Politik Irisan Persamaan dan Perbedaan". Last modified Februari, 9, 2012.
- Pranajaya, Hendra Wicaksono. Pemanfaatan Aplikasi Whatsapp (WA) Di Kalangan Pelajar (Studi Kasus Di Mts Al Muddatsiriyah Dan Mts Jakarta Pusat), *Prosiding Snapp*, 2017.
- Rajasingham, L. "Will Mobile Learning Bring a Paradigm Shift in Higher Education?" *Education Research International*, (2011). <http://dx.doi.org/10.1155/2011/528495>.
- Salman, Ali., Mohd Azul Mohamad Salleh, dan Mohammad Agus Yusoff Mohd Yusof Hj Abdullah. "Political Engagement on Social Media as Antecedent for Political Support Among Voters In Malaysia", *Malaysian Journal of Communication*, Jilid 34(2) (2018): 152-165.
- Sihombing, Mega Ulva Sari Sugianto, A. "Pengaruh Komunikasi Melalui Grup Whatsapp Untuk Meningkatkan Kinerja Karyawan Di Hotel Grandhika Medan". *Lensa Mutiara Komunikasi*, (2018): 61–77.
- Suryadi, Edi, et.al. "Penggunaan Sosial Media Whatsapp Pengaruhnya terhadap Disiplin Belajar Peserta Didik pada Mata Pelajaran Pendidikan Agama Islam (Studi Kasus Di SMK Analisis Kimia YKPI Bogor)". *Edukasi Islami: Jurnal Pendidikan Islam* 7, no.01 (2018).pp.1-22. DOI: 10.30868/ELV7I01.211
- Tikno. "Analisis Penerimaan Grup WhatsApp Sebagai Sarana Komunikasi dan Pembelajaran dari Perspektif Mahasiswa". *Jurnal Sistem Informasi Indonesia* 2(1), (2017): 1–13.
- Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa. *Kamus Besar Bahasa Indonesia*, Cet. II; Jakarta: Balai Pustaka, 1988.
- UNIDA Gontor. "Memanfaatkan Media Sosial Sebagai Media Dakwah Masa Kini". Last modified April, 2017.
- Werner J. Severin and James. Tankard, Jr. *Communication Theories: Origins, Methods, & Usis in the Mass Media*. Dialihbahasakan oleh Sugeng Hariyanto dengan judul "Teori Komunikasi: Sejarah, Metode, dan Terapan di dalam Media Massa". (Edisi V; Cet. IV; Jakarta: Kencana, 2009.
- Wong, L. *Motivations for Sharing News on Social Media*. FIMS Publications, 2017.
- Ya'cub, Hamsah. *Publisistik Islam: Teknik Dakwah dan Leadership*, Bandung; Diponegoro, 1992.

SHORT MOVIE AS A SOLUTION FOR RELIGIOUS MODERATION EDUCATION

Afifah Dwi Lestari¹, Fikry Zahria Emeraldien², Arika Anggraeni³, Cici Nur Zakiyah⁴

^{1, 2, 3, 4}Sunan Ampel State Islamic University, Surabaya, Indonesia

¹b91219082@student.uinsby.ac.id, ²fikry.zahria.emeraldien@uinsby.ac.id,

³b91219086@student.uinsby.ac.id, ⁴b91219090@student.uinsby.ac.id

Abstract: The issue of religious harmony is still a major concern in Indonesia today. the *Ministry of Religious Affairs* of the *Republic of Indonesia* has proposed a solution, namely "religious moderation" as an effort to achieve religious harmony. This concept needs to be taught to the younger generation so that an understanding of religious moderation can touch these agents of change. The way to convey the teachings about religious moderation cannot only be conveyed through the "mimbar" to the "mimbar". With the character of today's young people who like entertainment, da'wah about religious moderation needs to be thought through short movie. Short movie that serve as examples and inspiration for filmmakers are: "Cinta Subuh", "Cinta dalam Ukuwah", and Living with Muslim w/ Tommy Limmm. These movie portray the life of a Muslim who is vying for goodness, maintaining ukhuwah, and practicing tolerance.

Keywords: Religious Moderation, Education, Short Movie.

Abstrak: Isu kerukunan umat beragama masih menjadi perhatian utama di Indonesia saat ini. Kementerian Agama Republik Indonesia telah mengajukan solusi yaitu "moderasi beragama" sebagai upaya mewujudkan kerukunan umat beragama. Konsep ini perlu diajarkan kepada generasi muda agar pemahaman tentang moderasi beragama dapat menyentuh agen-agen perubahan tersebut. Cara menyampaikan ajaran tentang moderasi beragama tidak bisa hanya disampaikan melalui "mimbar" kepada "mimbar". Dengan karakter anak muda masa kini yang menyukai hiburan, dakwah tentang moderasi beragama perlu dipikirkan melalui film pendek. Film pendek yang menjadi contoh dan inspirasi bagi sineas adalah: "Cinta Subuh", "Cinta dalam Ukuwah", dan Living with Muslim w/ Tommy Limmm. Film-film tersebut menggambarkan kehidupan seorang muslim yang berlomba-lomba mencari kebaikan, menjaga ukhuwah, dan mengamalkan toleransi.

Kata Kunci: Moderasi Keagamaan, Pendidikan, Film Pendek.

A. Introduction

Indonesia is a country with various cultures, including ethnicity, nation, culture, and religion. These differences become a beautiful diversity as well as a boomerang if they are not heeded by the existence of unity and integrity. This unity and integrity are expected to be the scourge of the formation of an advanced and strong Indonesia. From a religious perspective, Indonesia recognizes six religions including Islam, Christianity, Confucianism, Protestantism, Hinduism, and Buddhism. The six religions have also been given written rights and freedoms so that each adherent is free to carry out worship and teachings of their respective religions.¹ Religious freedom that has been regulated by the state can also be called religious moderation,

¹ Babun et all Suharto, "Moderasi Agama: Dari Indonesia Untuk Dunia," *LkIS* (2019): 410, https://books.google.com/books?hl=en&lr=&id=V34SEAAAQBAJ&oi=fnd&pg=PR1&dq=moderasi+islam+pesantren&ots=_bau6ZLmme&sig=y2Vyw7kscZExf3mHX-6kqajPuCc.

which in this case is the relevance of the teachings of Islam. The application of religious moderation according to Islam should be carried out contextually so that it can answer various problems of civilization globally.²

Religious moderation continues to be encouraged to avoid radical and extreme religious attitudes. This is based on complex reasons by various real problems that occur, which are considered contrary to the moderate attitude. Some of these cases, including the suicide bombing case at the Medan Polresta in 2019 on the online news portal *merdeka.com*. Another case regarding intolerant attitudes was the bombing of the Sarinah Central Jakarta bombing in 2016. The extremist attitude by intolerant parties had negative impacts, including angling against certain religions, disrupting social activities around the incident, and several other complex problems. Therefore, this attitude must be balanced with high awareness among us, namely Muslims.

Islam highly upholds the values of religious moderation. Religious moderation is expected to be able to minimize acts of discrimination that occur between religious communities, especially in Indonesia. In the context of society, the control of various problems of extreme and radical understanding must be resolved wisely and logically through education. Education is learning about science, knowledge, skills to the community that are generation to generation. There is education in understanding the Indonesian people about the importance of having a moderate attitude and putting aside radicals and violence.³

In the digitalization era, learning innovations about the importance of religious moderation can be done through making audio-visual shows or movie. The movie is a work of art that is born from the process of creating and demands freedom of activity.⁴ The movie is expected to be able to add insight and open the minds of some people who are anti-tolerant to be more open or moderate, to be able to create a peaceful Indonesia in religious diversity. Creativity in learning through short film or movie can raise motivation, expectations, and good communication and listening skills, so that religious moderation learning is more interesting and inspiring.⁵

Just like other mass media, movie have a role and influence on society. In fictional movie stories, lessons and broad insights can be inserted so that moral messages can be conveyed easily. Even now people are starting to be observant in choosing shows in the mass media based on the quality of the story and visual appearance.

Movie is a tool that can be used to convey various messages to audiences through story media. It is a medium of artistic expression as a tool for artists and movie actors to express ideas and story ideas. Essentially and substantially, movie have power that will have implications for community communication.

According to Walter Fisher, the essence of human nature is to tell stories or life lessons. In the narrative paradigm, a belief is put forward that humans are lovers. In assessing something there will be a consideration of values, aesthetics, and emotions that form the basis of human beliefs and behavior. This means that humans can be more persuaded by a touching story than a good argument.⁶

By its nature, movie are also part of mass communication which cannot be separated from the relationship between movie and audiences. As one of the mass media, a movie is a tool in the form of audio and visual that contains the concept of a story. Movie can be used as a tool in

² Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100.

³ Imam Tholkhah, "PENDIDIKAN TOLERANSI KEAGAMAAN: Studi Kasus SMA Muhammadiyah Kupang Nusa Tenggara Timur," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 11, no. 2 (2013): 165–181.

⁴ Akhlis Suryapati, "Hari Film Nasional Tinjauan Dan Restrospeksi," *Panitia hari Film Nasional ke-60 Direktorat perfilman tahun 2010* (2010): 2010.

⁵ Hayyun Lathifaty Yasri and Endang Mulyani, "EFEKTIVITAS PENGGUNAAN MEDIA FILM UNTUK MENINGKATKAN MINAT Harmoni Sosial," *Harmoni Sosial* 3, no. 1 (2016): 138–149.

⁶ Alex Sobur, "Ensiklopedia Komunikasi" (2006): 376.

conveying a message with a story plot that is packaged by the screenwriter to the audience. As one of the mass media, movie has a function as a means of conveying messages in the form of entertainment, education, and information. As a communication medium, movie have a significant influence on the formation of people's mindsets or perspectives through designed content. It also acts as a medium of socialization and cultural publications that are persuasive or inviting.

Based on this background, we focus the study to provide understanding and awareness for Indonesian people to build a harmonious atmosphere in diversity through education using short film or movie. Through this paper, we hope to help the continuous of maintaining of the integrity of Indonesia.

B. Theoretical Review

1. Religious Moderation

Moderation means moderate or the opposite of extreme, namely an excessive attitude towards difference and diversity. Religious moderation can be interpreted as a perspective, attitude, and behavior that can act fairly and not extreme in religion.⁷ Religious moderation is closely related to maintaining togetherness so that it has a tolerance for differences, it aims to understand each other's differences. Religious moderation is an attitude that promotes tolerance of differences, so that it does not prevent someone from establishing cooperation, based on humanitarian principles (Agus, 2019:49). This concept cannot be separated from tolerance because religious moderation is a process to be tolerant, while tolerance is the result (outcome) of the implementation of moderation.

Religious moderation is the main thing in realizing national and religious harmony by being neutral or not excessive and not easily claiming a person or group. The practice of believing in Islam as the truest religion does not mean we have to act arbitrarily towards certain groups. Therefore, moderation must always be developed to establish harmony and balance for every religious community in Indonesia. Religious moderation can also be said as an attitude of harmony between religious communities, which is an attitude of living in peace, mutual respect, and giving each other freedom in carrying out religious teachings according to their respective beliefs.⁸

According to Quraish Shihab, moderation has several important pillars, including justice, balance, and tolerance.⁹ This pillar becomes a concept that does not justify the existence of radicalism in religion and does not justify the attitude of neglecting the teachings of Islam. The values of religious moderation need to be developed as a step to stem the tendency of religious radicalization.¹⁰

2. Education

Broadly speaking, education is all actions that have a formative influence on individuals, both character, mind, and physical abilities. According to Islamic understanding, education is called Ta'lim which means teaching or delivering knowledge that contains elements of educating and changing one's way of thinking so that it affects every action. Education is a process of changing the attitudes and behavior of a person or group to teach and train. Education is very

⁷ Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni* 18, no. 2 (2019): 182–186.

⁸ Abdul Azis Dahlan, "Ensiklopedia Hukum Islam Jilid 4" (1996): 1329.

⁹ Fahri and Zainuri, "Moderasi Beragama Di Indonesia."

¹⁰ Elma Haryani et al., "Pendidikan Moderasi Beragama Untuk Generasi Milenia: Studi Kasus 'Lone Wolf' Pada Anak Di Medan Religious Moderation Education for the Milenian Generation: A Case Study 'Lone Wolf' in Children in Medan," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 18, no. 2 (2020): 145–158, <http://jurnaledukasikemenag.org>.

synonymous with the world of education. Educational activities need to be carried out for someone so that an understanding is obtained that is closely related to everyday life.

Education is an effort to develop knowledge in certain ways according to the wishes of the subject. In this case, education has a basic concept in the process of instruction, teaching, and learning. The educational process also includes several ways, including teaching, providing training, discussing, lecturing, or conducting directions for the research process. In addition, there are various types of methods carried out in the context of implementing education, especially in the current digitalization era.

Currently, education can be done using the help of electronic media or online media. Some examples, such as making educational movie, radio broadcasts that have educational value, educational games, and so on. Not only face-to-face but the provision of education can also be carried out anytime and anywhere according to a structured method.

Education can be interpreted as a learning process that aims to develop self-potential and a good learning process. Education is not just teaching. Education or education means a process to obtain balance and perfection in the development of individuals or society. Education presents a legacy of religious values, culture, as well as thoughts and expertise to future generations so that education is expected so that the Indonesian people can be ready to face the nation's future with a brighter and more advanced.¹¹

3. Short Movie

The short movie itself has the understanding that it is one of the simplest and most complex forms of movie. At the beginning of its development, short movie were popularized by comedian Charlie Chaplin. A short movie is a fictional movie including an animated work that has a duration of no more than 60 minutes. According to international festivals, short movie are short movie between 1–30 minutes, short movie can also be 60 seconds long, but the main factors are the effectiveness of ideas and the use of communication media. Short movie are not a reduction from movie with long stories, or as a training vehicle for beginners who are just entering the world of movie. Short movie have characteristics that make them different from feature movie.

A short movie is a work of art that is audio-visual and is made based on cinematography and is recorded on celluloid tape or videotape. Short movie are also related to visual effects, visual effects have a very important role in conveying messages so that they look more dramatic and can attract the audience, without visual effects the results will not be interesting.

Short movie present a simple storyline so that they can educate someone in stimulating the process of receiving messages or meanings more clearly and not easily forgotten. This is because short movie have a short duration, with a motor combination of seeing and hearing, so they can have a faster impact on the recipient of the message.¹²

These movie have a great ability to grab one's attention and interest. Short movie can influence attitudes, behavior, and can build character. Utilizing short movie can be useful as a medium of learning or education for inculcating moral values and forming an active, creative, effective, fun, and meaningful person.¹³

¹¹ Nurkholis, "PENDIDIKAN DALAM UPAYA MEMAJUKAN TEKNOLOGI Oleh: Nurkholis Doktor Ilmu Pendidikan, Alumnus Universitas Negeri Jakarta Dosen Luar Biasa Jurusan Tarbiyah STAIN Purwokerto" 1, no. 1 (2013): 24–44.

¹² Nurmalawati and Halim Majid, "Pengaruh Penggunaan Media Film Pendek Terhadap Kemampuan Siswa Kelas V Min Lhokseumawe Dalam Menulis Karangan Narasi," *Juli* 5(2), no. 1 (2017): 99.

¹³ Hera Alwany, "Keefektifan Media Film Pendek Dalam Pembelajaran Menulis Cerpen Pada Siswa Kelas X SMAN 1 Wadaslitang." (1985): 1985.

C. Research Methods

This study is classified as library research (library study), in which the study prioritizes books or library sources as a documentation technique by digging up information from books, papers, magazines, and others that have relevance to the study theme.¹⁴ We offer a solution in the form of “religious moderation” education through audio-visual shows or short movie.

D. Results and Discussion

Indonesia can innovate in increasing the tolerance of diverse people in the current era of modernization. By developing and using various media, inter-religious disputes will be resolved. Innovations in the current era must also be easily accepted and understood by various groups and ages. What is meant by innovation is not only in the message but also in the medium of delivery. Where the media does not escape its role in the development of broadcasting and learning today.

In increasing learning innovation in religious attitudes, audiovisual media can be used. The use of audio-visual media is expected to stimulate the five senses quickly in understanding the intended message, especially the sense of hearing and the sense of sight. Audiovisual media itself has many varieties, so we must be careful and right on target to be accepted in the community. Audiovisual media that is currently in demand and favored by the public is film or movie.

Movie is a medium used to convey certain messages, where the message is conveyed through voice, acting, dialogue, shooting techniques, and editing techniques. Along with the development of the times, the movie is no longer considered only as a work of art but also describes social practices and mass communication of society. Since colonial era, movie have been used as a propaganda medium, namely to influence society at that time. It is proven by the number of people who feel touched that some people cry after watching the movie. Through the movie, the audience will be able to understand and feel what is being demonstrated by the players. By feeling what the actor feels, the audience will be able to understand what message is conveyed in the movie. So that the messages that have been conveyed will be able to shape the character or personality of each audience.

In general, movie is a medium of entertainment for the community, because it is one of the media that is in great demand compared to other media. Movie have many types. The movie itself has many types. One of them is an independent movie or short movie, or what is also known as an Indie movie. A short movie is a movie with a duration of no more than 50 minutes. Through short movie, filmmakers are given the space to freely express and experiment, with the sole purpose of conveying a message and not making a profit. This short movie is mostly made by students who are interested in the world of movie. However, usually, short movie are more appropriate in learning today's religious modernization. This is because short movie have a short duration so they are not too boring and more interesting. With this high sense of interest, it is hoped that the messages contained in it can be easily accepted and understood.

A movie, be it a short movie, a documentary, or any other type of movie has the power of entertainment and the power of persuasion. By utilizing movie, people can entertain the audience. Furthermore, through movie, people are also able to convey messages that invite the audience to do something, such as giving help, worshiping sincerely, or other good activities. By making a short movie that has a positive value, we can educate audiences.

With the development of technology, movie should not only be used as a field to make money, but also to spread messages or information. It would be better if we can use movie as a medium for preaching. That movie is one of the media that can be used to disseminate information, education, and even information, including da'wah.

¹⁴ Maleong, L. J, *Metodologi Penelitian Kualitatif* (Bandung: Rosdakarya. 2014)

Movie that is created to communicate the message of da'wah is called da'wah movie. The theme of the da'wah movie itself is mostly about discussing religious sciences, ranging from thoughts about religion, how to behave properly according to religion, or other activities that are following the Islamic religion. The da'wah movie itself was made with a very noble purpose, namely to invite the audience to stay away from the evil and approach the ma'ruf. A moviemaker must be able to combine his cinematic idea and da'wah message to convey the noble messages.

The use of movie as a medium for preaching will bring effectiveness to the delivery of messages. Because psychologically, presenting an interesting picture or video will be able to trigger empathy and sympathy from the audiences. People will tend to accept what is presented in the movie.

There are many examples of da'wah movie in Indonesia. Many movie producers now brave to raise Islamic theme to spread information or the message of da'wah. The development of this da'wah movie began with the skyrocketing of the movie *Ayat-Ayat Cinta*, which was then followed by several other movie such as *Ketika Cinta Bertasbih*, *Negeri 5 Menara*, *Kun Fayakun*, to *99 Cahaya di Langit Eropa*.

In term of short movie with the Islamic genre, we also have *Cinta Subuh*. This short movie grabs public's attention. The presence of this short movie has succeeded in proving that indie movie in Indonesia are no less competitive with other types of movie. This movie is directed by Amrul Ummami. The story is about a man named Angga was dumped by Ratih, his lover, because he was often late for the morning prayer. Since the decision made, Angga has committed to himself to improve what he lacks, especially his commitment to performing the dawn prayer. Thus, this movie will be able to provide inspiration and motivation to the audience, to then be applied to their daily lives.

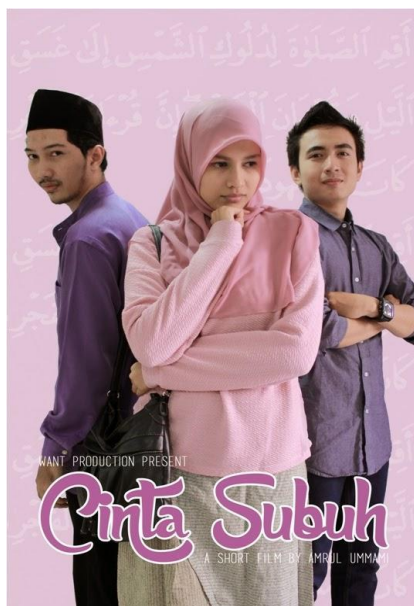


Figure 1. Poster of "Cinta Subuh" Short Movie

One of the short movie of another Islamic genre is *Cinta dalam Ukhuwah* by Movie Maker Muslim. Muslim Movie Maker who joined Darul Qur'an Islamic Boarding School became a pioneer channel for Islamic-themed filmmakers on YouTube. This channel does not only provide short movie, but also web series, tips, and other inspirational videos. *Cinta dalam Ukhuwah* movie was directed by Muhammad Amrul Umami and supported by the Darul Qur'an Islamic Boarding School foundation.

The movie tells the story of a group of young people who live in the same Islamic boarding school and then study at the same university. Even though they face many conflicts but they give big efforts to address differences with love and a sense of *ukuwah Islamiyah* or Islamic

brotherhood. *Ukhuwah Islamiah* is a brotherhood that is with every human being despite different beliefs and religions. It is a brotherhood based on Islamic values, such as mutual respect, respect, and reminding.¹⁵ In *ukhuwah*, there are several rights and obligations as a bond reinforcement, namely being patient in dealing with someone, forgiving each other, apologizing and being aware of mistakes, and being sincere and sincere.¹⁶

Cinta dalam Ukhuwah short movie contains several values, such as: *ukhuwah Islamiah*, brotherhood, friendship, and how to respond to differences by maintaining *ukhuwah*. "Cinta dalam Ukhuwah is a movie that contains the value of da'wah about *ukhuwah*." The movie is divided into three parts and each is less than 20 minutes long. It has several scenes that contain the meaning of *ukhuwah Islamiyah*.



Figure 2. Poster of "Cinta dalam Ukuwah" Short Movie

It also tells about the values of *ukhuwah*, which are *ta'aruf*, *tafahum*, *ta'awun*, *tanashur*. *Ta'aruf* is an attempt to get to know someone better, it is found in the scene where Ario prays to Anita's brother. *Tafahum* means giving understanding, there is a scene in Ario trying to give understanding with advice to Sakti and Azam. *Ta'awun* means helping each other, there is a scene in Ario who sympathizes with Najwa being sad because of what his friends say. *Tanashur* is the love and affection of fellow Muslims when Ario advised Najwa that wearing the hijab is an obligation.

"*Cinta dalam Ukhuwah* is a short movie that contains the value of da'wah, especially in the second part of 15 minutes." It can provide learning so as not to look down on others. Muslims fellow should support each other and advise each other in a good way.

Another short movie with the theme of religious moderation is *Living with Muslim w/ Tommy Limm*, which is also produced by Movie Maker Muslim. This movie raised religious moderation theme. This movie was produced to see and witness the true nature of Islam. It answers the question of whether Islam is an intolerant, radical, and terrorist religion.

This movie documents the true stories experienced by the players. *Living with Muslim w/ Tommy Limm* is played by Ustadz Salman Alfari and his students who are Muslim. There is Tommy Lim who is a non-Muslim of Chinese descent too. In the movie, Tommy Lim was invited to answer directly about Islam, which is often misunderstood by outsiders. The movie begins with Tommy Lim trying to understand real Islam by staying at the Ruhama Al-Fajar Islamic Boarding School for three days.

Based on what Tommy feels, Islam is a religion that upholds tolerance. The assumption about Islam is anti-tolerant is totally wrong. During those three days, Tommy received lessons on how to respect religious differences. Outside the *pesantren* (an Islamic educational institution) or in the environment around where Tommy lives, he is very vulnerable to friction and sensitivity to religion, therefore he must be careful in his attitude. At the end of the story,

¹⁵ Linda Maulidah, Uwes Fatoni, and Atjep Muhlis, "Representasi Ukhuwah Islamiah Dalam Film Pendek," *Tabligh: Jurnal Komunikasi dan Penyiaran Islam* 3, no. 4 (2020): 389–410.

¹⁶ Ibid.

Tommy explains what he has understood about Islam in the *pesantren*, that Islam is a religion that is tolerant and willing to accept people who are different.

Some of the examples of short movie above are Islamic genre movie that contain da'wah messages. As people who spread Islamic values, we can make them inspiration in spreading da'wah. Because, in the end, da'wah is not only conveyed through *mimbar* to *mimbar*, but also through movie.

E. Conclusion

We can conclude that movie is a medium used to convey certain messages, where the message is conveyed through voice, acting, dialogue, shooting techniques, or editing techniques. There are various types of movie or movie, including feature-length movie, documentaries, and short movie. For short movie themselves, one of the characteristics is that the video duration is not more than 50 minutes.

Through movie, information delivery activities to the public can be carried out quickly. Because with an interesting storyline, it will make people who see it empathize and sympathize. Along with technological developments, now da'wah activities are not only carried out through *mimbar* to *mimbar* but can be done using various media, one of which is through short movie as well. Short movie are very close to people's heart. Because the duration is not long, it makes the movie more enjoyable not monotonous. The distribution of short movie has also been widely carried out, most of which are students.

With the spread of this short movie, it should be used by da'i or da'wah interpreters to convey their da'wah message through movie as well. Especially considering that religion and culture have touched each other. Religion has succeeded in entering popular culture, and vice versa. So that through popular culture, in this case, a short movie, the message of da'wah can be packaged in such a way as to persuade or invite others to always do good.

The packaging of religious values in the movie certainly creates a new color in the cinema field in Indonesia. Da'wah movie that have been produced must be able to show the face of Islam. Besides, they also need to portray the identity of Muslims in a good way. In this way, da'wah about religious moderation through short movie can be done well.

References

- Alwany, Hera. "Keefektifan Media Film Pendek Dalam Pembelajaran Menulis Cerpen Pada Siswa Kelas X SMAN 1 Wadaslitang." (1985): 1985.
- Dahlan, Abdul Azis. "Ensiklopedia Hukum Islam Jilid 4" (1996): 1329.
- Fahri, Mohamad, and Ahmad Zainuri. "Moderasi Beragama Di Indonesia." *Intizar* 25, no. 2 (2019): 95–100.
- Haryani, Elma, Badan Litbang, Dan Diklat, and Kementerian Agama. "Pendidikan Moderasi Beragama Untuk Generasi Milenia: Studi Kasus 'Lone Wolf' Pada Anak Di Medan Religious Moderation Education for the Milenian Generation: A Case Study 'Lone Wolf' in Children in Medan." *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 18, no. 2 (2020): 145–158. <http://jurnaledukasikemenag.org>.
- Junaedi, Edi. "Inilah Moderasi Beragama Perspektif Kemenag." *Harmoni* 18, no. 2 (2019): 182–186.
- Maleong, L. J. *Metodologi Penelitian Kualitatif*. Bandung: Rosdakarya. 2014.
- Maulidah, Linda, Uwes Fatoni, and Atjep Muhlis. "Representasi Ukhuwah Islamiah Dalam Film Pendek." *Tabligh: Jurnal Komunikasi dan Penyiaran Islam* 3, no. 4 (2020): 389–410.

- Nurkholis. "PENDIDIKAN DALAM UPAYA MEMAJUKAN TEKNOLOGI Oleh: Nurkholis Doktor Ilmu Pendidikan, Alumnus Universitas Negeri Jakarta Dosen Luar Biasa Jurusan Tarbiyah STAIN Purwokerto" 1, no. 1 (2013): 24–44.
- Nurmalawati, and Halim Majid. "Pengaruh Penggunaan Media Film Pendek Terhadap Kemampuan Siswa Kelas V Min Lhokseumawe Dalam Menulis Karangan Narasi." *Juli* 5(2), no. 1 (2017): 99.
- Sobur, Alex. *Ensiklopedia Komunikasi*. Bandung: Remaja Rosdakarya. 2006.
- Suharto, Babun et all. *Moderasi Agama: Dari Indonesia Untuk Dunia*. Yogyakarta: LKiS.2019. https://books.google.com/books?hl=en&lr=&id=V34SEAAAQBAJ&oi=fnd&pg=PR1&dq=moderasi+islam+pesantren&ots=_bau6ZLmme&sig=y2Vyw7kscZExf3mHX-6kqajPuCc.
- Suryapati, Akhlis. "Hari Film Nasional Tinjauan Dan Restrospeksi." *Panitia hari Film Nasional ke-60 Direktorat perfilman tahun 2010* (2010)
- Tholkhah, Imam. "PENDIDIKAN TOLERANSI KEAGAMAAN: Studi Kasus SMA Muhammadiyah Kupang Nusa Tenggara Timur." *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 11, no. 2 (2013): 165–181.
- Yasri, Hayyun Lathifaty, and Endang Mulyani. "EFEKTIVITAS PENGGUNAAN MEDIA FILM UNTUK MENINGKATKAN MINAT Harmoni Sosial." *Harmoni Sosial* 3, no. 1 (2016): 138–149.

THE EFFECT OF THE USE OF INSTAGRAM SOCIAL MEDIA ON THE EFFECTIVENESS OF DA'WA MESSAGES ON THE @GUSMIFTAH ACCOUNT AMONG TEENAGERS

Ummy Chairiyah¹, Fandi Achmad², Vera Arida³, Nihlatul Falasifah⁴

^{1,3,4}Sunan Ampel State Islamic University, Surabaya, ²State University of Surabaya
¹ummy.chairiyah@uinsby.ac.id, ²fandi.alamal@gmail.com, ³vera.arida@uinsby.ac.id,
⁴nihlatul.falasifah@uinsby.ac.id

Abstract: Social media is not only used to find information but also as a means of conveying religious teachings. Many clerics use social media to spread Islam. Currently, da'wa is packaged neatly, creatively, and innovatively without reducing the message conveyed. This research is entitled The Effect of Instagram social media on the Effectiveness of Da'wa Messages. This study aims to determine how much influence the use of social media Instagram has on the effectiveness of da'wa messages. This type of research is quantitative research. The instrument used is a questionnaire. Using the theory of mass communication effects and simple regression test in the data analysis technique. The validity of the data is obtained through validity and reliability. Based on the results of the simple regression test that has been carried out in this study, the value of $r = 0,829$ and has a coefficient of determination of 75,9%. This shows that there is a positive and very strong relationship between the effect of using social media on the effectiveness of da'wa by 75,9%.

Keywords: Da'wa, Effectiveness, Instagram, Social Media.

Abstrak: Media sosial tidak hanya digunakan untuk mencari informasi namun juga sebagai sarana dalam menyampaikan ajaran agama. Banyak ulama yang memanfaatkan media sosial dalam penyebaran agama Islam. Saat ini, dakwah dikemas secara apik, kreatif dan inovatif tanpa mengurangi pesan yang disampaikan. Penelitian ini berjudul Pengaruh Media Sosial Instagram Terhadap Efektivitas Pesan Dakwah. Penelitian ini bertujuan untuk mengetahui seberapa besar pengaruh penggunaan media sosial Instagram terhadap efektivitas pesan dakwah. Jenis penelitian ini yaitu penelitian kuantitatif dan instrument yang digunakan berupa kuesioner. Menggunakan teori efek komunikasi massa serta uji regresi sederhana dalam Teknik analisis datanya. Keabsahan data diperoleh melalui validitas dan reliabilitas. Berdasarkan hasil uji regresi sederhana yang telah dilakukan dalam penelitian ini, diperoleh nilai $r = 0,829$ dan memiliki nilai koefisien determinasi sebesar 75,9%. Yang menunjukkan bahwa adanya hubungan yang positif dan sangat kuat antara pengaruh penggunaan media sosial terhadap efektivitas dakwah sebesar 75,9%.

Kata kunci: Dakwah, Efektivitas, Instagram, Media sosial.

A. Introduction

Da'wa is etymologically derived from Arabic da'a (دعا), yad'u (يدعو), da'wa (دعوة) which means a call, invitation, or exclamation. Meanwhile, in terminology, the word da'wa is to encourage people to do good and according to the instructions to call them to do good and forbid them from evil deeds so that they get happiness in this world and the hereafter.

According to H. Mansyur Amin in Islamic Da'wa and Moral Messages, da'wa is an activity that encourages people to embrace Islam, wisely, with Islamic teachings. So that they get prosperity now (world) and happiness later (hereafter). Ibn Taymiyyah stated that dawah is a call to believe in Him and in the teachings brought by His messengers, confirming the news they convey and obeying His commands. Prof. Dr. Hamka stated that da'wa is a call or call to adhere to a stance that has a positive connotation with substance lying in activities that command Amar Ma'ruf Nahi Munkar. Based on this definition, it can be concluded that da'wa is an effort to call or invite people to the path of Allah SWT, which commands humans to do good and forbid evil.

In the Qur'an Surah An-Nahl¹ (16): 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ - ١٢٥

Meaning: "Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows better those who are guided."

Referring to the verse, then we should call others to the way of Allah wisely and always give good lessons. The lesson can be in the form of verbal delivery or with attitudes and deeds. For example, spreading Islamic religious lessons through communication technology.

With the development of communication technology, many scholars use social media to spread Islam. Social media can be said as online media where users through internet-based applications can share, participate and create various content. Currently, social media is not only used to seek information but also as a means of conveying religious teachings to its adherents. Da'wa is packaged well, creatively, and innovatively without reducing the message conveyed. Like making a da'wa video content then upload on Instagram.

According to Miliza Ghazali (2016), Instagram² is "a social application that is popular among smartphones, the name Instagram is taken from the word "insta" which comes from "instant" and "gram" from the word "telegram". In other words, Instagram is a tool for sending information in the form of photos and videos.

One of the Instagram accounts that carry out da'wa through Instagram social media is @gusmiftah. The account has had 1,9 million followers³ and 1,441 posts since December 14, 2013. The @gusmiftah account has a blue tick which means the account has been verified by Instagram. The account contains posts from Gus Miftah studies in the form of image and video content containing da'wa messages. Gus Miftah is a preacher who is active in playing social media, especially Instagram. It can be seen on his account feed page, which every day always makes posts, both on the feed and Instagram stories.

Miftah Maulana Habibur Rahman or better known as Gus Miftah is an ustad and leader of the Ora Aji Islamic Boarding School in Sleman, Yogyakarta. Gus Miftah is a young ustad who focuses on preaching to the marginalized. Gus Miftah conducts da'wa inside and outside the pesantren. With his distinctive style, long hair, blangkon, and wearing dark glasses, attracting the

¹ Qur'an Surah An-Nahl (16):125

² Miliza Ghazali. *Buat Duit Dengan Facebook dan Instagram: Panduan Menjana Pendapatan dengan Facebook dan Instagram*. Malaysia: Publishing House. 2016.

³ Instagram accounts of @gusmiftah

interest of teenagers. Da'wa video content presented with jokes can give a distinct impression for young people, especially teenagers as followers.

Gus Miftah chose Instagram as a social media for preaching because this application is a social media platform with the seventh-largest number of users in the world. According to the WeAreSocial.net and Hootsuite⁴ surveys in January 2018, Indonesia is in third place with 55 million users. Not only that, but Instagram is also the Z generation's favorite social media in the world. Referring to the results of a survey⁵ in April 2021 which stated that 32.9% of female internet users aged 16-24 years made Instagram their favorite social media platform. Meanwhile, male internet users with a similar age range who like Instagram reached 28.3%.

Based on the above background, researchers are interested in studying the effect of using Instagram social media on the effectiveness of da'wa messages on the @gusmiftah account among teenagers.

B. Theoretical Review

1. Da'wa

The word da'wa is linguistically derived from the word *da'ā-yad'ū-da'watan*, which has the same meaning as *al-nidā'*, which means to call or call. While the definition of da'wa in terms according to some experts are as follows:

- a. Ibn Taymiyyah stated that da'wa is a call to believe in Him and in the teachings brought by His messengers, confirming the news they convey and obeying His commands.⁶
- b. Sheikh Ali Mahfudz stated that da'wa is to invite people to the goodness and guidance of Allah SWT. Calling them to good habits and forbidding them of bad habits so that they are lucky in this world and the hereafter.⁷
- c. Prof. Dr. Hamka stated that da'wa is a call or call to adhere to a stance that has a positive connotation with the substance that lies in activities that command Amar Ma'ruf Nahi Munkar.⁸

Based on this definition, it can be concluded that da'wa is an effort to call or invite people to the path of Allah SWT, which commands humans to do good and forbid evil.

Da'wa is an inseparable part of one's Islam. Da'wa can be done in various ways by the rules of Islamic teachings. The essence of the purpose of da'wa is to lead to a change in the personality of a person, group, and society. Therefore, preaching should be dynamic and progressive.

In general, the purpose of da'wa is to invite people to the right path and be pleased with Allah SWT to be happy and prosperous in this world and the hereafter. The purpose of da'wa, in particular, is to change one's paradigm of thinking about the real meaning and purpose of life; Internalizing the teachings of Islam in the life of a Muslim so that it becomes an inner strength that can move a person in carrying out Islamic teachings; The manifestation of the internalization of Islamic teachings is that a Muslim has a desire to apply Islamic teachings in everyday life.

2. Social Media

Van Dijk in Nasrullah (2015)⁹ states that social media is a media platform that focuses on the existence of users who facilitate them in their activities and collaboration. Therefore, social

⁴ Databoks. "10 Negara dengan Jumlah Pengguna Aktif Instagram Terbesar (Jan 2018)," diakses pada 26 September 2021. <https://databoks.katadata.co.id/datapublish/2018/02/09/berapa-pengguna-instagram-dari-indonesia>

⁵ Databoks. "Tingkat Kesukaan Generasi Z terhadap Media Sosial Berdasarkan Jenis Kelamin (April 2021)," diakses pada 26 September 2021. <https://databoks.katadata.co.id/datapublish/2021/09/14/instagram-media-sosial-favorit-generasi-z-di-dunia>

⁶ Tata Sukayat. *Quantum Dakwah* (Jakarta: Rineka Cipta, 2009), 2.

⁷ Ismail dan Hotman, *Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam*. Jakarta : Kencana, 2011.

⁸ Saputra, Wahidin. *Pengantar Ilmu Dakwah*. Jakarta : RajaGrafindo Persada, 2011.

⁹ Nasrullah, Rulli. *Media Sosial; Perspektif Komunikasi, Budaya, dan Sosioteknologi*. Bandung: Simbiosis Rekatama Media. 2015.

media can be seen as an online medium (facilitator) that strengthens the relationship between users as well as a social bond.

Meike and Young in Nasrullah (2015)¹⁰ define the word social media as a convergence between personal communication in the sense of sharing between individuals (to be shared one-to-one) and public media to share with anyone without any individual specificity.

Boyd in Nasrullah (2015)¹¹ defines social media as a collection of software that allows individuals and communities to gather, share, communicate, and in certain cases collaborate or play with each other. Social media has the power of user-generated content (UGC) where content is generated by users, not by editors as in mass media agencies.

Based on the above opinion, social media is a medium for two-way communication in various forms of information exchange, collaboration, in the form of writing, visual and audiovisual. Social media starts from three things, namely Sharing, Collaborating, and Connecting (Puntoadi, 2011)¹².

3. Characteristics of Social Media

The characteristics of social media are not much different from cyber media (cyber) because social media is one of the platforms of cyber media. However, according to Nasrullah (2015)¹³ social media has a special character, namely network, information, archive, interactivity, simulation of society, and user-generated content.

First, the network is the infrastructure that connects computers with other hardware. This connection is necessary because communication can occur if between computers are connected, including data transfer. Second, Information becomes an important entity in social media because social media users create representations of their identities, produce content, and interact based on information.

The third characteristic of social media is that the archive becomes a character that explains that information has been stored and can be accessed anytime and through any device. Fourth, Interactivity (Interactivity). Social media forms a network between users that does not just expand friendships or followers but must be built with interactions between these users.

The fifth characteristic of social media is Social Simulation where social media has the character of being a medium for society (society) in the virtual world. Social media has a uniqueness and pattern that in many cases is different and is not found in a real society. The last characteristic of social media is user-generated content. On social media, the content is wholly owned and based on the contributions of users or account owners. UGC is a symbiotic relationship in a new media culture that provides opportunities and flexibility for users to participate. This is different from the old (traditional) media where the audience is limited to being a passive object or target in the distribution of messages.

4. Instagram

Instagram is the fastest-growing social network in the world, soaring from 500 million to 1 billion active users in just two years. Users flock to the site thanks to its simplicity and use of the most popular social media features—image and video sharing, community, and personal insight. Instagram, as a photo-sharing social media has the basics in its use according to Landsverk¹⁴ (2014) the use Instagram, includes:

- a. Feed
In this feature, users can see posts uploaded by friends that have been followed.
- b. Popular “tab”

¹⁰ Ibid

¹¹ Ibid

¹² Puntoadi, Danis. *Menciptakan Penjualan Melalui Social Media*. Jakarta: Elex Media Komputindo. 2011.

¹³ Nasrullah, Rulli. *Media Sosial; Perspektif Komunikasi, Budaya, dan Siositeknologi*. Bandung: Simbiosis Rekatama Media. 2015.

¹⁴ Landsverk, M., & Weitz, B. *Retail Management* 7th Edition. USA: McGraw-Hill. 2001.

The popular “tab” is used for users to view other uploaded photos and in this feature, users will see the photos that have been liked the most every time. If you want to see something more specific, write in the username and hashtags column.

- c. News and updates
With this Instagram, one day interacting with friends, followed by photos uploaded with likes, or comments, and pops up notifications on our Instagram that give rise to Instagram user information.
- d. Like and comment
Like or comment on Instagram is an appreciation and appreciation for Instagram users. If the user is interested in a photo then we can give a like to the photo by giving a double tab. Users can also leave comments if they want to interact with other users.
- e. Your Profile
The profile can be seen on the square icon, on the profile, there is an archive of photos that have been uploaded.
- f. Posting
Post is the language when uploading photos. Photos to be uploaded can be layered to make them look attractive using the features provided by Instagram.

According to Atmoko, Bambang Dwi¹⁵ (2012:28-63) in his book Instagram Handbook, which states the indicators of social media are:

- a. Hashtag
A label (tag) is a word prefixed with a # symbol. This fence (hashtag) feature is important because it makes it easy for users to find photos spread on Instagram with certain labels.
- b. Location/geotag
Smartphones have been equipped with a geotag feature that is useful for knowing the location where the picture was taken.
- c. Follow
A system to follow other user accounts, or have Instagram followers.
- d. Share
This feature is used to share photos with fellow Instagram and other networks.
- e. Like
This feature is used as a marker that other users like photos that have been uploaded.
- f. Comment
Part of the interaction on Instagram is to provide comments in the form of suggestions, praise, or criticism in the form of text or emoji.
- g. Mention
Offending other users in the photo title and the photo comments section aims to communicate with the offended user.

5. *Uses and gratification theory*

The study of usability and satisfaction assumes that values, interests, social relationships, and social roles can influence audiences to receive what they see and hear effectively. In this case, several basic assumptions form the core of the theory of uses and gratification as stated by Katz, Blumler, and Gurevitch (1974) in Morissan¹⁶ (2013: 509) who developed this theory. They state five basic assumptions of use and satisfaction theory, namely (1) The audience is active and goal-oriented when using media; (2) media satisfaction is determined by the audience; (3) The media compete with other sources of satisfaction; (4) The audience is fully aware of their interests, motives, and use of media; (5) The audiences determine the assessment of media content.

The uses and gratification model shows that the main problem is not how the media changes the attitudes and behavior of the audience, but how the media meets the personal and social needs

¹⁵ Atmoko, Bambang Dwi. Instagram Handbook. Jakarta: Media Kita. 2012.

¹⁶ Morissan. Teori Komunikasi Individu Hingga Massa. Jakarta: Kencana Prenada Media Group. 2013.

of the audience. So, the weight is on the active audience, who deliberately uses the media to achieve certain goals (Effendy, 1993). According to this theory, audiences can judge media content.

Audience needs are categorized into cognitive, affective, personality integration, social integration, and escape needs. About the use of media, the various types of needs are defined by Katz in Unde¹⁷ (2014:66) namely, (1) Cognitive needs are needs related to the addition of information, knowledge, and understanding of the environment. This need is based on the desire to understand and master the environment, it also satisfies your curiosity and our urge to investigate; (2) Affective needs are needs related to the confirmation of anesthetic, pleasant, and emotional experience; (3) Personal integrative needs are needs related to the affirmation of credibility, trust, stability, and individual status. It is based on a desire for self-worth; (4) Social integrative needs are needs related to strengthening contact with family, friends, and the world. It is based on a desire for affiliation; (5) Escapist needs are needs related to efforts to avoid pressure, tension, and the desire for diversity. Media use consists of the amount of time spent in various media, the types of media content consumed and the various relationships between individual media consumers and the media content consumed or with the media as a whole.

C. Methods

1. Research design

This study aims to determine the effect of using Instagram social media on the effectiveness of da'wa messages. This research model is an effective model for collecting original data to describe the state of the population. The subject and place of this research are students of UIN Sunan Ampel Surabaya. This research was conducted in August 2021.

2. Population

This research is a population study. The total population in this study was 162 students of UIN Sunan Ampel Surabaya. The UIN Sunan Ampel Surabaya student became a follower of the @gusmiftah Instagram account.

3. Data Collection Techniques and Research Instruments

In this study, the data collection technique used was using the questionnaire method. The grid used as the basis for making the instrument in this study is as follows:

Table 1. Research Instrument Grid

No.	Research Variable	Indicator	Item Number (positive)	Item Number (negative)
1	Effects of using social media (variable x)	Cognitive Effect	1, 3	2, 4
		Affective Effect	5, 7	6, 8
		Behavior Effect	9, 11, 13, 15	10, 12, 14, 16
2	The effectiveness of da'wa (variable y)	Definition	17, 19	18, 20
		Pleasure	21, 23	22, 24
		Affect attitude	25, 27	26, 28
		Good social relations	29, 31	30, 32
		Action	33, 35	34, 36

4. Research Instrument Testing

The results of the validity test of the use of 4-items social media instruments are invalid. On the instrument of da'wa effectiveness, some 6-items are not valid. The reliability test of the

¹⁷ Unde, Andi Alimuddin, M.Si. Televisi & Masyarakat Pluralistik. Jakarta: Prenada Media Group. 2014.

instrument for the variable of social media use is 0.775. The variable of the effectiveness of da'wa is 0.794. The magnitude of the reliability value is greater than the minimum alpha ($\alpha = 0.70$). Based on these results, it can be concluded that the instrument of using social media and the effectiveness of da'wa is reliable.

D. Research Results and Discussion

1. Description of Respondent Data

This research was conducted at UIN Sunan Ampel Surabaya. The subjects of this study were 162 students of UIN Sunan Ampel Surabaya. The student of UIN Sunan Ampel Surabaya is a follower of the @gusmiftah Instagram account. The research was conducted in August 2021.

Table 2. Description of respondents by gender

Respondent	Amount	Percentage
Male	60	37 %
Female	102	63 %
Total amount	162	100 %

Based on the data above, the majority of respondents in this study were female, as many as 102 people or 63%. The rest were a man as many as 60 people or 37%. In conclusion, there are more female respondents than male respondents.

2. Research Instrument Test

a. Validity test

1) Validity test Variable X

To analyze whether the items on the questionnaire variable X are said to be valid, it must be compared between the calculated r values with r tables. With a total of 162 respondents, the r table value can be obtained through Pearson's r product moment table with a degree of freedom (df) = $n-2$, then $df = 162-2 = 160$ so that the r table value = 0.1543. The comparison between the calculated r and r table for each item on the tangible aspect can be seen in table 3. Below:

Table 3. X Variable Validity Test Results

Question	r Count	r Table	Information
X1	0,492	0.1543	Valid
X2	0,145	0.1543	Invalid
X3	0,329	0.1543	Valid
X4	0,342	0.1543	Valid
X5	0,150	0.1543	Invalid
X6	0,373	0.1543	Valid
X7	0,159	0.1543	Valid
X8	0,126	0.1543	Invalid
X9	0,149	0.1543	Invalid
X10	0,476	0.1543	Valid
X11	0,251	0.1543	Valid
X12	0,238	0.1543	Valid
X13	0,343	0.1543	Valid
X14	0,238	0.1543	Valid
X15	0,348	0.1543	Valid
X16	0,322	0.1543	Valid

The results of the calculation of the validity value in table 3 above, show that the 16 questionnaire items in the X variable have 4-invalids questionnaire items, then the items are deleted.

2) Y Variable Test

To analyze whether the items on the Y variable questionnaire are said to be valid, it must be compared between the calculated r values and r tables. With a total of 162 respondents, the r table value can be obtained through Pearson's r product moment table with a degree of freedom (df) = $n-2$, then $df = 162-2 = 160$ so that the r table value = 0.1543. The comparison between the calculated r and r table for each item on the tangible aspect can be seen in table 4. Below:

Table 4. Y Variable Validity Test Results

Question	r Count	r Table	Information
X1	0,630	0.1543	Valid
X2	0,420	0.1543	Valid
X3	0,359	0.1543	Valid
X4	0,702	0.1543	Valid
X5	0,759	0.1543	Valid
X6	0,448	0.1543	Valid
X7	0,323	0.1543	Valid
X8	0,627	0.1543	Valid
X9	0,522	0.1543	Valid
X10	0,139	0.1543	Invalid
X11	0,135	0.1543	Invalid
X12	0,120	0.1543	Invalid
X13	-0,233	0.1543	Invalid
X14	0,186	0.1543	Valid
X15	0,231	0.1543	Valid
X16	0,528	0.1543	Valid
X17	0,122	0.1543	Invalid
X18	0,1422	0.1543	Invalid

The results of the calculation of the validity value in Table 4 above show that for the 18-questionnaire items in the Y variable, 6-questionnaire items are not valid, so the researcher deletes these items.

b. Reliability Test

1) X Variable Reliability Test

Testing the reliability of the variable X was measured using the Cronbach alpha technique using SPSS 20 software. The results of the analysis of the X variable are as shown in Table 5.

Table 5. The SPSS output is the result of the X variable reliability test

Reliability Statistics X	
Cronbachs Alpha	N of items
,897	14

Based on table 5, it is known that on average all statement items have a Cronbach's alpha value of more than 0.7 at a significance level of 5%, meaning that all statement items have high reliability.

2) Y Variable Reliability Test.

Testing the reliability of the Y variable was measured using the Cronbach alpha technique using SPSS 20 software. The results of the analysis of the Y variable are as shown in Table 6.

Table 6. The SPSS output is the result of the Y variable reliability test

Reliability Statistics Y	
Cronbachs Alpha	N of items
,923	14

Based on table 6, it can be seen that on average all statement items have a Cronbach's alpha value of more than 0.7 at a significance level of 5% so that all statement items are reliable, which means that all statement items have high reliability.

3. Classic assumption test

a. Normality test

The results of the normality test were used to test whether the variable value data obtained were normally distributed or not. The normality test used is the Kolmogorov-Smirnov test. The results of the normality test using SPSS 20 software can be seen in Table 7.

Table 7. SPSS Normality Test output results

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		162
Normal Parameters ^a	Mean	56.93
	Std. Deviation	9.359
Most Extreme Differences	Absolute	.172
	Positive	.134
	Negative	-.172
Kolmogorov-Smirnov Z		.944
Asymp. Sig. (2-tailed)		.335

a. Test distribution is Normal.

Learning outcome data is said to be normal if the significance obtained from the normality test is > 0.05 . Table 7 shows the results of the Unstandardized Residual normality test, namely the Kolmogorov-Smirnov significance value is 0.335. It can be concluded that the results of the Unstandardized Residual using the Kolmogorov-Smirnov test have a significance value of > 0.05 . Thus, the results of the Unstandardized Residual data are normally distributed.

b. Multicollinearity Test

Table 8. SPSS Output Multicollinearity Test

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	10,788	4,873		2,351	,021		
Media Sosial	,639	,079	,679	7,125	,000	1,000	1,000

Based on the table above, the Tolerance value of 1,000 > 0.1 and the VIF for the independent variable is 1,000 < 10, so it is said to have passed the multicollinearity test.

c. Linearity Test.

Table 9. SPSS Output Linearity Test

ANOVA Table

		Sum of Squares	df	Mean Square	F	Sig.
Y*X	Between Group (Combined)	2855,036	24	96,876	7,123	,000
	Linearity	2178,487	1	2168,487	82,666	,000
	Deviation from Linearity	876,549	82	39,415	4,578	,124
	Within Group	696,683	58	28,646		
	Total	3431,719	161			

From the table above, it can be seen that the sig deviation from linearity value is 0.124 > 0.05, so it can be concluded that there is a linear relationship between the X variable and the Y variable.

4. Heteroscedasticity test.

The following are the results of the heteroscedasticity test on the Y variable.

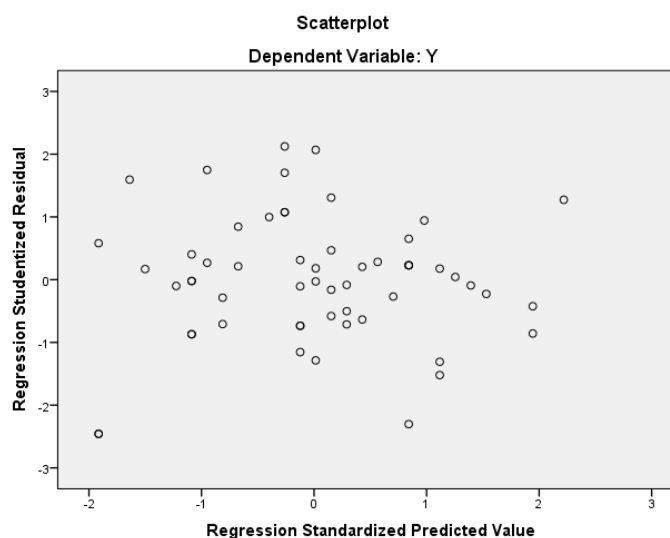


Figure 1. Heteroscedasticity Test Results

Based on the picture above, it can be seen that the points spread above and below the number 0 so, it can be concluded that there are no symptoms of heteroscedasticity.

5. Simple Regression Test

Table 10. SPSS output of Regression results

Model	Variables Entered	Variables Removed	Method
1	Penggunaan Media Sosial ^b		Enter

a. Dependent Variable : Efektifitas Dakwah

b. All requested variables entered

From the results of the simple regression test above, it can be concluded that the variables included are the use of social media as the independent variable and the effectiveness of da'wa as the dependent variable, and the method used is the enter method.

Table 11. SPSS output regression test results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,829 ^a	,759	,769	3,87741

a. Predictors: (Constans), Penggunaan Media Sosial

b. Dependent Variable : Efektifitas Dakwah

Table 11 explains the magnitude of the correlation/relationship (R) value, which is 0.829. From the output, the coefficient of determination (R Square) is 0.759, which implies that the influence of the independent variable on the use of social media on the dependent variable of da'wa effectiveness is 75.9%.

Table 12. SPSS output regression test results

Model	Sun of Square	df	Mean Square	F	Sig.
1 Regression	1168,487	1	1168,487	55,475	,000 ^b
Residual	1273,232	160	23,150		
Total		161			

a. Dependent Variable : Efektifitas Dakwah

b. Predictors: (Constans), Penggunaan Media Sosial

From the output above, it is known that the calculated F value = 55,475 with a significance level of $0.000 < 0.005$, then the regression model can be used to predict the effectiveness of da'wa variables or in other words, there is an influence of variables on the use of social media on the effectiveness of da'wa.

Table 13. SPSS output regression test results

		Understand Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	11,468	4,903		2,381	,021
	Penggunaan Media Sosial	,828	,089	,692	4,705	,000

a. Dependent Variable: Efektifitas Dakwah

From the table above, it is known that the Constant value is 11.888, while the value of social media use is 0.629, so the regression equation can be written:

$$Y = a + bX$$

$$Y = 11,468 + 0,828X$$

The equation can be interpreted:

- 1) The constant is 11,468, meaning that the consistent value of the propaganda effectiveness variable is 11,468.
- 2) The X regression coefficient of 0.828 states that for every 1% addition of the value of using social media, the value of the effectiveness of da'wa increases by 0.828. The regression coefficient is positive, so it can be said that the direction of the influence of the variable X on Y is positive.

Decision Making in the Simple Regression Test:

- 1) Based on the significance value: from the dip coefficient table: the coefficient table obtained a significance value of $0.000 < 0.05$, so it can be concluded that the variable use of social media (X) affects the variable effectiveness of da'wa (Y).
- 2) Based on the t value: it is known that the calculated t value is $4.705 > t$ table 1.974, so it can be concluded that the variable use of social media (X) affects the variable effectiveness of da'wa (Y).

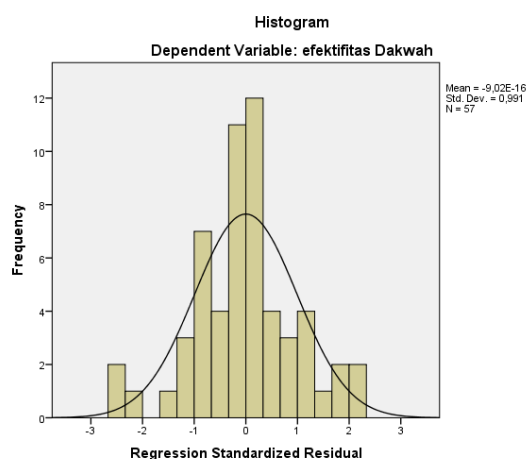


Figure 2. SPSS Histogram Output Regression Results

In Figure 2 it can be seen that the histogram display seems to meet the assumptions of the normality test. The histogram shows a normal distribution pattern, the data spread around the diagonal line and follows the direction of the diagonal line.

E. Conclusion

Based on the results of the above discussion, it can be concluded that:

1. In the case of simple regression testing, the variables included are the use of social media as the independent variable and the effectiveness of da'wa as the dependent variable, and the method used is the enter method.
2. Based on the results of the simple regression test that has been carried out in this study, the value of $r = 0.829$ is obtained. This value indicates that there is a positive and very strong relationship between the effect of using social media on the effectiveness of da'wa. The positive meaning is the relationship between the variables X and Y in the same direction. The meaning is unidirectional here, the longer the influence of the use of social media, the more the effectiveness of da'wa will increase.
3. The coefficient of determination is used to determine how much influence the use of social media has on the effectiveness of da'wa. In this study, the coefficient of determination was 75.9%. So it can be concluded that the contribution or contribution given by variable X to variable Y is 75.9%.

References

- Arikunto, Suharsimi. *Prosedur Penelitian Suatu Pendekatan Praktik (Edisi Revisi VI)*. Jakarta: PT. Rineka Cipta. 2006.
- Atmoko, Bambang Dwi. *Instagram Handbook*. Jakarta: Media Kita. 2012.
- Azwar, Saifuddin, MA. *Sikap Manusia Teori dan Pengukurannya*. Yogyakarta: Pustaka Pelajar. 2007.
- Basit, Abdul. *Filsafat Dakwah*. Jakarta: Raja Grafindo Persada. 2013.
- Cangara, Hafied, M.Sc. *Pengantar Ilmu Komunikasi*. Jakarta: PT. RajaGrafindo Persada. 2015.
- Darmadi, Hamid, M.Pd. *Metodologi Penelitian Pendidikan*. Bandung: Alfabeta. 2011.
- Darmawan, Deni, S.Pd., M.Si. *Metodologi Penelitian Kuantitatif*. Bandung: PT Remaja Rosdakarya. 2013.
- Effendy, Onong Uchyjana. *Komunikasi; Teori dan Praktek*. Bandung: Remaja Rosdakarya. 2009.
- Ismail dan Hotman, *Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam*. Jakarta : Kencana, 2011.
- Landsverk, M., & Weitz, B. *Retail Management 7th Edition*. USA: McGraw-Hill. 2001.
- Mhd. Latip Kahpi. "Peran Media Sosial dalam Membangun Kerukunan Umat Beragama." *Hikmah*, 2, 13 (September 2021): 225.
- Miliza Ghazali. *Buat Duit Dengan Facebook dan Instagram: Panduan Menjana Pendapatan dengan Facebook dan Instagram*. Malaysia: Publishing House. 2016.
- M. Munir. *Metode Dakwah*. Jakarta: Kencana. 2006.
- Morissan. *Teori Komunikasi Individu Hingga Massa*. Jakarta: Kencana Prenada Media Group. 2013.
- Nasrullah, Rulli. *Teori dan Riset Media Siber (Cybermedia)*. Jakarta : Kencana Prenadamedia Group. 2014.
- Nasrullah, Rulli. *Media Sosial; Persfektif Komunikasi, Budaya, dan Sosioteknologi*. Bandung: Simbiosis Rekatama Media. 2015.
- Puntoadi, Danis. *Menciptakan Penjualan Melalui Social Media*. Jakarta: Elex Media Komputindo. 2011.

- Saputra, Wahidin. *Pengantar Ilmu Dakwah*. Jakarta : RajaGrafindo Persada, 2011.
- Toha Yahya Oamr. *Islam dan Dakwah*. Jakarta: PT. Al Mawardi Prima. 2004.
- Tata Sukayat. *Quantum Dakwah* (Jakarta: Rineka Cipta, 2009), 2.
- Umar, Husein. *Metode Riset Komunikasi Organisasi*. Jakarta : Gramedia Pustaka Utama, 2002
- Unde, Andi Alimuddin, M.Si. *Televisi & Masyarakat Pluralistik*. Jakarta: Prenada Media Group. 2014.
- Databoks. “10 Negara dengan Jumlah Pengguna Aktif Instagram Terbesar (Jan 2018),” diakses pada 26 September 2021.
<https://databoks.katadata.co.id/datapublish/2018/02/09/berapa-pengguna-instagram-dari-indonesia>
- Databoks. “Tingkat Kesukaan Generasi Z terhadap Media Sosial Berdasarkan Jenis Kelamin (April 2021),” diakses pada 26 September 2021.
<https://databoks.katadata.co.id/datapublish/2021/09/14/instagram-media-sosial-favorit-generasi-z-di-dunia>
- Kemendag. “*Buku Media Sosial Kementerian Perdagangan*”, diakses pada 15 September 2021.
www.kemendag.go.id/files/pdf/2015/01/15/buku-media-sosial-kementerian-perdagangan-id0-1421300830.pdf
- Kominfo. “*Pengguna Internet di Indonesia 63 juta orang*”, diakses pada 16 September 2021.
<https://kominfo.go.id/index.php/content/detail/3415/Kominfo%3A%3AInternet+di+Indonesia+63+Juta+Orang/0/beritasatker>

DESACRALIZATION OF ISLAMIC VALUES IN '*BISMILLAH CINTA*': Semiotics Analysis in the Character of *Ustadz Rehan*

Aep Wahyudin¹, Lucy Pujasari Supratman²

¹Sunan Gunung Djati State Islamic University, Bandung, ²Telkom University

¹aep.wahyudin@uinsgd.ac.id, ²lucysupratman@telkomuniversity.ac.id

Abstract: This paper aimed to elaborate the construction of an *ustadz* (Moslem teacher) in the religious drama series (*sinetron*) '*Bismillah Cinta*'. The research is focused on exploring the desacralization aspect related to the commodification of the *ustadz* character shown in '*Bismillah Cinta*' drama series. The researchers used a qualitative research method with the semiotic approach of Charles Sanders Pierce. There are 5 scenes that have been selected based on the criteria of the desacralization in the *ustadz* character. Data collection techniques were carried out through observation and documentation. The results showed that the commodification of the *ustadz* character in the drama series '*Bismillah Cinta*' did not reflect an *ustadz* who hold the role in keeping peace and harmony with the religious messages.

Keywords: Desacralization, Islamic Value, Drama Series, Ustadz

Abstrak: Penelitian ini bertujuan untuk menganalisis konstruksi seorang *ustadz* (guru agama) dalam *Sinetron Religi 'Bismillah Cinta'*. Penelitian diarahkan untuk menggali aspek desakralisasi yang berkaitan dengan komodifikasi tokoh *ustadz* yang diperlihatkan pada *Sinetron Religi 'Bismillah Cinta'*. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan semiotika Charles Sanders Pierce. Terdapat 5 buah adegan yang telah dipilih berdasarkan kriteria desakralisasi tokoh *ustadz*. Teknik pengumpulan data dilakukan melalui observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa komodifikasi tokoh *ustadz* pada *sinetron religi 'Bismillah Cinta'* tidak mencerminkan peran *ustadz* sebagai tokoh agama yang menyebarkan kedamaian dan keharmonisan melalui pesan-pesan dakwah islami.

Kata Kunci: Desakralisasi, Ajaran Islam, Sinetron, Ustadz

A. Introduction

Television as a form of electronic mass media that has a function to provide information, educate, entertain, and persuade¹. However, in Indonesia Television, the entertaining function is more dominant to be functioned. The entertainment program which is very popular among the Indonesian audience is serial drama television series/*sinetron*.² *Sinetron* always gets high appreciation from the public, especially the *sinetron* with religious themes. Indonesian audiences will always appreciate religious-themed *sinetron* which adapts religious values. Sometimes, the audience accepts the religious *sinetron* uncritically and takes it for granted. Seeing this condition, the media industry made many *sinetron* to gain profit by advantaging the level of public acceptance. In fact, this entertainment media industry provides the religious *sinetron* for the accumulation of multiple profits, rather than in the context of quality content of education.³ Basically, *sinetron* is an entertaining television program that reflects people's daily lives. The

¹ E. Ardianto, Komala, L., & Karlinah, S. *Komunikasi Massa: Suatu Pengantar*. (Bandung: Simbiosis Rekatama Media, 2017).

² R, Thadi. Tafsir Komunitas Dakwahtainment di Televisi. *Syi'ar*, vol.13, no.2 (2013): 23-34.

³ R, el Ishaq." Sinema Religi Dalam Pusaran Industri Media". *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, vol.5, no.2, (2011): 279-290.

content of the message conveyed is all about casual love, family conflict, relationships, and all aspects of people's realities.

Indosiar is one of the televisions that profoundly dominates its program production of *sinetron*. In the momentum of *Ramadhan*, Indosiar broadcasted the *sinetron* entitled 'Bismillah Cinta' (2021). It was a mega-series that airs at 06.00 PM which was produced by *Mega Kreasi Films*. Basically, the advantages of cinema in general lie in the strength of the story. A good storyline will be able to grab the attention of viewers. This research paper will be investigated further why *sinetron* 'Bismillah Cinta' attracts many viewers in Ramadhan month.



Figure 1 Official Cover Image of Sinetron "Bismillah Cinta"
Source: <https://www.indosiar.com/> (2021)

This *sinetron* was intended to be broadcast during the month of Ramadan. Each episode airs for 120 minutes. Unfortunately, the dialogues that were uttered by the entire cast do not fully contain Islamic messages. From the total of actors (13 characters), there were only 3 actors that play the protagonist (Ustadz Rehan, Jannah, and the Ustadz Rehan's Father). Along with the episodes, the audience keeps listening to bad dialogues throughout the *sinetron* from the 10 antagonist actors during the breaking fast time. The content of this *sinetron* is more about how to win the love of an Ustadz by two women who are competing to get Ustadz's heart.

The synopsis of the 'Bismillah Cinta' *sinetron* started from the figure of Ustadz Rehan who is described as a handsome young cleric from a religious family. However, Ustadz Rehan and Jannah's love is hindered by status and degree. Ustadz Rehan loves a karaoke woman, named Jannah, who wants to live a better life according to Islamic religious guidelines. Jannah is a female karaoke. She accidentally met Ustadz Rehan. Ustadz Rehan wanted to guide Jannah, who is desperate for her life. Then, Jannah confessed that she was in despair because being a karaoke guide was not a good job. We put the list of the characters' names who play their role in the *sinetron* of 'Bismillah Cinta'.

Ustadz Rehan is a handsome young cleric who wants to be like his father who is also an ustad or preacher. Unlike Rehan, Jannah is a karaoke guide who questions why there is hell if Allah loves his servants. Jannah's uncertainty is expressed in a letter that is included in the charity box. Where the paper was read by Rehan and made him wonder who wrote the question. In his search, Rehan often goes in and out of karaoke places which makes many people disappointed with what he is doing. Besides, Jannah changed her name to Jeni for some reason. He always avoided Rehan because he felt unworthy and felt a lot of sin. Although on the way, they both fall in love with each other with conflicts that can't be said to be easy.

Table 1 These are the lists of the chararter of Bismillah Cinta *sinetron*

Real Actor/Actress Names	Character Role Names	Role Description
Ali Syakieb	Ustadz Rehan	Rehan is a young man, the son of an Ustadz Akbar. Ustadz Rehan falls in love with Jannah, a girl who works as a karaoke guide.
Margin Wierheerm	Jannah	Jannah is a karaoke guide who wants to be a better woman.
Fristriana Aldila	Mawar	Mawar is the daughter of a wealthy man who has the status of being the fiancée of Ustadz Reihan.
Lian Firman	Panji	Panji is the brother of Mawar who fell in love with Jannah. He tried to get the love of Jannah by all means.
Shinta Bachir	Wina	Wina is Jannah's Stepmother who uses Jannah to work at the Karaoke Place in order to pay off Stepmother Jannah's debts.
Dewi Affandi	Fitri	Fitri is Ustadz Rehan's mother, her nickname is Umi Fitri. Umi Fitri opposes the marriage of Ustadz Rehan and Jannah. She did not agree that Ustadz Rehan loved Jannah because of the difference in status. Umi Fitri conspired with Mawar's incitement to separate Ustadz Rehan and Jannah.
Dolly Martin	Ustadz Akbar	Ustadz Akbar is a preacher. He is the father of Ustadz Rehan who approved the marriage of Ustadz Rehan and Jannah. However, Ustadz Akbar could not educate his wife (umi Fitri) to be obedient to her husband because his wife often complained about Jannah who was loved by Ustadz Rehan.
Wenny Rosaline	Madame Mery	Madame Mery is the owner of Karaoke where Jannah works as a karaoke guide. She often cursed Jannah at the karaoke place.

Source: <https://www.vidio.com> (2021)

Ustadz Rehan's and Jannah's love journeys are full of adventure and of obstacles from many people who wanted to separate them in the *sinetron*. There are many evil plans made by the antagonist actors. Strangely, Ustadz Rehan role in the cast seems to have no guts and firmness to tell about good and bad things. Whereas, Ustadz in Islam is a knowledgeable, pious person and should be described as a character who can guide people in Islamic guidelines. Da'wah material (*maddah ad-da'wah*) is the content of messages in the form of Islamic teachings conveyed by *da'i* to *mad'u* based on *naqli* arguments and *aqli* arguments. In order for da'wah to run properly, a *da'i* must first prepare da'wah material according to the situation and condition of the *mad'u*. The aspect of faith is what will shape human morals. Therefore, the first thing that is used as material in Islamic da'wah is the issue of *aqidah* or faith. People who have true (essential) faith will tend to do good and will stay away from evil deeds because evil deeds will have bad consequences. Faith is that which is related to Islamic da'wah in which *amar ma'ruf nahi mungkar* is developed which then becomes the main goal of a da'wah process. Da'wah requires a da'wah interpreter or *da'i* as a dynamist of improvement and change as well as a mover who is able to live the teachings of Islam and practice it which will be emulated by every *mad'u*. Da'wah is to invite or encourage people to invite good things and prevent bad things. Remind the creator to always carry out orders and stay away from prohibitions.

Islam as a da'wa religion must be able to use the mass media as a means of preaching. Mass communication experts from Muslims are obliged to come down and participate in this world because after all the teachings of Islam must continue to be spread to achieve the welfare of mankind.⁴ Based on this background, the focus of our research is how the desacralization of Islamic values in 'Bismillah Cinta' uses semiotics analysis in the character of Ustadz Rehan?

B. Theoretical Review

The authors used the semiotic theory of Charles Sanders Pierce with a triangle meaning. The triangle meaning theory proposed by Peirce consists of three main elements, namely the sign, object, and interpretation.⁵ Semiotics aims to find out the interpretation of signs or symbols to identify the message construction. It should be included in certain ideological perspectives, cultural concepts, and values to the symbol meaning. The cultural code has a function to construct the message in the sign. The construction of meaning that is formed is what an ideology in a sign becomes. Semiotics looks at how culture becomes the rationale for the formation of studying the systems, rules, conventions that allow these signs to have meaning.⁶ In Pierce semiotics, Human life is characterized by the mixing of signs and how they are used in representative activities. The explanation identifies signs created by humans which are representations of their cultural background. Therefore, in a certain area or area, there are signs that are different according to their respective cultural backgrounds. Often repeating that in general a sign is something that represents something for someone or things. Peirce sees the subject as an integral part of the process's significance. Peirce's triadic model (Representamen, Object, and Interpretant equals sign) shows the major role of the subject in the process of language transformation. Peirce views that signs have meanings that undergo endless changes or unlimited semiosis, namely the process of creating an endless series of interpretants. Representamen or commonly referred to as a sign in the form of visual and verbal displays in the lyrics of the song. A sign or representamen is termed an object or object that functions as a sign. So, it can be said that the sign or representamen is the first process to interpret an interpretant itself so that readers or observers can understand the meaning of the formation of the musical sound in the lyrics of the song. The object is a component that is represented by a sign, or it can be described as something different and different from a sign but continuous. It can be said that this is the second process of representamen. Based on the object, the sign itself is also divided into three parts, namely Icon, Index, and Symbol. Icons are signs that are related between the signifier and the signified which are simultaneously natural forms or in other words, the icon is the relationship between the sign and the object and the reference that is similar.⁷ Nawiroh also stated that an index is a sign based on a cause and effect relationship or a combined connection between a sign and its object.⁸ A symbol is a sign that refers to a particular object outside the sign itself and is conventional. Interpretant can be interpreted as something else in some way or capacity which is a sign as absorbed by our minds, as a result of our encounter with the sign itself. Something else that comes from the first sign and in turn refers to the object to be interpreted

C. Methods

This research was conducted with qualitative method with the approach of semiotic analysis. Qualitative research aims to understand the phenomenon and does not prioritize the size of the population or sampling. It emphasized on the problem of depth quality of data, not the amount quantity of data.⁹ Semiotic analysis considers that language can be utilized for certain

⁴ M. T. Y. Omar. *Islam dan Dakwah*. (Jakarta: Al-Mawardi Prima, 2004).

⁵ V. Nawiroh. *Semiotika Dalam Riset Komunikasi*. (Bogor: Ghalia Indonesia, 2014).

⁶ Ibid

⁷ V. Nawiroh. *Semiotika Dalam Riset Komunikasi*. (Bogor: Ghalia Indonesia, 2014).

⁸ Ibid

⁹ K. Rahmat. *Teknik Praktis Riset Komunikasi*. (Jakarta: PT. Kencana Perdana, 2006).

purposes. The definition of semiotic analysis in the context of this research was formulated in a way that revealed the activities and views based on the language used in the discourse.¹⁰ It also offers proper methodology on how specific a researcher can construct his/her argument about self-evident and truth. Thus, the researchers become the research instruments that must be directly involved in the field. Therefore, this research is subjective and the results are more casuistic, and not to be generalized. Research designs can be made in accordance with research developments.¹¹

The validity of the data is very necessary for a study because to get valid data it is necessary to conduct an examination. There are various ways of testing data credibility or trust in qualitative research data, including by extending observations, increasing persistence in triangulation research, discussing with colleagues, Data analysis is the process of systematically searching and compiling data obtained from test results, by organizing data into categories, describing it into units, synthesizing, compiling into patterns, choosing which ones are important and what will be studied, and making conclusions so that they are easily understood by themselves and others.¹² In accordance with this research, which focuses on the representation of an *ustadz* in the *sinetron* of 'Bismillah Cinta'. The analysis used in this research is descriptive which refers to the semiotic theory of Charles Sanders Pierce which is famous for the triangle meaning (representamen, objects, and interpretants).

Accordingly, we only viewed the physical touch of Ustadz Rehan to Jannah (two main actors) in 'Bismillah Cinta'. The 5 scenes are at Episode 24 (2 scenes), Episode 6 (1 scene), Episode 18 (1 scene), Episode 11 (1 scene).

The physical touch of Ustadz Rehan to Jannah (before the marriage) at the scenes has been indicated that there aren't viewing the representation of an Ustadz. These 5 scenes were identified into the coding categories. Then, we examined the categories into the object, concept and sign to find the data interpretation on the desacralization of Islamic values through the characterization of Ustadz in 'Bismillah Cinta' *sinetron*.

D. Results and Discussion

Religious *sinetron* has become one of the products of da'wa in the mass media. Da'wa in *sinetron* has indeed gained a fairly large profit and economic value. The existence of religious *sinetron* on various television stations turned out to be fruitful as an effort in the relationship between mosque traditions and market culture (N. C. H. Wibowo, 2017).¹³ It is applied in *sinetron* of 'Bismillah Cinta'. We have selected 5 scenes to be analyzed about the desacralization of Ustadz Rehan below:

Table 2 Selected Scenes of Physical Touch of Ustadz Rehan at "Bismillah Cinta"

Object	Representament	Interpretation
Ustadz Rehan wears white long-sleeved (koko shirt) while accidentally hold Jannah who stumbled while		Ustadz Rehan and Jannah looked at each other when neither of them were married. This unintentional gaze is not in accordance with Islamic values in the



¹⁰ Ibid.


¹¹ Ibid.

¹² Ibid.

¹³ N. C. H. Wibowo "Pengembangan Manajemen Penyiaran Walisongo TV". *Islamic Communication Journal*, vol. 2, no. 1, (2017).

Object	Representament	Interpretation
<p>walking together in an alley (Episode 24)</p>	 <p>Source: https://www.vidio.com/watch/2197762-mega-series-bismillah-cinta-episode-24</p>	<p>relationship between man and women who are not <i>muhrim</i> (unmarried) because it will cause the lust.</p> <p>This scene is not in accordance with Islamic values, where in QS An-Nurr: 30-31) it is said that: "Let them hold their gaze, and guard their private parts, and let them not reveal their adornments except what is (usually) visible to them."</p>
<p>Ustadz Rehan will marry Mawar, but still trying to chase Jannah (Episode 6)</p>	 <p>Source: https://www.vidio.com/watch/2197762-mega-series-bismillah-cinta-episode-6</p>	<p>Ustadz Rehan met Jannah to explain his love for Jannah even though Ustadz Rehan had been arranged to marry Rose.</p> <p>This scene is not in accordance with Islamic values, where in HSR Al-Bukhari (No. 4934) and Muslim (No. 2172)] it is said that: "It is forbidden to meet a woman without a <i>mahram</i>, even though she is the husband's brother (in-law), based on the words of the Prophet Muhammad SAW: "Beware of you (from the action) to meet women (without a <i>mahram</i>)".</p>

Object	Representament	Interpretation
<p>Ustadz Rehan accompanies Jannah shopping from the market and helps carry her plastic shopping bag (Episode 18)</p>	 <p>Source: https://www.vidio.com/watch/2197762-mega-series-bismillah-cinta-episode-18)</p>	<p>An <i>ustadz</i> walks alone with a woman who is not his mother who is feared to cause slander.</p> <p>This scene is not in accordance with Islamic values, where in HR At-Tirmidhi (No. 2165) it is said that: "It is not at all times that a man is alone with a woman unless the devil will be the third"</p>
<p>Ustadz Rehan proposed to Jannah while on his knees giving a ring (Episode 24)</p>	 <p>Source: https://www.vidio.com/watch/2197762-mega-series-bismillah-cinta-episode-24)</p>	<p>Ustadz proposed to Jannah by applying the western (non-Muslim) style. Whereas in Islam, men proposing to women should be accompanied by the family for the application process so that it does not cause slander. The goal is to maintain the glory of both parties to the couple who will be married (the <i>Ta'aruf</i> and <i>Khitbah</i> process).</p> <p>This scene is not in accordance with Islamic values, where in H.R Bukhari) it is said that: "Men should not be alone with women in lonely places and women should not travel, except with their <i>mahram</i>."</p>

Object	Representament	Interpretation
Ustadz Rehan accused Jannah of harming Umi (Ustadz Rehan's mother) and scolded her in the hospital hall (Episode 11)	 <p>Source: https://www.vidio.com/watch/2197762-mega-series-bismillah-cinta-episode-11</p>	<p>Ustadz Rehan be a man who easily takes anger out on a woman or his wife. In fact, the husband must be able to withstand any anger that always wants to come out. Because actually, a strong person is he who can hold back and not vent his anger.</p> <p>This scene is not in accordance with Islamic values, where in Surat An-Nisa (4:19), "And associate your wife with good (morals). Then if you do not like them, (then be patient) because it may be that you do not like something, even though Allah has made it a lot of good."</p>

Source: <https://www.vidio.com> (2021)

The figure of Ustadz Rehan feels like throwing away sacred values and eliminating aspects of the role of an Ustadz based on Islamic teaching. Ustadz in reality in society are believed to be role models because they have broad and deep knowledge about the teachings of Islam. The figure of religious leaders, such as Ustadz in religion is considered important because it becomes a religious symbol.¹⁴ This religious symbol is the key in understanding spiritual life.¹⁵ In this *sinetron*, the scenes of Ustadz Rehan do not show the figure of a cleric who spreads Islamic da'wa. The feuding conflicts over the *ustadz*, the conflict between the *ustadz* and his mother who did not approve of his relationship with Jannah, as well as indecisiveness in seeing the problems that should be resolved Islamically. The *ustadz* figure here is only depicted with anxiety and confusion in the dilemma of love, not focusing on the actual role of the *ustadz*, namely how to spread the message of da'wa to the community and become a role model. The role of Ustadz Rehan actually seemed to be silent when he saw the oppression that was happening. The main figures depicted in this *sinetron* are Ustadz Rehan and Jannah. Throughout the entire episode of the *sinetron*, more of the evil plans of the antagonists are depicted to separate Ustadz Rehan and Jannah. Some of the characters shown in the antagonist with his evil plan are the character of Mawar, Panji, Jannah's

¹⁴A. Wibow. "Komodifikasi Agama: Studi Analisis Terhadap Tampilan Agama di Media Televisi". *EDUGAMAL: Jurnal Kependidikan dan Sosial Keagamaan*, vol. 6, no. 1, (2020): 56-74.

¹⁵A. Sani. "Atraksi Barongsai: Dari Klenteng ke Mall, Sebuah Fenomena Desakralisasi Simbol Ritual Agama". *Jurnal Kebudayaan dan Sastra Islam*, vol.17, no. 2, (2017): 1-7.

step-mother, Ustadz Rehan's mother, Aunt Mery's, and the rest of the characters. The percentage of the antagonist's character is more dominant than the protagonists in this *sinetron*.

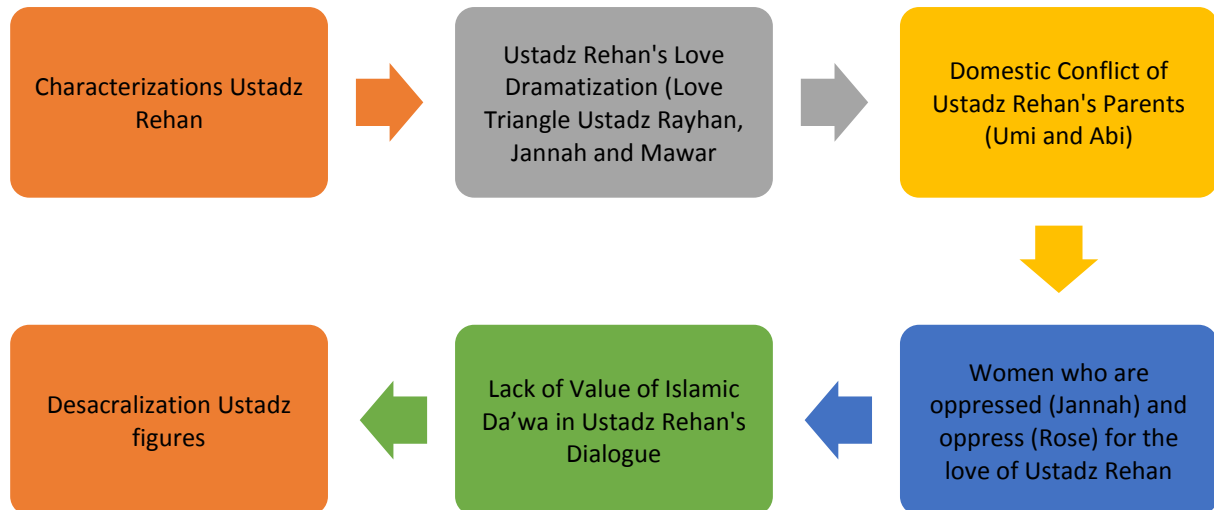


Figure 2 The depiction of Ustadz Rehan's character in the sinetron Bismillah Cinta
Source: Research Result (2021)

In fact, *sinetrons* have become a tool as the embodiment of a new civilization and have a moral message which is usually in the form of wisdom that can be taken from the problems experienced in people's daily lives.¹⁶ However, most of these *sinetron* programs are only weighed from looking for profits to increase ratings. The lack of moral responsibility to convey good messages to the audience is presented in educational *sinetron* programs.¹⁷ The quality of television shows is currently very minimal due to the pursuit of ratings without considering the quality and educational broadcasts. In Q.S Al-Hujurat verse 6 it is explained:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

Meaning: "O you who believe, if a wicked person comes to you with news, then examine it carefully so that you do not inflict a disaster on a people without knowing the circumstances that cause you to regret your actions." (Q.S. Al-Hujurat, 6).

In the verse, it is explained that the importance of sorting and selecting good and correct information so as not to cause negative behavior. Like in the *sinetron* of 'Bismillah Cinta' with the duration of 49 episodes that aired during the month of Ramadan, it can affect bad behavior for audiences watching. The audience feels like they are taught to be jealous, jealous, full of anger, and revenge in the messages conveyed in the 'Bismillah Cinta'. Likewise, the *ustadz* who should reconcile the atmosphere according to his role as a religious figure in spreading goodness does not reflect charismatic behavior, is a role model, and struggles to uphold Islamic law, puts forward *tabayyun*.

An *ustadz* in delivering the da'wah material (*maddah*) must always refer to the Qur'an and Hadith. These references must be a guide in any da'wah activity, especially when it is performed at *sinetron* in the television. In conveying the preaching material, the Qur'an should be the first

¹⁶ K. Wawan. *Komunikasi Massa Analisis Interaktif Budaya Massa*. (Jakarta: Rineka Cipta, 2008)

¹⁷ Haidir Fitra Siagian & Mustari, F. A. The Position of Da'wa Messages and Ethics in Malaysian and Indonesian Television Programs. *Malaysian Journal of Communication*, vol.32, no.2, (2016): 744-769.

when facing. Unfortunately, both in terms likewise, most of the *sinetron* in Indonesia are apart from it. The fact shows that it doesn't reflect the true teachings of Islam. Sometimes there are scenes that are not worth showing and violate Islamic norms. Normatively, the media has the function of conveying information, education, entertainment and social control. On the basis of this function, the media is given the space to establish direct communication with the audience. This space then makes the media have a strategic position that can be utilized not only from a social perspective but also from an economic and political perspective. One way the media create the entertainment program is through *sinetron*. This *sinetron* show was chosen because it has a high level of public interest. In the context of the media industry, the public is positioned as a consumer who must be served by the media. The audience should be satisfied by the program which broadcasted by the television. It is because the more satisfied the audiences are, the more benefits the media will gain. Religious *sinetron* always gets high appreciation from the public. It seems that the audience isn't really interesting to criticize the religious *sinetron* even in some cases the program content is an excessively bad quality program. This condition is then used by the media industry through religious-themed *sinetron* to gain a level of audience acceptance. The goal is not in the context of education or providing quality content of entertainment but rather to the accumulation of multiple profits through rating.

A *Sinetron* program always appears from morning to night on much Indonesian television. Actually, *sinetron* wants to sell the storylines. If the plot storyline is good, then the *sinetron* selling is a success. The storyline should be extended in such a way as to maintain the rating if the audience loves the rational storyline. Speaking of ratings, in the end, it will allude to the problem of viewers as a market. A show that has a good rating means that the audience market is good. In the end, the market becomes the main consideration in determining a *sinetron* that will be broadcast on television. Between rating and market can not be separated. Without ratings and markets, *sinetron* will not run. Without a market (viewers) it is impossible for a television program to be programmed because if it is forced to run, the main mission in the field of television broadcasting will fail. Television will not be able to make a profit. A cinema show must be packaged according to the interests of the audience. Even though a television program is declared to be of high quality, if viewers do not state it is interesting, then the television program will not be continued. Viewers are buyers, even though they don't pay directly for what they buy. The direct payer is the advertiser whose money is actually charged to the public through the price of a consumptive product. In other contexts, viewers can also be said to be a commodity sold by television to advertisers. How many viewers can be collected will determine how much advertisers will buy. This is where the importance of viewers in the economy of television media is here.

Philosophically, broadcast media should be oriented to the function of information, education, healthy entertainment, and social control.¹⁸ The economic function is only a concomitant function. Thus, although an economic orientation can be justified in the operation of broadcast media, it must not be separated from the main functions that have been set. But what happened was different. Broadcast media prioritizes the entertainment function within the framework of the economic function regardless of its main function. Religious *sinetron* is presented on television using various methods and attractive packaging, with the aim of achieving high ratings. The ideal concept of da'wah itself was shifted by the dominance of entertainment in religious *sinetron* on television. The rating of the program determines the success of the program on television, so that the main essence of the sacredness of religion which should be the dominance of the Islamic religious da'wah program, is actually replaced by the dominance of entertainment in preaching on television. This can endanger the religion of Islam itself because people enjoy entertainment more in da'wah *sinetron* so that the purpose of da'wah is no longer important. It is clear to be seen that the substance of da'wah is lost because its goals are shifted

¹⁸ A. Wibowo. "Komodifikasi Agama: Studi Analisis Terhadap Tampilan Agama di Media Televisi". *EDUGAMAL: Jurnal Kependidikan dan Sosial Keagamaan*, vol. 6, no. 1, (2020): 56–74.

by entertainment in which it dominates the actual program content. This happens because the media as a strategic platform is more concerned with its existence so that it is loved by viewers. Rating becomes a mainstay symbol of the achievements of a media, regardless of the religious value that is conveyed to the audience.

Even religious *sinetron* that is currently spreading in the entertainment program is not very educational. In the *sinetron*, the background of religion and *pesantren* (Islamic boarding school) sometimes crosses the boundaries so that they do not respect the applicable religious rules and norms. In accordance with Article 4 of the Broadcasting Law that broadcasting is a mass communication activity that has a function as a medium of information, education, healthy entertainment, and social control.¹⁹ For the television industry, this is very profitable, because it can make a business from *sinetron* with high ratings. If it is associated with the broadcasting industry, film or *sinetron* is a cultural industry that includes in the field of business reality that will never be separated from mass economic politics.²⁰ Usually, in the month of Ramadan, *sinetron* with the theme of religion begin to appear. In '*Bismillah Cinta*', it is actually a medium of preaching through television that has a network and support for technological sophistication, so that it is seen as being able to influence change and improve the quality of life. However, unfortunately, there are scenes that are not worth showing and violate Islamic norms.²¹ Likewise, the quality of the content is concerning and does not reflect true Islamic values. Moreover '*Bismillah Cinta*' is broadcast in prime time and does not reflect the true teachings of Islam.

E. Conclusion

Television *sinetron* as a medium of da'wa basically has advantages over other media, namely having a very wide reach so that the expansion of da'wa can reach heterogeneous and large amounts of *mad'u*. This is in accordance with one of the characteristics of mass communication, namely heterogeneous and scattered communicants. This advantage, if used properly, will certainly have a positive effect on da'wa activities through quality religious *sinetrons*. Referring to '*Bismillah Cinta*', the content of religious *sinetron* should avoid excessive dramatization of romantic conflicts or domestic feuds that do not visualize religious values. The commodification of human romance *sinetron* that usually exists in Indonesian *sinetrons* in general should have more visualization of the values of the message of goodness based on the humanist side of humans and religion in religious *sinetron*.

References

- Ardianto, E., Komala, L., & Karlinah, S. *Komunikasi Massa: Suatu Pengantar*. Bandung: Simbiosis Rekatama Media, 2017.
- el Ishaq, R. "Sinema Religi Dalam Pusaran Industri Media". *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, vol.5, no.2, (2011): 279–290.
- Nawiroh, V. *Semiotika Dalam Riset Komunikasi*. Bogor: Ghalia Indonesia, 2014.
- Omar, M. T. Y. *Islam dan Dakwah*. Jakarta: Al-Mawardi Prima, 2004.
- Rahmat, K. *Teknik Praktis Riset Komunikasi*. Jakarta: PT. Kencana Perdana, 2006.
- Sani, A. "Atraksi Barongsai: Dari Klenteng ke Mall, Sebuah Fenomena Desakralisasi Simbol Ritual Agama". *Jurnal Kebudayaan dan Sastra Islam*, vol.17, no. 2, (2017): 1–7.

¹⁹ A. Sudibyo. & N. P. The Television Industry in Post-Authoritarian Indonesia. *Journal of Contemporary Asia*, vol. 43, no. 2, (2013) 257–275.

²⁰ Ibid

²¹ R. Thadi, Tafsir Komunitas Dakwahtainment di Televisi. *Syi'ar*, vol.13, no.2 (2013): 23–34.

- Siagian, Haidir Fitra & Mustari, F. A. The Position of Da'wa Messages and Ethics in Malaysian and Indonesian Television Programs. *Malaysian Journal of Communication*, vol.32, no.2, (2016): 744–769.
- Sudibyo, A. & N. P. The Television Industry in Post-Authoritarian Indonesia. *Journal of Contemporary Asia*, vol. 43, no. 2, (2013) 257–275.
- Thadi, R. Tafsir Komunitas Dakwahtainment di Televisi. *Syi'ar*, vol.13, no.2 (2013): 23–34.
- Wawan, K. *Komunikasi Massa Analisis Interaktif Budaya Massa*. Jakarta: Rineka Cipta, 2008
- Wibowo, A. "Komodifikasi Agama: Studi Analisis Terhadap Tampilan Agama di Media Televisi". *EDUGAMAL: Jurnal Kependidikan dan Sosial Keagamaan*, vol. 6, no. 1, (2020): 56–74.
- Wibowo, N. C. H. "Pengembangan Manajemen Penyiaran Walisongo TV". *Islamic Communication Journal*, vol. 2, no. 1, (2017).

Acknowledgment

We want to express our gratitude to the distinguished Reviewer Board and Committee of International Conference on Da'wa and Communication who have given us feedback on our manuscript paper.

THE IMPLEMENTATION OF TRAUMA HEALING TO THE BULLYING VICTIMS AT *RUMAH DUTA REVOLUSI MENTAL* SEMARANG

Maryatul Kibtyah ¹, Ana Mawadda Rohmah ², Khabib Akbar Maulana³

¹²Walisongo State Islamic University, Semarang, ³Gadjah Mada University, Yogyakarta

¹maryatul.kibtyah@walisongo.ac.id, ²anamawadda24@gmail.com,

³abheeb.maulana@gmail.com

Abstract: This research describes the implementation of trauma healing to the bullying victims at the *Rumah Duta Revolusi Mental* in Semarang City using Islamic Counseling Guidance. The collecting data technique were interviews, observation, and documentation. Furthermore, the data analysis technique used the Milles and Huberman model, namely: data reduction, data presentation, and data verification. The results showed that the implementation of trauma healing to the bullying victims at the *Rumah Duta Revolusi Mental* in Semarang City had two forms of programs, namely counseling and psychotherapy including several therapies, namely play therapy, emotional catharsis, fairy tale therapy, and, writing therapy. Meanwhile, trauma healing is carried out through three stages, namely the initial stage, the middle stage or the work stage, and the final stage or the termination stage. Techniques, stage, and strategies show any implementation of goals and functions of Islamic counseling guidance

Keywords: trauma healing, bullying, Islamic guidance and counseling.

Abstrak: Penelitian ini menjelaskan tentang implementasi trauma healing pada para korban bully di Rumah Duta Revolusi Mental kota Semarang dengan menggunakan kajian bimbingan konseling Islam. Teknik pengumpulan data disini adalah wawancara, observasi, dan dokumentasi. Adapun Teknik analisis data menggunakan Milles and Huberman Model, Yaitu: reduksi, presentasi, dan verifikasi. Hasil dari penelitian ini menunjukkan bahwa implementasi dari trauma healing pada para korban bully pada Rumah Duta Revolusi Mental di Semarang memiliki dua bentuk program, yaitu: terapi konseling dan psikoterapi yang meliputi beberapa terapi, yaitu: terapi bermain, emosional, dongeng, dan menulis. Sementara itu trauma healing memiliki 3 fase, yaitu fase awal, tengah, dan akhir atau fase pemutusan. Adapun peran, fungsi, strategi dalam proses trauma healing ternyata merupakan implementasi dari fungsi dan tujuan dari bimbingan dan konseling Islam.

Kata Kunci: trauma healing, bullying, bimbingan dan konseling islam

A. Introduction

Currently, bullying is a term that is already familiar to Indonesian people. Bullying is an act of using power to hurt a person or group of people verbally, physically, or psychologically so that the victim feels depressed, traumatized, and helpless. The perpetrator of bullying is often referred to as a bully. A bully knows neither gender nor age. Bullying has often occurred in schools.¹

The data from the Indonesian Child Protection Commission (KPAI) describes the results of monitoring cases of child abuse in the education sector from January to April 2019. The majority of child rights violations occur in bullying cases. The data shows that violations of children's rights in the field of education are still dominated by bullying, namely in the form of physical violence,

¹Ela Zain Zakiah, Sahadi Humaedi, and Meilanny Budiarti Santoso. *Faktor yang mempengaruhi remaja dalam melakukan bullying*. Prosiding Penelitian dan Pengabdian kepada Masyarakat 4 (2). (Bandung: UPI Bandung, 2017).

psychological violence, and sexual violence. Based on complaints received by KPAI, victims of psychological violence and bullying are still the highest. The child victims of policies and physical violence are in second place. While the lowest cases are victims of beatings and sexual violence. There are 8 child victims of the policy, 3 cases of beatings, 3 cases of sexual violence victims. Child victims of psychological violence and bullying have as many as 12 cases and child perpetrators bullying against teachers as many as 4 cases.²

The rise of cases of violence that occurs in school-age children today is very concerning for educators, parents, and the community. Schools that were supposed to be places for children to gain knowledge and build positive personal characters turned out to be places where bullying practices grew. Violence in educational institutions can be committed by anyone, whether it is between friends, between students, between gangs at school, seniors, and even teachers. The location of the incident started from classrooms, toilets, canteens, courtyards, gates, even outside the school. As a result, a school is no longer a fun place for students but instead becomes a scary and traumatizing place. Victims of bullying not only suffer from fear but also in some cases caused death.³

Bullying doesn't only happen at school; bullying can happen anywhere. It can even happen through social media interactions or cyberbullying.⁴ The city of Semarang has a Rumah Duta Revolusi Mental (RDRM) to deal with the phenomenon of bullying which is a follow-up to the Presidential Instruction Number 12 of 2016 concerning Mental Revolution National Movement. RDRM is one of the strategies to strengthen the Semarang City Government in realizing Smart City, Resilient City, Health City, Child-Friendly City, and Great Semarang based on technology. RDRM is a form of program to improve public health services, social welfare, quality education, empowering women in mental health and psychosocial fields using information technology systems and face to face (Interview with a counselor (Mrs. Putri), 8 July 2019). RDRM aims to minimize the incidence of bullying and violence, especially against children and women. The data from Women's Empowerment and Child Protection of Semarang showed that 84 percent of elementary, middle, and high school students in Semarang have been the victims of bullying. Looking at the data, the phenomenon of bullying and violence especially against children and women in Semarang still high.⁵

RDRM activities and strategies to help the trauma of the bullying victim is are the problem of this research. So, this research takes two question to describe the activity of trauma healing based on Islamic counseling guidance. *First*, about what activities have been carried out by RDRM to treat the trauma experienced by bullying victims. *Second*, about how the implementation of trauma healing based on Islamic counseling guidance. The goal of this research are to describe the activities of RDRM, so the people beside of Semarang city know and get the understanding of process trauma healing in this place and show how the implementation of trauma healing in this place, also take the Islamic counseling guidance to avoid the trauma.

This study was inspired by several previous studies. On the forms of bullying behavior, the researcher reviewed Kustanti's research which examined the description of bullying cases in the city of Semarang.⁶ This research helps us to explain the types of bullying in Semarang, so that it can be used as an approach to conduct this research. Meanwhile, research on forms of healing for victims of bullying has also been carried out, such as what was done by **Hasibuan and Wulandari** who used REBT for healing.⁷ Karimah who examined the procedures for healing for victims of

² <http://m.detik.com/>, accessed on May 30, 2019

³ Fransisca Mudjijanti. *School Bullying dan Peran Guru dalam Mengatasinya*. portal.widyamandala.ac.id, 2012.

⁴ Novan Ardy Wiyani. *Save Our Children from School Bullying*. (Yogyakarta: Ar-Ruzz Media, 2014).

⁵ <http://m.detik.com/>, accessed on May 30, 2019.

⁶ Erina ratna Kustanti. "Gambaran Bullying pada Pelajar di Kota Semarang". *Jurnal Psikologi* 14, no.1 (2015).pp.29-39. <https://doi.org/10.14710/jpu.14.1.29-39>

⁷ R. L. Hasibuan, & R. L. H. Wulandari, "Efektivitas Rational Emotive Behavior Therapy (REBT) untuk Meningkatkan Self Esteem pada Siswa SMP Korban Bullying". *Jurnal Psikologi*, 11(2).(2015).pp. 103-110.

natural disasters in Banjarnegara,⁸ and Habsyi who explain the problem-solving mindset guidance (PPKM) for victims of bullying in vocational schools with Javanese ethnicity.⁹ All of those researches did not explain about how the Islamic counseling and guidance are also important to help the trauma of the bullying victims. So, this research had a goal to explain the process of trauma healing of bullying victims in another place based on Islamic counseling and guidance.

B. Theoretical Review

1. Trauma Healing

The Psychology Dictionary explains that trauma is any injury, illness, or shock, which is often physical or structural, or mental in the form of emotional shock which results in more or fewer disturbances in the resilience of mental functions.¹⁰ Cavanagh in Mental Health Channel states about the notion of trauma as an extraordinary event that causes wounds and feelings of pain but is also often interpreted as an injury of severe pain due to an extraordinary event that befalls a person directly or indirectly, either physical injury or psychological injury or a combination of both. The severity of an event will be felt differently by each person so that the influence of the event on behavior is also different from one person to another.¹¹

Meanwhile, healing means healing. Healing also means "to make whole" or a process to restore which has the root words health and whole in English which means to make good or healthy again, make wounds cured, back to the original situation, free from sorrow and difficulties from bad things, make differences lead to reconciliation.¹²

In language, *healing* means to *heal*, in the context of trauma healing can be interpreted as an attempt to heal someone from trauma. Trauma healing is closely related to efforts to reconcile, this is about building or improving human relationships related to reducing feelings of loneliness, improving mental conditions, understanding the meaning of peace, reducing feelings of isolation, hatred, and dangers that occur in interpersonal relationships.¹³

Healing indicates that although the human condition will not be the same after being faced with a traumatic experience, it can still restore its balance, its strength is integrated into one unit (whole), so that it functions optimally (functional) and is ready to move through a period of suffering (suffering) and a traumatic negative experience leading to good growth. It is very appropriate that the word healing is used as a word of recovery.¹⁴

a. Trauma Healing Goal

Trauma healing places more emphasis on the client's recovery from a pre-traumatic state and being able to adapt to the circumstances of the new environment. The purpose of trauma healing for children is to ease depression and can return to normal life as before.¹⁵

Broadly speaking, the implementation of trauma healing aims to help the recovery of the client's psychological condition, so that they can live a normal life process again and be free

⁸ Risa Karimah. *Trauma Healing Oleh Muhammadiyah Disaster Management Center (MDMC) Untuk Anak Korban Bencana (Studi Kasus Bencana Tanah Longsor di Desa Sampang, Kecamatan Karangobar, Banjarnegara Jawa Tengah)*, 2015.

⁹ Bakhrudin Ali Habsyi. "Model Bimbingan Kelompok Pola Pikir Pemecahan Masalah (PPPM) Untuk Mengembangkan Pikiran Rasional Korban Bullying Siswa SMK Etnis Jawa". *Jurnal Pendidikan (Teori dan Praktik)* 2 No. 2. (2017).

¹⁰ J. Drever. *Kamus Psikologi*. Translated by Nancy Simanjuntak, (Jakarta: Bina Aksara, 1998)

¹¹ Kusmawati Hatta. *Trauma dan Pemulihannya*. (Banda Aceh: Ar- Raniry Press, 2016).pp.18

¹² John M. Echols & Hassan Shadiliy. *Kamus Inggris – Indonesia*. (Jakarta: PT Gramedia Pustaka Utama, 2005).

¹³ Jill Gordon. "Fostering students' personal and professional development in medicine: a new framework for PPD". *Medical Education Journal* 37, no.4 (2003).pp.341-349. <https://doi.org/10.1046/j.1365-2923.2003.01470.x>

¹⁴ Kusmawati Hatta. *Trauma dan Pemulihannya*.pp.113

¹⁵ Nur Iswarso. *Mendampingi dan Menyembuhkan Anak-Anak dari Trauma Pelecehan Seksual*. (Yogyakarta: Penerbit Indoliterasi, 2017).pp.99

from disturbances due to trauma and directed to targets that have been identified will have an impact on victims.¹⁶

b. Therapy of Trauma Healing

Some of the therapies commonly used in trauma healing are:

- 1) Emotional Catharsis is a way to relieve anger by venting anger on other objects that do not harm yourself or others. Examples are: trauma and recovery, popping plastic bags loudly, writing letters.¹⁷
- 2) Play Therapy, where the therapist uses play to initiate topics that cannot be initiated directly. This can help children feel more comfortable in the process of their traumatic experiences.¹⁸
- 3) Behavioral Therapy, trauma treatment can be through behavioral therapy with trained psychiatrists, psychologists, or other professionals who can help change emotions, thoughts, and behaviors associated with trauma and can help manage panic, anger, and indecision.¹⁹
- 4) Cognitive therapy, namely the therapist helps to change irrational beliefs that interfere with emotions and interfere with activities. The goal of cognitive therapy is to identify irrational thoughts, collect evidence that these thoughts are irrational to fight these thoughts, and then adopt more realistic thoughts to help achieve more balanced emotions.²⁰
- 5) Fairy tale therapy, which trains children to learn to empathize, listen, and respect others. The content of fairy tales teaches moral values and how to deal with problems.²¹
- 6) Writing therapy has cathartic power (emotional release). By writing, a person will be able to calm his mind, release tension, unravel the confusion and open a new path in his life. Writing techniques are appropriate for children aged 10 years too late teens (19 years) and even adults.²²

c. Trauma Healing Stages

The stages in the trauma healing process are:²³

- 1) Initial Stage
Consists of introduction, invitation, and environmental support. In this stage, the counselor builds a relationship with the client which is called a working relationship, which is a relationship that is functional, meaningful, and useful so that the client will be able to trust and release all of his heart, feelings, and hopes in connection with the trauma experienced.
- 2) Middle Stage
Here the counselor focuses on exploring the trauma experienced by the client, through observation and then assessed according to what is explored. This stage is also called stage action. The purpose of this stage is to explore the trauma, and the client's concerns or actions, and the environment in overcoming the trauma.
- 3) Final Stage or Termination Stage
This stage is marked by several aspects, namely: decreased client's traumatic anxiety, changes in client behavior in a more positive, healthy, and dynamic direction, clear life goals in the future, and changes in positive attitudes towards the trauma faced, as in the

¹⁶ Kusmawati Hatta. *Trauma dan Pemulihannya*.pp.141-142

¹⁷ Kusmawati Hatta. *Trauma dan Pemulihannya*.pp.53

¹⁸ Ibid.pp.66

¹⁹ Ibid.pp.61-68

²⁰ Ibid.pp.65.

²¹ Kuriake Kharismawan. *Panduan Program Psikososial Paska Bencana*. (Semarang: Center For Trauma Recovery Unika Soegijapranata, 2008).pp.40

²² Ibid.pp.42

²³ Kusmawati Hatta. *Trauma dan Pemulihannya*.pp.132-133

trauma period he was afraid of the sea because he was reminded of the tsunami, but after handling it, he began to come and see the sea.

2. *Bullying*

Olweus in Mawardah says that bullying is a negative action that is raised by someone or more, which is done repeatedly and occurs from time to time. Bullying involves unbalanced power so that the victim is in a state of being unable to defend himself effectively against the negative actions he receives. Almost every child has probably experienced some form of unpleasant treatment from another child who is older or stronger.²⁴

According to Law number 23 of 2002 concerning child abuse (UUPA), a child is someone who is not yet 18 years old, including a child who is still in the womb. Bullying can occur in three forms that are physically, verbally, and relationally. Physical bullying can be in the form of hurtful behavior such as hitting, strangling, punching, elbowing, kicking, biting, pinning, spitting, damaging the victim's clothes and belongings. Verbal bullying can take the form of giving nicknames, reproaches, slander, cruel criticism, insults, intimidating emails, sending short messages or anonymous letters containing threats of violence, gossip, abusive calls, and statements that have nuances of sexual solicitation or sexual harassment. While relation bullying can be in the form of a systematic weakening of the victim's self-esteem through neglect, exclusion, or avoidance and intentionally alienate or reject the victim and damage friendships. Relation bullying can also take the form of hidden attitudes such as aggressive glances, sighs, sneers, mocking laughter, eye glances, and rude body language.²⁵

The occurrence of bullying is caused by: differences in a class (seniority), economy, religion, gender, ethnicity, or racism, a family that does not get along, school situations that are not harmonious or discriminatory, individual or group character, and wrong perception of value for the victim's behavior. Also, bullying can occur due to differences in social strata, some students feel that they are the strongest, superior, or even higher in social strata than other students, making it easy for them to do bullying to their victims who usually feel less confident and quiet in class.²⁶

a. *Form of Bullying*

In determining the form of bullying, it can be seen from the contact of the perpetrator with the victim, namely: direct and Indirect.²⁷ Meanwhile, Riauskina in Salsabila²⁸ classifies bullying behavior into five categories: direct physical contact (hitting, pushing, biting, grabbing, kicking, locking someone in a room, pinching, scratching, also includes extorting and damaging other people's belongings), direct verbal contact (threatening, humiliating, demeaning, harassing, giving name-calling, sarcasm, demeaning, cursing or mocking, intimidating, cursing, spreading gossip), direct non-verbal behavior (looking sarcastically, sticking out tongue, displaying a demeaning, mocking, or threatening facial expression; usually accompanied by physical bullying or verbal), Indirect non-verbal behavior (silencing someone, manipulating friendships into cracks, intentionally ostracizing or ignoring, sending anonymous letters). Sexual harassment (sometimes categorized as physical or verbal aggressive behavior).

b. *Role in Bullying*

²⁴ Mutia Mawardah. *Hubungan antara Regulasi Emosi dengan Perilaku Bullying*. (Yogyakarta: Universitas Islam Indonesia, 2009).pp.14

²⁵ Rosya Linda Hasibuan and Rr. Lita Hadiati Wulandari "Efektivitas Rational Emotive Behavior Therapy (REBT) untuk Meningkatkan Self Esteem pada Siswa SMP Korban Bullying". *Jurnal Psikologi* 11 Nomor 2, (2015).pp.104

²⁶ Mutia Mawardah. *Hubungan antara Regulasi Emosi dengan Perilaku Bullying*.pp.21

²⁷ Wardha Salsabiela. *Hubungan antara Pola Asuh Authoritative Orang Tua dengan Empati Anak pada Bystander Bullying*. (Yogyakarta: Universitas Gajahmada, 2010).pp.16-17

²⁸ Ibid.

Marini, Farbaim, and Zuber (1999) simplified the roles of bullying into three groups, namely:

- 1) Bullies or the perpetrator is someone who does bullying due to several factors behind it. Based on the research of Mclaughlin, Ray, and Eve (2005), it is stated that the perpetrators of bullying want to hide their feelings of insecurity and boredom towards themselves, and in fact, the perpetrators of bullying can raise self-confidence and self-esteem.²⁹
- 2) Victims are weak individuals, physically and psychologically incapable, socially isolated, always seen alone (looks lonely), insecurity, and have low self-confidence. All children can be victims of bullying. Then, teenagers who are victims of bullying have the characteristics of being easily anxious and having low self-esteem.³⁰
- 3) A bystander is a person who appears to be around and has an intervention role in the occurrence of bullying.

c. *The Affector of Bullying*

Morrison, et al stated that the occurrence of bullying behavior was caused, among others, by class differences (seniority), economy, religion, gender, ethnicity or racism, families who did not get along, school situations that were not harmonious or discriminatory, individual or group characters, perceptions wrong values for the victim's behavior.³¹

d. *Impact of Bullying*

Bullying is an aggressive, harmful act and can cause discomfort and trauma to the victim. The impact of bullying causes depression and anger. Victims of bullying also feel sick, stay away from school, decrease academic achievement, increase fear and anxiety, have suicidal ideation, and in the long run will experience internal difficulties that include low self-esteem, anxiety, and depression. The impact of bullying is worse if no one assisting them to solve the problem. The prevention process is an absolute thing that must be done but for victims who have experienced it, a solution is needed so that the problems they face can be resolved and the victims can get out of the problems they face.³²

3. *Islamic Counseling Guidance*

Adz Dzaky explains counseling from an Islamic point of view, that Islamic counseling means an activity of providing guidance, lessons, and guidelines to individuals who ask for guidance (clients) in terms of how a client should be able to develop the potential of mind, psyche, faith, belief, and can overcome the problems of life and life properly and correctly independently with a view to the Al-Quran and As-Sunnah.³³

According to Amin, Islamic counseling guidance is a process of providing directed, continuous, and systematic assistance to each individual so that he can develop his potential or religious nature optimally, by internalizing the values contained in the Qur'an and Hadith.³⁴ Rasulullah SAW into the client so that he can live in harmony and line with the guidance of the Qur'an and Hadith. Meanwhile, according to Kibtyah Islamic counseling is a process of providing assistance that includes all dimensions of humanity in general counseling, namely the functioning of all elements in a proportional and balanced manner by using the theory and approach of BK in general, but the content is adjusted to the Al-Quran and Hadith that intended for Muslims.³⁵

²⁹ Wardha Salsabiela. *Hubungan antara Pola Asuh Authoritative Orang Tua dengan Empati Anak pada Bystander Bullying*.pp.18

³⁰ Ibid.pp.19

³¹ Mutia Mawardah. *Hubungan antara Regulasi Emosi dengan Perilaku Bullying*.pp.21

³² Masnurrima Heriansyah. "Strategi Mengatasi Trauma pada Korban Bullying Melalui Konseling Eksistensial". *Jurnal Ilmiah dalam Implementasi Kurikulum Bimbingan dan Konseling*, (2017).

³³ Hamdani Bakran Adz-Dzaky. *Konseling dan Psikoterapi Islam*. (Yogyakarta: Fajar Pustaka Baru, 2004).pp.137

³⁴ Samsul Munir Amin. *Bimbingan dan Konseling Islam*. (Jakarta: Amzah, 2010).pp.23

³⁵ Maryatul Kibtyah. *Sistematikasi Konseling Islam*. (Semaarang : RaSAIL Media Group, 2015).pp.106

a. *Purpose of Islamic Counseling Guidance*

The objectives of Islamic guidance and counseling according to Adz-Dzaky include the following:³⁶

- 1) To produce a change, improvement, health, and mental and mental cleanliness. The soul becomes calm, docile, and peaceful (*muthmainah*), is open-minded (*radhiyah*), gets enlightened and guidance (*mardhiyah*).
- 2) To produce a change, improvement, and politeness of behavior that can benefit both oneself, others, and the environment.
- 3) To produce emotional intelligence in individuals so that a sense of tolerance, solidarity, help, and compassion arises and develops.
- 4) To produce spiritual intelligence in the individual so that a sense of obedience to Allah arises and develops, carries out all orders and stays away from His prohibitions, and has the steadfastness to accept His tests.
- 5) To produce divine potential, so that with this potential individual can serve as caliphs properly and correctly, able to overcome various problems in life, provide benefits and safety for the environment.

b. *Functions of Islamic Counseling Guidance*

The traditional counseling function according to Adz-Dzaky is classified as follows:³⁷

- 1) Remedial of rehabilitative
The remedial role focuses on the problem of (a) Adjusting (b) Healing psychological problems faced (c) Restoring mental health and overcoming emotional disorders.
- 2) Educative function and development
This function focuses on the problem: help improve skills in life, identify and solve problems in life, help improve the ability to face transitions in life, and help individuals overcome anxiety and improve communication skills.
- 3) Prevention function
This function helps individuals to be able to actively try to take precautions before experiencing mental problems due to lack of attention. The main function in Islamic counseling which is related to psychology cannot be separated from spiritual issues (beliefs).

C. Methods

This research is qualitative research. The data sources were obtained through an interview process in Rumah Duta Revolusi Mental and victims of bullying. While the secondary data in this study were obtained from the parents of victims of bullying, books, journals, modules, archives, or written documents related to data regarding the implementation of trauma healing to children's victims of bullying at the Rumah Duta Revolusi Mental in Semarang. The data collection techniques include Interviews with counselors, administrators, and volunteers of the Rumah Duta Revolusi Mental in Semarang, observation, and documentation. The validity of the data used the triangulation method which is a technique for checking the validity of the data for comparison or checking the data obtained. According to Sugiyono triangulation is divided into three, namely source, technique, and time.³⁸

The data analysis technique used the Miles and Huberman model which consists of data reduction, data display, and conclusion drawing/verification with bullying, trauma healing and Islamic counseling and guidance - ³⁹ we use Adz-dzaky to compare the strategies of trauma healing.⁴⁰ Meanwhile, the result was used the formal and informal method that use some table and explanation within sentence.

³⁶ Hamdani Bakran Adz-Dzaky. *Konseling dan Psikoterapi Islam*.pp.217

³⁷ Ibid.

³⁸ Sugiyono. *Metode Penelitian Pendidikan*. (Bandung: Alfabeta, 2016).pp.274

³⁹ Sugiyono. *Metode Penelitian Pendidikan*. Pp.337

⁴⁰ Hamdani Bakran Adz-Dzaky. *Konseling dan Psikoterapi Islam*.

D. Results and Discussion

1. *Implementation of Trauma Healing to Victims of Bullying at Rumah Duta Revolusi Mental in Semarang*

The data from the RDRM of Semarang stated that the accident of bullying happen mostly in September. The case was in the act of pushing, mocking, cursing, isolating, hitting, and threatening as shown in table 1. The acts of bullying were grouped based on aspects of bullying which included physical, verbal, body cues, and group forms. This is under the statement of Mrs. Putri as the Implementing Coordinator stating that: "Bullying cases in Semarang is still very high. Because people still underestimate the issue of bullying. The problem of bullying is considered a minor problem even though the impact is very large for the victim. Bullying occurs because there are several contributing factors including seniority, religion, economy, gender, ethnicity or racism, individual or group character, wrong perception of value for the victim's behavior".

Semarang service is related to handling victims of bullying, namely trauma healing. The objectives of trauma healing at RDRM Semarang City are:

1. Reducing the intensity of problems involving physical, psychological, psychosocial, and environmental health on individuals, communities, and communities.
2. Increase the positive potential and minimize the negative risk the client has.
3. Accompany and help clients to deal with their problems.

The requirements to join trauma healing program at RDRM are: holding Semarang Identity Card, a statement letter of the client as a referral from an institution, fill out a form and a statement of willingness to take part in the prevention program as a whole, for survivors it is necessary to include letter information on the results of psychological examinations issued by the relevant agencies. The implementers of the trauma healing program are experts in their fields or practitioners including psychologists, psychiatrists, doctors, nurses, therapists, counselors. This is as stated by Mrs. Dinar (Mental Health) who said: "Every victim of bullying is handled by experts in their field with the needs of the client. Experts in their fields include psychologists, psychiatrists, doctors, nurses, therapists, counselors.

The following is a table of data for implementing the trauma healing program at RDRM Semarang:

Tabel 1 Implementation Data of Trauma Healing Program at RDRM Semarang (RDRM Document)

No.	Name	Saving as
1	Dinar Wukirsari, S.Psi.,M.Psi.	Counselor
2	Fitri Marshela, S.Psi.	Online Counselor
3	Siska Eka Pratiwi, S.Psi.	Counselor
4	Dian Setyo Nugroho, S.H.	Legal Counselor
5	Nandea Fani Dian Pertiwi	Legal Counselor

The competencies of the trauma healing program at RDRM are experts in their fields, not in conflict with the law, not using drugs, not discriminatory, and physically and mentally healthy. The scope of the trauma healing program in RDRM can be applied to the environment, namely family, community, school, and government. The principles of the healing program include several things, namely:

1. The trauma healing program is carried out based on a written agreement and a contract agreement.
2. The trauma healing program as a process cannot be done for a moment and is helpful for clients.
3. As a means of providing information and advice to clients
4. The trauma healing program does not create dependence on the client with the person

concerned.

5. Trauma healing programs must be neutral in value, respect, and tolerate diversity of culture, religion, race, ethnicity.
6. The process of implementing the trauma healing program is empathetic and therapeutic.

Stages in implementing the trauma healing program are as follows:

1. Build closeness with clients
2. Obtain written consent from the client
3. Collect data and history of clients and their families in full
4. Conduct psycho test (if necessary, adjust the case)
5. Finding problems experienced by clients through observation and interviews
6. Determine the diagnosis and/or a differential diagnosis
7. Determine the goals of the trauma healing program
8. Determine the trauma healing program in the form of counseling and/or psychotherapy
9. Make a contract agreement with the client
10. Conduct the trauma healing program in the form of counseling and/or psychotherapy
11. Provide a written report on the results of the trauma healing program
12. Explain the obstacles experienced and suggestions for further programs and the client's potential for recurrence

The duration of the trauma healing program is a minimum of 1 to 6 months. Funding for the trauma healing program is following the policy of the trauma healing program organizer. The forms of the trauma healing program at Rumah Duta Revolusi Mental at Semarang in the form of:

a. Counseling

Counseling at RDRM can be online and offline. In online counseling at RDRM there is a *Gerakan Bersama Sekolah Semarang Peduli dan Tanggap (Geber Septi)* program. GEBER SEPTI's idea is to increase knowledge, awareness, and community empowerment in the field of psychological intervention in cases of bullying in schools. Also, providing a forum for online psychological and legal consultations for teachers, victims, and perpetrators of bullying and Parents of Students.

This is in line with the statement of Mrs. Fitri who stated that:

"Bullying is a very sensitive thing. It's like Pandora's box, if you don't open it, it's a problem, and if you open it, you'll find more problems. Online counseling is one solution because it can be done by anyone, anywhere, anytime, and clients' identity is secured. Online counseling is also a place to overcome problems when teenagers, teachers, and parents are embarrassed or confused about where to share."

Tabel 2 Bullying Handling Scheme (RDRM Document)

Family	School	Government
Instilling character, responsibility, tolerance, caring, mutual respect, compassion, and empathy	<ul style="list-style-type: none"> •Make anti-bullying rules •Perform early identification of bullying cases •Perform anti-bullying activities together •Bullying-free at canteen and toilet • supervising program 	<ul style="list-style-type: none"> •Creating a social organization •An anti-bullying curriculum •Anti-bullying ambassador training •Establishing an anti-bullying ambassador in every school •Creating a joint movement on an anti-bullying day

The GEBER SEPTI program is a tangible manifestation to improve public mental health services, social welfare, and quality education. Besides, as a form of support for the Child-Friendly School Program, Resilience City, and Smart City. There are two counselors at RDRM, namely legal counselors and psychological counselors. The following are the stages of online counseling:

- Client visited website "GEBER SEPTI"
www.gebersepti.semarangkota.go.id
- Clicking the "Consultation" menu
- Filling in the "Consultation" Form
- Pressing the "Submit" button
- The client's problem has been accepted by the counselor
- Counselors consider various theories as to the basis for alternative problem solving
- After approximately 3 days the counselor gives a reply via email to the client to provide assistance and response to the client's problem
- The client determines which problem-solving method is the most appropriate
- Counselors monitor clients via email
- Stopping counseling by assessing the results that have been obtained

Besides online consulting, you can also consult offline by coming to the Rumah Duta Revolusi Mental Semarang. Regarding the implementation of offline counseling, Mrs. Putri stated that:

"Offline counseling that was carried out for the first time was extracting client data and we gave them a client's approval letter, if you have agreed to be served, it must be signed by a parent or accompanying person. Only then counseling be carried out."

The stages of offline counseling are as follows:

- Build closeness with clients
- Obtain written consent from the client
- Collect data and history of clients and their families in full
- Finding problems experienced by clients through observation and interviews
- Make a contract agreement with the client
- Conduct counseling
- The client determines which problem-solving method is the most appropriate
- Provide a written report on the results of the implementation of counseling
- Explain the obstacles experienced and suggestions for further programs and the client's

potential for recurrence.

b. Psychotherapy

Psychotherapy is a series of methods to help a person overcome mental or psychological problems. Psychotherapy is given by RDRM to victims of bullying for trauma healing using several therapies. This is under the statement of Mrs. Putri which stated that:

“Trauma healing therapy is carried out after the consent of the child's parents by signing the consent letter that has been given. After that, do a psychological assessment of victims of bullying. We see the psychological condition then we do a psychological intervention. The therapy includes play therapy, emotional catharsis, fairy tale therapy, and writing therapy. Various psychotherapy is provided to adjust the client's condition. Therapy can be done individually or in groups”.

Trauma healing programs are given to victims of bullying according to the needs and conditions of the victims. So, each victim received a different trauma healing program. Counseling and psychotherapy can be done individually or in groups, either directly or indirectly.

After conducting the trauma healing program for victims of bullying, evaluation and monitoring were carried out through coordination and internal meetings related to the implementation of the trauma healing program, a client satisfaction index survey on a regular and ongoing basis once every 1 month for 3 to 6 months, documentation of the process implementation of the healing program (not involving the client). While the principles in monitoring and evaluating the trauma healing program are: Transparency, Accountability, Guaranteed safety, confidentiality, and approval of participants or clients of the trauma healing program, and the availability of measuring tools for changes, knowledge, and skills of the participants. Then, conduct periodic reviews after the implementation of the trauma healing program.

Trauma healing carried out by RDRM in Semarang City is a form of effort to help victims of bullying in Semarang. One of the goals of trauma healing at RDRM Semarang City is to reduce the intensity of problems related to physical, psychological, psychosocial, and environmental health in individuals, and communities. This is in line with the initial theory according to Hatta⁴¹ the implementation of trauma healing aims to help the recovery of the client's psychological condition, so that they can live a normal life again and are free from disturbances due to trauma. This program is also directed to the targets that have been identified. The goal of trauma healing in the RDRM of Semarang City is in line with the goal of trauma healing formulated by Hatta.⁴² The purpose of trauma healing is both to reduce the intensity of the victims' problems which involves restoring physical, psychological, psychosocial, and environmental conditions so that they live a normal life again and be free from disturbances caused by trauma.

2. Stage Of Trauma Healing Based on Islamic Counseling and Guidance

The stages of trauma healing at RDRM Semarang City are in line with the stage's theory of trauma healing:⁴³

a. Initial Stage

This theory explains that in this stage the counselor builds a relationship with the client which is called a working relationship. It is a relationship that is functional, meaningful, and useful so that the client will develop trust, and release all traumas experienced. Clarify and define trauma to the client with the symptoms experienced, so that the client understands exactly what he is

⁴¹ Kusmawati Hatta. *Trauma dan Pemulihannya*.pp.141-142

⁴² Ibid.

⁴³ Ibid.pp.132-133

going through and the counselor helps fully. Besides, the counselor and the client agree on a time for counseling sessions.

The stages of trauma healing at RDRM in Semarang which are included in this initial stage are; first, build closeness with the client, second, get written consent from the client, third, collecting data and complete history of the client and his family, fourth, conduct a psycho test (if needed to adjust the case), fifth, found the problems experienced by the client through observation and interviews, sixth, determine the diagnosis and or comparison diagnosis, seventh determine the goals of the trauma healing program, eighth, determine the trauma healing program in the form of counseling and/or psychotherapy, ninth, make an agreement contract with the client.

b. Middle Stage (Action Stage)

This theory explains that the goal at this stage is to explore and explore the trauma, the client's concerns, and the environment in overcoming the trauma. In this stage, the counselor also maintains a memorable relationship by displaying friendliness, empathy, honesty, sincerity in helping clients. Including the action stage at the trauma healing stage at RDRM in Semarang that is the implementing stage program in the form of counseling and/or psychotherapy.

c. The Final Stage or Termination Stage

This theory explains that the stages are marked by several aspects, namely: decreased client's traumatic anxiety, changes in client behavior in a more positive, healthy, and dynamic direction, clear life goals in the future, and changes in positive attitudes towards trauma. The thing that can be done to find out changes in clients is seen from these several aspects, at the Semarang City RDRM in the final stage or the termination stage at trauma healing, namely at the stage of providing a written report on the results of the implementation of the trauma healing program and explaining the obstacles experienced and suggestions for further programs and the client's potential for recurrence.

Implementation of trauma healing to victims of bullying can reduce the intensity of problems related to physical, psychological, psychosocial, and environmental health in individuals. Trauma healing can also increase the positive potential and minimize the negative risk of bullying victims. The trauma healing counselors can assist and help bullying victims deal with their problems.

The purpose of trauma healing at RDRM Semarang City, as the author found in the field that victims felt the benefits after participating in the trauma healing program provided by RDRM Semarang. These benefits can provide positive changes to victims of bullying and they feel it is helpful to solve the problem. This is as stated by the child victim who needs help to overcome the problems they face. because the impact is very dangerous for the victim. Those victims of bullying experience depression and anger. Victims also feel sick, stay away from school, decrease in academic achievement, increase fear and anxiety, have suicidal ideation, and in the long run will experience internal difficulties which include low self-esteem, anxiety, and depression. The impact of bullying is very dire if no one assists the victim. The prevention process is an absolute thing that must be done but for victims who have experienced it, a solution is needed so that the problems they face can be resolved and the victims can get out of the problems they face.

Trauma healing at the RDRM in Semarang is an effort of the Semarang Government to help victims solving the problems faced. Trauma healing which is carried out at RDRM Semarang is very relevant to Islamic counseling guidance which is an activity to provide guidance, lessons, and guidelines to individuals in terms of how a client should be able to develop the potential of mind, psyche, faith, belief, and can tackle the problems of life properly in line with the Al-Quran and As-Sunnah.⁴⁴

⁴⁴ Hamdani Bakran Adz-Dzaky. *Konseling dan Psikoterapi Islam*.pp.137

Psychotherapy is given by RDRM to child victims of bullying for trauma healing using several therapies, namely play therapy, emotional catharsis, fairy tale therapy, and writing therapy. The therapy can be done individually or in groups. If it is done in a group, then the therapy is followed by the client to get the same therapy according to their needs.

Play therapy at RDRM Semarang uses structured games. The games have goals, methods, and rules that can teach certain values such as sharing and cooperation. The game is carried out in a play therapy room where various tools are available for play therapy. In the play therapy room, various educational game tools are used for therapy for them. As the initial theory free play activities can improve children's self-expression abilities.⁴⁵ Structured games are games that have goals, methods, and rules that can teach certain values such as sharing and cooperation, so preparations make the implementation orderly.

Emotional catharsis was carried out at the RDRM of Semarang City by popping a plastic bag filled with water. The counselor provides several plastic bags of various colors. They choose one of the available colors. The color chosen by them is a symbol of the feelings that are being felt. Then, the victim can pop the plastic bag filled with colored water by throwing it hard at the wall. This is in line with the initial theory.⁴⁶ The examples of emotional catharsis in trauma recovery are popping plastic bags loudly, and writing letters. At RDRM Semarang, emotional catharsis was carried out as a release of restrained emotions so that catharsis became a beneficial therapeutic effect for a victim. This is by the theory proposed by Wahyuningsih who stated that suppressed emotions can cause excessive emotions, therefore to release these restrained emotions is needed.⁴⁷ This constructive media to release emotions is known as catharsis. At the time, Freud thought that releasing suppressed emotions could have a beneficial therapeutic effect.

Fairy tale therapy at RDRM Semarang given to victims of bullying has story values adjusted to their problems and needs so that children can look inside and recognize themselves better through the experiences given in the story. The RDRM Semarang has provided various fairy tale books that have been compiled according to the circumstances of the victims and those who give fairy tales to victims can be counselors and even parents at home with monitoring and direction from the RDRM counselor. This is in line with the initial theory which stated that fairy tale therapy has several benefits for children such as being able to look inside themselves and recognize themselves better through experiences given in stories.⁴⁸ Fairy tales in the form of stories can also motivate children through the experiences given in stories, storytelling also has usefulness in fostering social relationships.

Writing therapy has cathartic power or emotional release because by writing the client can calm his mind and release tension. Writing therapy at RDRM Semarang is intended for children aged 10 years to 19 years old and even adults. Writing therapy is usually done together at the Semarang City RDRM office and can be applied at home. The counselor gives time for victims to write in the book provided. They wrote stories about the feelings related to the bullying that had happened to them. As the initial theory, Kharismawan writing has cathartic power (emotional release).⁴⁹ By writing, a person will be able to calm his mind, release tension, unravel the confusion and open a new path in his life.⁵⁰

The objectives of Islamic guidance and counseling according to Adz-Dzaky include:

1. To produce a change, improvement, health, and mental and mental cleanliness.
2. To produce divine potential, so that with this potential individual can serve as caliphs properly and correctly, able to overcome various life problems, provide benefits and safety for the environment.

⁴⁵ Kuriake Kharismawan. *Panduan Program Psikososial Paska Bencana*.pp.40

⁴⁶ Kusmawati Hatta. *Trauma dan Pemulihannya*.pp.53

⁴⁷ Sri Wahyuningsih. *Teori Katarsis dan Perubahan Sosial*. (Yogyakarta: Andi Offset, 2017).pp.40.

⁴⁸ Suci Paramitha. *Mendongeng sebagai Metode Pemulihan Trauma pada Anak-Anak di Daerah Pasca Bencana: Sebuah Analisis Life History Pustakawan Pendongeng*. (Depok: Universitas Indonesia, 2011).pp.11

⁴⁹ Kuriake Kharismawan. *Panduan Program Psikososial Paska Bencana*.pp.11

⁵⁰ Ibid.pp.42

This is in line with the goals of trauma healing for children who are victims of bullying at RDRM Semarang, namely:

1. Reduce the intensity of problems involving physical, psychosocial, and environmental health in individuals, and communities.
2. Increase the positive potential and minimize the negative risk the client has.
3. Accompany and help clients to deal with their problems.

The purpose of Islamic counseling guidance, if it is associated with the implementation of trauma healing to victims at RDRM Semarang, namely: to increase the positive potential and minimize the negative risks of child victims of bullying so that they can overcome problems related to physical health, psychosocial, and the environment.

Based on the function of Islamic counseling guidance, the implementation of trauma healing for victims conducted by RDRM Semarang has implemented various functions. Here's the description: *First*, the function of remedial or rehabilitative is to cure psychological problems faced by child victims, restore mental health, and overcome emotional disorders. The remedial or rehabilitative function can be realized by implementing the trauma healing program in the form of counseling and/or psychotherapy.

Second, education or development functions by assisting clients in identifying and solving problems. The function of education or this development can be realized by conducting an assessment of children who are victims of bullying so that they can provide therapy according to their needs. With these therapies, the problems faced by them can be resolved.

In this case, the implementation is conducted face to face with the victims. The direct method can be further broken down into Individual methods and group methods by communicating directly to the victims. This can be done by using a personal conversation technique, in which the counselor conducts a direct dialogue face to face with the client. This method is one form that is considered very good and effective by the counselor because the client will have a clear understanding of the counselor to overcome or solving the problems he faces.

E. Conclusion

After researching the Implementation of trauma healing to victims at the RDDM Semarang, the results showed that the implementation of trauma healing to the bullying victims at the Rumah Duta Revolusi Mental in Semarang City had two forms of programs, namely counseling and psychotherapy including several therapies, namely play therapy, emotional catharsis, fairy tale therapy, and, writing therapy. Meanwhile, trauma healing is carried out through three stages, namely the initial stage, the middle stage or the work stage, and the final stage or the termination stage. Techniques, stage, and strategies show any implementation of goals and functions of Islamic counseling guidance.

The author would like to contribute his thoughts or suggestions as follows: First, for RDDM Semarang, it is better to increase socialization to schools and the public in Semarang particularly. Second, for the Central Java government, it is better to increase the socialization about the trauma healing programs of RDRM and how to handle victims. Then, RDRM Semarang should make a program to prevent bullying. This bullying prevention program, especially in Semarang, can solve problems so the cases also are reduced.

References

- Adz-Dzaky, Hamdani Bakran. *Konseling dan Psikoterapi Islam*. Yogyakarta: Fajar Pustaka Baru, 2004.
- Al Habsyi, Bakharudin. *Model Bimbingan Kelompok Pola Pikir Pemecahan Masalah (PPPM) untuk Mengembangkan Pikiran Rasional Korban Bullying Siswa SMK Etnis Jawa*. Jurnal Pendidikan (Teori dan Praktik) Volume 2 Nomor 2, . 2017
- Amin, Samsul Munir. *Bimbingan dan Konseling Islam*. Jakarta: Amzah, 2010.

- Echols, John M. & Shadiliy, Hassan. *Kamus Inggris – Indonesia*. (Jakarta: PT Gramedia Pustaka Utama, 2005)
- Gordon, Jill. "Fostering students' personal and professional development in medicine: a new framework for PPD". *Medical Education Journal* 37, no.4 (2003).pp.341-349. <https://doi.org/10.1046/j.1365-2923.2003.01470.x>
- Hasibuan, Rosya Linda, dkk. "Efektivitas Rational Emotive Behavior Therapy (REBT) untuk Meningkatkan Self Esteem pada Siswa SMP Korban Bullying". *Jurnal Psikologi* 11 No. 2, (2015).
- Hatta, Kusmawati. *Trauma dan Pemulihannya*. Banda Aceh: Ar- Raniry Press, 2016.
- Heriansyah, Masnurrima. *Strategi Mengatasi Trauma pada Korban Bullying Melalui Konseling Eksistensial*. Jurnal Ilmiah dalam Implementasi Kurikulum Bimbingan dan Konseling, 2017.
- Iswarso, Nur. *Mendampingi dan Menyembuhkan Anak-Anak dari Trauma Pelecehan Seksual*. Yogyakarta: Penerbit Indoliterasi, 2017.
- Kementerian Agama RI. Al Quran Terjemahan. Jakarta: Quranidea, 2012.
- Kharismawan, Kuriake. *Panduan Program Psikososial Paska Bencana*. Semarang: Center For Trauma Recovery Unika Soegijapranata, 2008.
- Kibtyah, Maryatul. *Sistematisasi Konseling Islam*. Semaarang : RaSAIL Media Group, 2015.
- Mawardah, Mutia. *Hubungan antara Regulasi Emosi dengan Perilaku Bullying*. Yogyakarta: Universitas Islam Indonesia, 2009.
- Mudjijanti, Fransisca. *School Bullying dan Peran Guru dalam Mengatasinya*. portal.widyamandala.ac.id, 2012.
- Olweus, D. *Bullying in School: Facts and Intervention*. Norwegia Research Center for Health Promotion, University of Bergen. Diambil dari <http://www.nigz.nl/upload/presentationolweus.pdf> pada tanggal 17 Mei 2019
- Paramitha, Suci. *Mendongeng sebagai Metode Pemulihan Trauma pada Anak-Anak di Daerah Pasca Bencana: Sebuah Analisis Life History Pustakawan Pendongeng*. Depok: Universitas Indonesia, 2011.
- Karimah, Risa. *Trauma Healing Oleh Muhammadiyah Disaster Management Center (MDMC) Untuk Anak Korban Bencana (Studi Kasus Bencana Tanah Longsor di Desa Sampang, Kecamatan Karangobar, Banjarnegara Jawa Tengah)*, 2015.
- Kustanti, Erina ratna. "Gambaran Bullying pada Pelajar di Kota Semarang". *Jurnal Psikologi* 14, no.1 (2015).pp.29-39. <https://doi.org/10.14710/jpu.14.1.29-39>.
- Salsabiela, Wardha. *Hubungan antara Pola Asuh Authoritative Orang Tua dengan Empati Anak pada Bystander Bullying*. Yogyakarta: Universitas Gajahmada, 2010.
- Sandoval, J. *Handbook of Crisis Counseling, Intervention, and Prevention in The School*. New Jersey. LEA Publisher, 2002.
- Sugiyono. *Metode Penelitian Pendidikan*. Bandung: Alfabeta, 2016.
- Vebriarto, dkk. *Kamus Pendidikan*. Jakarta: Gramedia, 1988.
- Wahyuningsih, Sri. *Teori Katarsis dan Perubahan Sosial*. Yogyakarta: Andi Offset, 2017.
- Wiyani, Novan Ardy. *Save Our Children from School Bullying*. Yogyakarta: Ar-Ruzz Media, 2014.

Zakiah, Ela Zain, Sahadi Humaedi, and Meilanny Budiarti Santoso. *Faktor yang mempengaruhi remaja dalam melakukan bullying*. Prosiding Penelitian dan Pengabdian kepada Masyarakat 4 (2). Bandung: UPI Bandung, 2017.

TABARAK METHOD AS A MEANS OF DA'WA TO MAKE IT EASIER FOR CHILDREN TO MEMORIZE THE QURAN

Nur Lailatul Musyafa'ah¹, Fathin Masyhud²

^{1,2}Sunan Ampel State Islamic University

¹nurlailatul@uinsby.ac.id, ²fathin695@gmail.com

Abstract: Teaching children about reading and memorizing the Quran is part of da'wa to children. Today many Muslim families want their children can be memorizers of the Quran. Therefore, various kinds of tahfiz methods have been sprung for children, including the Tabarak method. This research investigates how the Tabarak method becomes a means of da'wa to facilitate tahfiz Quran for children. This research uses a qualitative approach with this type of literature study research. In general, the findings of this study show that the Tabarak method can be used as a means of da'wa for children to memorize the Quran quickly. That is indicated by the positive reception of children who perform tahfiz with the Tabarak method. In addition to many parents who accompany their children can also memorize the Quran as memorized by their children. With the support of the family, children can memorize the Quran and live a better life because the Quran guides what they learn. The training was held to expand the spread of the Tabarak method, especially for facilitators of tahfiz Markaz, managers, and parents. The promotion of the Tabarak method is also done through social media such as WhatsApp groups, Facebook, and Instagram.

Keywords: Tabarak Method, Da'wa, Tahfiz Al-Quran, Children.

Abstrak: Mengajarkan anak tentang membaca dan menghafal al-Quran adalah bagian dari dakwah kepada anak-anak. Saat ini banyak keluarga muslim yang menginginkan anaknya bisa menjadi penghafal al-Quran. Karena itu bermunculan berbagai macam metode tahfiz bagi anak-anak, di antaranya metode Tabarak. Penelitian ini bertujuan untuk mengungkap bagaimana metode Tabarak menjadi sarana dakwah untuk memudahkan tahfiz al-Quran bagi anak-anak. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi pustaka. Secara umum temuan penelitian ini menunjukkan bahwa metode Tabarak dapat digunakan sebagai sarana dakwah bagi anak-anak agar dapat menghafal al-Quran dengan mudah. Hal itu ditunjukkan dengan adanya penerimaan positif dari anak-anak yang melakukan tahfiz dengan metode Tabarak. Di samping itu, banyak orang tua yang mendampingi anak-anaknya juga bisa menghafal al-Quran sebagaimana hafalan anaknya. Dengan dukungan keluarga, anak-anak mampu menghafal al-Quran dan menjalani hidup dengan lebih baik karena berpedoman pada al-Quran yang dipelajarinya. Untuk memperluas penyebaran metode Tabarak ini, maka diadakan pelatihan-pelatihan khususnya bagi fasilitator markaz tahfihz dan orang tua. Promosi metode Tabarak juga dilakukan melalui media sosial seperti grup whatsapp, Facebook, dan Instagram.

Kata Kunci: Metode Tabarak, Dakwah, Tahfiz Al-Quran, Anak-anak.

A. Introduction

Preaching to children is very important. If they do not have coaching and mentoring, then it can lead to delinquency or deviant behavior.¹ Each year, child delinquency cases in Indonesia have increased significantly,² from mild failure to criminal acts.³ Imam Khoiri's research results in East Java in 2019 contained 143 child inmates, with cases dominated by drug abuse as much as 51 percent were drug users and addicts were still children or teenagers under 19 years old, followed by issues of prostitution, gangsters, and others.⁴

Child delinquency to criminal acts is feared to be a pattern of behavior that has the potential to persist and repeat that can damage social, academic, and future functions.⁵ Several contributing factors most influence the onset of juvenile delinquency or crime: environmental, social, economic, and psychological factors.⁶ Sri Wahyuni's research states that the delinquency factor of adolescents is due to the lack of parental attention in their children, more minor examples than parents, and lack of religious education in the family.⁷ For this reason, construction is required for the child done with compassion and compassion⁸ and good teaching and education.⁹ In addition, proper da'wa is needed among children to overcome delinquency,¹⁰ with Q&A, discussion, and lectures.¹¹ These efforts are inseparable from the basic concept of da'wa methods that remain based on da'wa *bi al-hal*, *bi al-lisan*, and *bi al-af'al*.¹²

Preaching to children can be done from the time they are early. The da'wa that needs to be taught is to read the Quran since the child is in the womb.¹³ Religious education is an important thing that needs to be introduced to children. The Quran, as the holy book of Muslims, becomes part of the teachings of the religion that must be taught to children. In addition to reading, Muslims are encouraged to memorize the Quran. Many educational institutions teach the tahfiz al-Quran

¹ Sarmin Husaini, "Strategi Dakwah Dalam Meminimalisir Kenakalan Remaja Di Kelurahan Katangka Kab. Gowa" (Universitas Muhammadiyah Makassar, 2019), 6.

² Riamah and Elfa Zuriana, "Faktor-Faktor Yang Mempengaruhi Terjadinya Kenakalan Remaja," *Menara Ilmu* XII, no. 10 (2018): 113.

³ Angga Prayuda, "Peran Kepolisian Sektor Simpang Kanan Dalam Menanggulangi Kenakalan Remaja" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2021), i.

⁴ Ahmad Imam Khairi, "Masyarakat Modern Dan Kenakalan Remaja: Suatu Telaah Sosial," *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial* 2, no. 1 (2020): 147, <https://doi.org/10.19105/ejpis.v1i2.3243>.

⁵ Khanif Maksum and Ahmad Syamsul Arifin, "Pola Pendekatan Penanganan Gangguan Perilaku (Conduct Disorder) Pada Pelajar SD: Sebuah Upaya Mengurangi Perilaku Kekerasan Pelajar Di Yogyakarta," *MODELING: Jurnal Program Studi PGMI Volume* 6, no. 2 (2019): 260.

⁶ Ni Putu Rai Yulianti, "Kenakalan Anak Dalam Fenomena Balapan Liar Di Kota Singaraja Dalam Kajian Kriminologi," *Jurnal Advokasi* 9, no. 1 (2019): 38.

⁷ Sri Wahyuni Kadir, Nursalam, and Muhammad Akhir, "Peranan Polisi Sektor Kajuara Dalam Menanggulangi Kenakalan Remaja," *Fenomena Plagiarisme Mahasiswa* IV, no. 1 (2016): 91, <https://media.neliti.com/media/publications/70308-ID-fenomena-plagiarisme-mahasiswa.pdf>.

⁸ Ria Juliana and Ridwan Arifin, "Anak Dan Kejahatan (Faktor Penyebab Dan Perlindungan Hukum)," *Jurnal Selat* 6, no. 2 (2019): 225, <https://doi.org/10.31629/selat.v6i2.1019>.

⁹ M. Sanusi, Nurhasanah, and Nurbaity, "Hubungan Komitmen Pendidikan Diniah Dengan Perilaku Menyimpang Pada Remaja," *Jurnal Ilmiah Mahasiswa Bimbingan Dan Konseling* 2, no. 2 (2017): 57, <http://linkinghub.elsevier.com/retrieve/pii/S0167273817305726%0Ahttp://dx.doi.org/10.1038/s41467-017-01772-1%0Ahttp://www.ing.unitn.it/~luttero/laboratoriomateriali/RietveldRefinements.pdf%0Ahttp://www.intechopen.com/books/spectroscopic-analyses-developme>.

¹⁰ Novita Sugiestian, "Peran Dakwah Dalam Problematika Masa Remaja," *OSF PREPRINTS*, 2012, 7, <https://doi.org/10.31219/osf.io/c7xwh>.

¹¹ Fahmi, "Peranan Dakwah Dalam Meminimalisir Kenakalan Remaja Di Kecamatan Bati-Bati Kabupaten Tanah Laut" (UIN Antasari Banjarmasin, 2020), vi, <http://repositorio.unan.edu.ni/2986/1/5624.pdf>.

¹² Akhmad Sukardi, "Metode Dakwah Dalam Menangani Problematika Remaja," *Al-Munzir* 9, no. 1 (2016): 12, <https://ejournal.iainkendari.ac.id/index.php/al-munzir/article/view/774/705#>.

¹³ Siti Hikmah, "Mengenalkan Dakwah Pada Anak Usia Dini," *Jurnal Ilmu Dakwah* 34, no. 1 (2014): 63–76.

to children or adults with various methods,¹⁴ such as the Utrujah method, 3T+1M method, Tawazun method, Quantum *Tahfiz* Quran method, Tabarak method, and other methods.¹⁵ Each method has its drawbacks and advantages, so varied ways can complement each other and eliminate boredom. In addition, the use of several methods has the opportunity to strengthen memorization.¹⁶

The Tabarak method is one of the tahfiz methods for children taught in Indonesia. The Tabarak method is a tahfiz method initiated by Dr. Kamil El-Laboudy from Egypt. The name Tabarak was taken after their first son, Tabarak, who managed to memorize the Quran at 4.5 years. Their second son, Yazid, also successfully became a memorizer of the Quran at the age of 4.5 years, and their third daughter, Zeenah, became a memorizer of the Quran at the age of 5.¹⁷

Based on this success, Dr. Kamil el-Laboudy wanted to divide and disseminate the methods used in teaching his son tahfiz to Muslims by creating the Tabarak Project.¹⁸ This Tabarak project has the motto "*La tathib al-hayah illa bi Kitab Allah*" (With the Quran, your life must be good). The Tabarak project is already registered with the Ministry in Egypt.¹⁹ Although it originated in Egypt, the Tabarak project has gone global. Based on data from tahfiz institutions in Indonesia as of January 22, 2019, 198 tahfiz institutions use the Tabarak method.²⁰

Some research results show that the Tabarak method proved effective in memorizing children to memorize the Quran including at Club Tahfidh Genta Quran Bubutan Surabaya,²¹ in Markaz Al-Firdaus,²² in MATABA al Furqon Petung Panceng Gresik,²³ at SDIT Huda Wan Nur Langsa City and in Tahfiz Shohibul Quran Manado House.²⁴ Hailatur Rosyidah's research showed that the Tabarak method was effectively used to guide teenagers in memorizing the Quran at the House of Tahfiz Gemilang Ash-Shiddiq Salatiga.²⁵ Even the Hit method is effectively used in the House of Tahfiz Toddler and Child Shohibul Quran to hone the ability to speak, read, and write through training children with Speech Delay memorizing the Quran using the Tabarak Method.²⁶ Andarini's research concluded that memorizing the Quran improves the memory of remembering the Quran in early childhood.²⁷

¹⁴ Nurul Hidayah, "Strategi Pembelajaran Tahfidz Al-Qur'an Di Lembaga Pendidikan," *Ta'allum: Jurnal Pendidikan Islam* 4, no. 1 (2016): 63, <https://doi.org/10.21274/taalum.2016.4.1.63-81>.

¹⁵ Hidayah, 63.

¹⁶ Hidayah, 74.

¹⁷ Fathin Masyhud and Ida Husnur Rahmawati, *Rahasia Sukses 3 Hafizh Qur'an Cilik Mengguncang Dunia* (Jakarta: Zikrul Hakim, 2019), 22–24.

¹⁸ Kamil el Laboudy, "Muzakarah Al-Daurah Al-Tadribyyah Li Manhaj Tabarak Al-Marhalah Al-Ula" (Jakarta: YIKTY, 2019), 3.

¹⁹ Ibid.

²⁰ "Daftar Lembaga Tahfidz Quran Metode Tabarak Di Indonesia," 2019.

²¹ Masrudin Lau, "Efektivitas Metode Tabarak Dalam Mempercepat Anak Menghafal Al-Qur'an Di Club Tahfid Genta Qur'an Bubutan Surabaya," *Revista Brasileira de Geografia Física* (Universitas Muhammadiyah Surabaya, 2016), vii, http://biblioteca.ibge.gov.br/visualizacao/monografias/GEBIS-RJ/RBG/RBG-1995-v57_n1.pdf%0Ahttps://periodicos.ufpe.br/revistas/rbgfe/article/view/234295.

²² Roza Nurma Putri Juwita, "Efektivitas Metode Tabarak Dalam Pembelajaran Tahfiz Al-Quran Pada Balita Di Markaz Al-Firdaus Candi Sidoarjo" (Universitas Muhammadiyah Sidoarjo, 2018).

²³ Rifdatul Maula, "Implementasi Metode Tabarak Di Mataba Al Furqon Desa Petung Panceng Gresik Dan Metode Talaqqi Di KB-TK Al Furqon Al Islami Desa Srowo Sidayu Gresik" (Pascasarjana UIN Sunan Ampel Surabaya, 2019), ix.

²⁴ Marlita, "Efektivitas Metode Tabarak Dalam Meningkatkan Memori Menghafal Al-Qur'an Pada Anak Usia Dini Di Rumah Tahfidz Shohibul Qur'an Manado" (IAIN Manado, 2020), xvii.

²⁵ Hailatur Rosida, "Penerapan Metode Tabarak Dalam Meningkatkan Hafalan Para Remaja Di Rumah Tahfidz Gemilang Indonesia Cabang Salatiga" (Fakultas Tarbiyah Dan Ilmu Keguruan Institut Agama Islam Negeri Salatiga, 2020), xv.

²⁶ Siti Anna Farhiana Abdillah, "Implementasi Metode Tabarak Dalam Pembelajaran Menghafal Al-Qur'an Pada Anak Hambatan Speech Delay Di Rutaba Shohibul Qur'an" (Universitas Negeri Malang, 2020).

²⁷ Nurul Hidayah Andarini, "Pengaruh Menghafal Al-Qur'an Metode Tabarak Terhadap Peningkatan Memori Menghafal Al-Qur'an Pada Anak Usia Dini" (Universitas Islam Negeri Maulana Malik Ibrahim, 2018), xvi,

Mudhakiroh's research shows that the contributing factors supporting the application of the Tabarak method in memorizing the Quran are that the teacher and student have a healthy soul, motivation, time management and have one type of mushaf for memorization. The inhibiting factors are indiscipline in using time, no room barrier between the student son and daughter, and a place to memorize the Quran that is too crowded with vehicles.²⁸ While Alivanie mentions that supporting actors in the learning of tahfiz Quran with the Tabarak method are the teacher aware of the child's fitrah, the role of parents. Active and the teacher performs by time management. While inhibiting factors, poor child motivation, environmental conditions less supportive, and a less conducive learning process in the future. This pandemic.²⁹ In addition, conducive rooms, friendly teacher, good tahsin, tahfiz teacher, adequate facilities and infrastructure, and parental support in memorization activities of the Quran are essential to support the success of tahfiz Quran with the Tabarak method. While the five factors inhibiting learning are children's lack of focus when memorizing, being late to school, parents who are busy working, so they do not control and *murajaah* with their children.^{30,31}

Based on the background of the problem, it is further necessary to reveal the concept da'wa Tabarak method in spreading the ease and teachings of tahfiz Quran to children.

B. Theoretical Review

The theory studied in this study is about the concept of da'wa in Islam and toddler tahfiz.

1. The Concept of Da'wa for Children

Da'wa is inviting or calling to do good and prevent impossibility. Transform people from one situation to another better in all fields, realize the teachings of Islam in everyday life for a person, family, group, or mass, and for community life as a whole of standard order in the framework of the nation and human development.³²

Preaching is an obligation for every Muslim and Muslim woman, both everywhere, anytime, and to anyone. Currently, the use of media is an essential element in preaching. Preaching through social media has its challenges for preachers in particular and Muslims in general.³³

Da'wa and social reality have a solid interdependence relationship related to interdependency. There are at least two critical things that can be expressed from the relationship, namely: first, social reality is a measuring tool for the success of da'wa, which is also a social mirror in formulating the da'wa agenda at the next stage; Second, da'wa activities themselves are essentially a strategic choice in shaping the direction of community change in

<http://dx.doi.org/10.1053/j.gastro.2014.05.023%0Ahttps://doi.org/10.1016/j.gie.2018.04.013%0Ahttp://www.ncbi.nlm.nih.gov/pubmed/29451164%0Ahttp://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=PMC5838726%250Ahttp://dx.doi.org/10.1016/j.gie.2013.07.022>

²⁸ Nurul Mudhakiroh, "Metode Menghafal Al-Qur'an Pada Rumah Tahfidz Izzatul Qur'an As'adiyah Dan Al-Malik Samarinda" (Program Pascasarjana, Institut Agama Islam Negeri Samarinda, 2020).

²⁹ Naylusshofy Alivanie, "Strategi Guru Dalam Pembelajaran Menghafal Juz 'Amma Pada Anak Usia Dini Di TK Islam Al Azhar Kepatihan Tulungagung" (Institut Agama Islam Negeri Tulungagung, 2021), xx.

³⁰ Tendri Herma, Umi Kusyairy, and Muh Rusdi T, "Analisis Penerapan Metode Tabarak Menghafal Al-Qur'an Juz 30 Di Sekolah Tahfidz Al-Husna Balita Dan Anak Makassar," *NANAEKE: Indonesian Journal of Early Childhood Education* 3, no. 1 (2020): 45, <https://doi.org/10.24252/nananeke.v3i1.14332>.

³¹ Awwaliya Mursyida Lubis and Syahrul Ismet, "Metode Menghafal Alquran Pada Anak Usia Dini Di Tahfidz Center Darul Hufadz Kota Padang," *Aulad: Journal on Early Childhood* 2, no. 2 (2019): 8, <https://doi.org/10.31004/aulad.v2i2.30>.

³² Arief Rachman and Ismi Nadiyati, "Dakwah Melalui Film Animasi," *ORASI: Jurnal Dakwah Dan Komunikasi* 9, no. 2 (2018): 34, <https://doi.org/10.24235/orasi.v9i2.3690>.

³³ Mardiana, "Komunikasi Dakwah Kultural Di Era Millenial," *Alhadharah: Jurnal Ilmu Dakwah* 19, no. 1 (2020): 90-101, <http://jurnal.uin-antasari.ac.id/index.php/alhadharah/article/view/3858>.

better order. This ability to read social reality is a very effective first step to developing Islamic da'wa.³⁴

One crucial part that must get attention related to education given from an early age is to teach da'wa to children early so that da'wa has become a habit and part of children's lives as adults. Da'wa is an excellent educational process and should refer to Islamic values applied as early as possible to children. If the process can run well, there will be a young generation with a strong commitment.³⁵

The da'wa strategy given is the strategy contained in Surah An-Nahl verse 125. There are three things *bi al-hikmah* (pay attention to the situation and conditions, *mauizhah hasanah* (giving advice with affection), *mujadalah bi allati hiya ahsan* (does not give pressures).³⁶ To introduce da'wa to early childhood requires extra patience by understanding the child's condition, such as the cognitive growth process that is still in the formal pre-operational stage, so it requires methods in its application that are easy for children to understand.³⁷ The methods used by teachers in this communication are *the qishshah* (storytelling) method, *tajribi* (practice) and *uswah* (exemplary) methods, *advice methods*, *tabshir*, and *tanzir*. The message conveyed is verbal in the form of *qaulan baligha*, *qaulan maisuran*, and *qaulan sadidan*.³⁸ According to Rudi Mahmud's research, seven strategies can be used in da'wa to children, namely as follows: storytelling, travel, habituation in acting, playing, role-playing, discussion, example.³⁹

In Islam, among the education that must be taught to children is reading and memorizing the Quran.⁴⁰ Teaching children to memorize Quran is necessary with perseverance and patience. In addition, teachers can give praise or reward by saying meek without pressure to remember short surah. The supporting factor of the da'wa strategy in motivating children to memorize the Quran is teachers' activeness and good cooperation from parents. At the same time, the inhibitory factor is an aspect of child intelligence and social environment that is less conducive.⁴¹

2. Tahfiz Quran for the Children

Tahfiz al-Quran consists of two syllables, namely Tahfiz and Quran. Tahfiz is derived from the Arabic word *hafizha-yahfazhu-hifzhan*, meaning memorization. Memorization is the opposite of forgetting, which is always remembering and a little forget. The Quran is the kalam of Allah (SWT), which is revealed to the Prophet (peace be upon him), delivered to his ummah mutawatir, and beginning from surat al-Fatihah surat an-Nas.⁴²

³⁴ Mokhammad Mahfud and Rama Kertamukti, "Desain Komunikasi Dakwah Visual Animasi 2D Untuk Anak (Studi Deskriptif Kualitatif Di SDN Monggang Pendowoharjo Sewon Bantul)," *Profetik Jurnal Komunikasi* 09, no. 02 (2016): 45–64.

³⁵ Hikmah, "Mengenalkan Dakwah Pada Anak Usia Dini," 63.

³⁶ Aminah, "Strategi Dakwah Dalam Memotivasi Anak Untuk Menghafal Surat-Surat Pendek Taman Kanak-Kanak Mandiri Jakabaring" (Universitas Muhammadiyah Palembang, 2019), v.

³⁷ Hikmah, "Mengenalkan Dakwah Pada Anak Usia Dini," 63.

³⁸ Santa Rusmalita, "Internalisasi Nilai-Nilai Dakwah Pada Anak Usia," *Al-Hikmah: Jurnal Dakwah* 11, no. 2 (2017): 185.

³⁹ Rudi Mahmud, "Strategi Dakwah Pada Anak Usia Dini Di TK Darul Hikmah Desa Tongke-Tongke Kecamatan Sinjai" (UIN Alauddin Makassar, 2018), 60.

⁴⁰ Arita Hanim Awang et al., "Physical Learning Ecosystem And Built Environment Of Tahfiz Institutions In Malaysia: A Systematic Review," *Journal Of Architecture, Planning & Construction Management* 9, no. 1 (2019): 99–103, <https://journals.iium.edu.my/kaed/index.php/japcm/article/view/354>.

⁴¹ Aminah, "Strategi Dakwah Dalam Memotivasi Anak Untuk Menghafal Surat-Surat Pendek Taman Kanak-Kanak Mandiri Jakabaring," v.

⁴² Eva Fatmawati, "Manajemen Pembelajaran Tahfidz Al-Qur'an," *ISEMA: Islamic Educational Management* 4, no. 1 (2019): 30, <https://doi.org/10.15575/isema.v3i2.5255>.

The Quran is the holy book of Muslims. He is the source of guidance for humankind, as God says in QS. Al Isra' 15:9: "Surely this Quran gives guidance to the straighter and gives good news to the mu'min who do the deeds that for them there is a great reward." (QS. Al Isra' 15:9).

God has kept the book from all kinds of change. Allah (SWT) also guarantees the maintenance of the Quran and the ease of memorizing it. Muslims are obliged to maintain and maintain it, among others, by reading (*al-tilawah*), writing (*al-kitabah*), and remembering (*at-tahfiz*). The revelation is always awake and preserved from change and replacement, both surah and the arrangement of words throughout time.⁴³ That is by the word of Allah Almighty in surah Al-Hijr verse 09 as follows: "We are the ones who have brought down the Quran, and we are the ones who keep it." (QS. Al-Hijr: 9).

Memorization is one way to maintain the purity of the Quranic verses.⁴⁴ Many verses of the Quran and hadith narration mention glory to the reader and memorizer of the Quran. Among the virtues and glory of memorizing the Quran is: the Quran promises goodness, blessings, and enjoyment for its memorization. The memorizer of the Quran will always be with the noble and obedient angels. On the Day of Resurrection, the Quran will intercede to its readers and memorizers.⁴⁵ The memorization of the Quran belongs to the class of those who are knowledgeable.⁴⁶ The Quran memorizers (Huffaz) have higher intelligence than Huffaz.⁴⁷ Zuhurudeen's research mentions that the Huffaz is easier to understand Arabic than not Huffaz.⁴⁸

The tradition of memorizing the Quran has been done since the Quran was revealed to the Prophet. At that time, the Arabs did not yet know paper as stationery. The majority of Arabs are still illiterate and cannot read and write. Therefore the Prophet ordered his people to memorize the verses of the Quran. In addition, many can write, write verses in various places such as stones, date palms, or animal bones. The tradition of keeping the Quran in the form of memorization, particularly, continues from generation to generation to the present day.⁴⁹

Memorizing the Quran is a very noble work before humankind and before Allah SWT.⁵⁰ Memorizing the Quran is one of the methods used by the Prophet (peace be upon him) in receiving revelation through the intercession of Jibril (as).⁵¹ The Talaqqi method is how the Prophet (peace be upon him) exemplified to his companions, tabi'in, and those afterward who all carried out his direct teaching and learning activities or talaqqi.⁵² The *talaqqi* method is to deposit or listen to a newly memorized memorization to a teacher or instructor. *Talaqqi* is a way of conveying the

⁴³ Ali Akbar and Hidayatullah Ismail, "Metode Tahfidz Al-Qur'an Di Pondok Pesantren Kabupaten Kampar," *Jurnal Ushuluddin* 24, no. 1 (2016): 92, <https://doi.org/10.24014/jush.v24i1.1517>.

⁴⁴ Hailatur Rosida, "Penerapan Metode Tabarak Dalam Meningkatkan Hafalan Para Remaja Di Rumah Tahfidz Gemilang Indonesia Cabang Salatiga," 2.

⁴⁵ Lau, "Evektifitas Metode Tabarak Dalam Memepercepat Anak Menghafal Al-Qur'an Di Club Tahfid Genta Qur'an Bubutan Surabaya," 2.

⁴⁶ Andarini, "Pengaruh Menghafal Al-Qur'an Metode Tabarak Terhadap Peningkatan Memori Menghafal Al-Qur'an Pada Anak Usia Dini," 22.

⁴⁷ Ahmad A.A. Dzulkarnain, Amirah K. Azizi, and Nur H. Sulaiman, "Auditory Sensory Gating in Huffaz Using an Auditory Brainstem Response with a Psychological Task: A Preliminary Investigation," *Journal of Taibah University Medical Sciences* 15, no. 6 (2020): 495–501, <https://doi.org/10.1016/j.jtumed.2020.08.007>.

⁴⁸ Fathima Manaar Zuhurudeen and Yi Ting Huang, "Effects of Statistical Learning on the Acquisition of Grammatical Categories through Qur'anic Memorization: A Natural Experiment," *Cognition* 148 (2016): 79–84, <https://doi.org/10.1016/j.cognition.2015.12.014>.

⁴⁹ Dudi Badruzaman, "Metode Tahfidz Al-Qur'an Di Pondok Pesantren Miftahul Huda II Kabupaten Ciamis," *Jurnal KACA* 9, no. 2 (2019): 185, <https://doi.org/10.29313/idea.v0i0.4888>.

⁵⁰ Achmad Muslimin, "Implementasi Metode Halaqah Dan Resitasi Dalam Tahfidz Al-Quran Di Sdit El – Haq Banjarsari Buduran Sidoarjo," *Adabiyah: Jurnal Pendidikan Islam* 1, no. 1 (2011): 56, <https://doi.org/10.21070/ja.v1i1.164>.

⁵¹ Badruzaman, "Metode Tahfidz Al-Qur'an Di Pondok Pesantren Miftahul Huda II Kabupaten Ciamis," 185.

⁵² Torikhul Wasyik and Abdul Hamid, "Implementasi E-Learning Dalam Pembelajaran Al-Qur'an Era Covid-19 Di Sanggar Tahfidz Enterpreuner Krian Sidoarjo," *Edudeena* 4, no. 1 (2020): 15.

recitation of the Quran *in a mushafahah* (the child sees the teacher's lips appropriately) which is directly opposite the student in a sitting position calmly and comfortably. The teacher guides the child to repeat the recited verse by listening until the child is completely memorized.⁵³

In addition to adults, children are also encouraged to memorize the Quran. In the history of Islam, many scholars have remembered the Quran in childhood. Imam Shafi'i, who remembered the Quran at the age of 7 years, Yusuf al-Qaradawi, memorized the Quran before ten years. Memorizing the Quran since children have many peculiarities: Allah will mix the Quran with his flesh and blood, reward him and his family, and lift bala' from his family. Memorizing Quran in childhood is like carving on a stone and continuing the scholars' traditions.⁵⁴

The main factors of success in memorizing the Quran for children are intention and prayer.⁵⁵ In addition, there are other supporting factors, namely:

- 1) Understand the character of the child. Children are not separated from playing activities and love gifts. Therefore, children are still allowed to play attractive and fun games, which do not harm themselves and others. In addition, giving praise and gifts must also be done as a form of appreciation and motivation in memorizing the Quran.
- 2) The role of parents. The role of parents is significant in motivating, supervising, and accompanying children in memorizing the Quran.
- 3) Time management. All parties must manage time well, namely, memorizing new verses, repeating time, studying, and playing.
- 4) Istiqomah/continuity. Commitment is essential from all parties so that children can complete their memorization as much as 30 juz.⁵⁶

C. Methods

This research is literature and qualitative research. This research is literature research, as data is collected from books, articles, and more. This research is qualitative because the data collected is not based on numbers. The collected information is analyzed descriptively deductively. Based on the general theory of the concept of da'wa and tahfiz Quran to then be used to analyze the Tabarak method in the da'wa of tahfiz Quran for children, to produce a particular conclusion.

D. Results and Discussion

1. Concept of the Hit Method

The Tabarak method was conceived by Dr. Kamil el-Laboody. Kamil el-Laboody was born in Tanta, Egypt, on January 4, 1976, to coincide with the 3rd of Muharram 1396. He is married to Rasya Abdul Mun'im el-Jayyar, who is also from Tanta.⁵⁷ El-Laboody completed his Pharmacy Degree at Tanta University and continued his Master's education at the UK University of Leicester in Business Management. In 2000 they both traveled to Jeddah and taught at Batterjee Medical College. They live in the old airport area near Jeddah's Sa'id bin Zubeir mosque. El-At first, el-Laboody and his wife underwent a profession as lecturers at the Faculty of Pharmacy and Human Resources Improvement. In addition, he has also been a coach in various training centers both inside and outside Egypt.

⁵³ Tika Kartika, "Manajemen Pembelajaran Tahfidz Al-Qur'an Berbasis Metode Talaqqi," *ISEM* 4, no. 2 (2019): 248.

⁵⁴ Masyhud and Rahmawati, *Rahasia Sukses 3 Hafizh Qur'an Cilik Mengguncang Dunia*, 224–28.

⁵⁵ Dr. Kamil El-Laboody, *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribiyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsaniyah* (Surabaya: YIKTY, 2017), 12.

⁵⁶ Aida Hidayah, "Metode Tahfidz Al-Qur'an Untuk Anak Usia Dini (Kajian Atas Buku Rahasia Sukses 3 Hafizh Quran Cilik Mengguncang Dunia)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 1 (2017): 51–70, <https://doi.org/10.14421/qh.2017.1801-04>.

⁵⁷ Masyhud and Rahmawati, *Rahasia Sukses 3 Hafizh Qur'an Cilik Mengguncang Dunia*, 21.

He founded the Nurul Qulub Foundation, which is engaged in social, religious, and community activities. Among the flagship programs he was born was a toddler tahfiz institution named Markaz Tabarak.⁵⁸ This established institution uses the tahfiz method adopted from the family system itself. This method came to be known as the Tabarak method because it is associated with the first child of al-Laboody. He built his learning process first. In addition, el-Laboody was active in various da'wa activities and religious studies in Egypt. He was better known as an Islamic thinker "*al-Mufakkir al-Islamy*" than a pharmacist who became a professional before. He memorized the Quran when he was young. El-Laboody is married to Rasya al-Jayyar, who is also a pharmacist. As a husband, el-Laboody acted head family and became a teacher to his wife and children. After marriage, she began memorizing the Quran from the beginning of surat al-Baqarah to the end of surat an-Nisa until his wife conceived their first child. At first, the el-Laboody family did not make his son memorize the Quran but only taught him to remember a short surah. The first surah memorized is surah al-Fatihah, followed by al-Mu'awwizat, namely an-Nas, al-Falaq, and al-Ikhlash, and the verse of *al-kursi*. After seeing the potential of Tabarak in memorizing something he heard, el-Laboody had a desire to make Tabarak a hafiz.⁵⁹

For juz 30, el-Laboody always do the talqin to Tabarak 20 times, listening to the sheikh's reading through VCD. Hit and memorize Juz 29 with the rules of conscience. The next step is to start remembering from surat al-Baqarah onwards to khatam 30 juz at 4.5 years. All the memorization activities are recorded in a daily diary. That diary is becoming a memorization prototype for his two younger siblings, Yazid and Zeenah. They can both follow Tabarak can complete at the age of 4.5 years.

The right time in memorizing a new verse is after the dawn prayer. The time to repeat the Quran that has been memorized before is after the praying of Ashar. To maintain memorization after the child has memorized 30 juz, the el-Laboody family performs muraja'ah every day, which they call daily *wird*. This daily *wird* is a routine activity that should not be left in any condition. For example, when they make a long trip abroad, their daily *wird* is always done. They do the daily *wird* no less than three juz every day. They do this daily *wird* together after the dawn prayer, where the mind is still fresh after resting all night.⁶⁰

While accompanying his children, the diaries memorized the Quran, used as the tahfiz method with the name of the Tabarak method. This method is developed and arranged into modules and curriculum tahfiz, taught in facilitator training, and applied in Markaz tahfiz. That was done because el-Laboody did not want the success to be enjoyed only by his family.⁶¹

2. Da'wa to Children with the Tabarak Method

In this industrial era 4.0, Muslim society, especially parents, scholars, teachers, and da'wa activists, must have an *ishfaq* (caring) attitude towards children the next generation of Islam. The actual implementation of *ishfaq* is to educate children to read and memorize the Quran. By instilling a child's love for the Quran from an early age, then the love will blossom when growing up. Children are also not much burdened with life problems early, and memory is still strong. Various methods of memorizing the Quran were developed to make it easier for someone to memorize the Quran, including the Tabarak method.⁶²

The Tabarak method has the vision of "The majority of children under five in Muslim countries become *qurro'* and proficient quranic memorizers when the age of seven." The mission is "To make

⁵⁸ Kamil El-Laboody, *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribiyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsalitsah* (Surabaya: YIKTY, 2018), 5.

⁵⁹ Hidayah, "Metode Tahfidz Al-Qur'an Untuk Anak Usia Dini (Kajian Atas Buku Rahasia Sukses 3 Hafizh Quran Cilik Mengguncang Dunia)," 62-67.

⁶⁰ Hidayah, "Metode Tahfidz Al-Qur'an Untuk Anak Usia Dini (Kajian Atas Buku Rahasia Sukses 3 Hafizh Quran Cilik Mengguncang Dunia)."

⁶¹ El-Laboody, *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribiyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsalitsah*, 4.

⁶² Roisa Toifaturosya, "Tahfidz Al-Qur'an Terhadap Balita Implementasi Metode Tabarak Tahfidz Al-Qur'an Terhadap Balita" (Universitas Islam Negeri Maulana Malik Ibrahim, 2020), xv.

the generation of hafiz al-Quran since toddlers (from the age of 3-7 years)".⁶³ The Tabarak method is a learning program that aims to make children memorize the Quran early by directing them to become a generation that benefits themselves, their communities, and their countries.⁶⁴ From the Tabarak methods vision and mission, it is known that there is an element of da'wa to Muslims about the ease of memorizing the Quran for children. The Tabarak method can support children in memorizing the Quran. This method trains children to memorize the Quran according to their age, especially toddlers under the age of 5 years, and cannot read the Quran. That is by the theory that toddlers are a golden age. It's a picture of what he was taught. Therefore, educating and preaching to children from an early age will undoubtedly be more accessible. Steps and methods of memorizing the Quran with the Tabarak method include Sincere intention to seek Allah's pleasure, pray at mustajab time, determine the daily schedule, and prepare a wrapped gift box.⁶⁵

The parable of memorizing the Quran is like building a house 30 stories high. The first step that must be considered is a solid foundation to become sturdy and not collapse easily. For el-Laboody, the foundations of the building are juz 'Amma (30) and juz Tabarak (29). Thus, memorization must start from the two juz, which must be completely mastered properly. Memorization begins with the letter an-Naba' from Juz' Amma in order in mushaf, rather than starting from short letters in general.

This Tabarak Education Program is applied to different levels of education for children, both Arabs and non-Arabs, who are targeted to memorize the Quran 30 juz.⁶⁶ The Tabarak method consists of 7 levels: Level one with memorization material juz Amma and letters of hope and tanwin. Level 2 with Juz 29 material and learn to read. Level 3 with the material Surat al-Baqarah and Ali Imron. Level 4 with the material Surat al-Nisa to Surat al-Anfal. Level 5 Surat al-Taubah to Surat Taha. Level 6 from Surat al-Anbiya' to Surat Fathir. Level 7 of Surat Yasin and Surat al-Tahrim.⁶⁷ Each class has learning hours and takes an average of four months to complete. If the child follows the level with good, then he can memorize the Quran in 2.5 years.

Each day consists of four hours. The first hour begins with al-Fatihah then continues with muraja'ah on the verses that have been memorized yesterday. The second hour of preparation is memorizing the new Quran verses and breakfast in milk and dates. Hours when the memorization was strengthening session today accompanied by light exercise as needed. A closing prayer accompanies the fourth hour of the introduction to tomorrow's material. In this process of learning to memorize, children are required to sit in an orderly manner. Within a week, the children became accustomed to sitting in an orderly manner.⁶⁸ Habituation early on about sitting in an orderly manner is essential so that children can focus on listening to the verses played through VCD.

The existence of measurable modules and curricula makes this method can be developed in the community quickly. The training is held for facilitators at each level. The Tabarak method can be applied according to the module well, and the students can achieve memorization according to their targets. In training, el-Laboody, as the inventor of the Tabarak method, has always been a trainer. That is done so that the participants can directly get an explanation from the initiator of this method.

Media use in learning is essential to make it easier for children to receive rote material. The media used in Markaz Tabarak is diverse. Some are in the form of hardware, and some are in the form of software. Existing hardware consists of projectors (LCDs/ LEDs), children's game tools, letter cards, and balloon toys. The software consists of video talqin Sheikh Kamil el-Laboody, audio sheikh al-Hushary and as-Syuraim or as-Sudaish, and verse program as a media device. The method

⁶³ Laboudy, "Muzakarah Al-Daurah Al-Tadribyyah Li Manhaj Tabarak Al-Marhalah Al-Ula," 234.

⁶⁴ Masyhud and Rahmawati, *Rahasia Sukses 3 Hafizh Qur'an Cilik Mengguncang Dunia*, 88.

⁶⁵ Ayu Wulandari, "Penerapan Metode Tabarak Dalam Mendukung Anak Menghafal Al-Qur'an Di Rumah Tahfidz Balita Al-Utrujjah Malang" (University of Muhammadiyah Malang, 2019), ix.

⁶⁶ Masyhud and Rahmawati, *Rahasia Sukses 3 Hafizh Qur'an Cilik Mengguncang Dunia*, 88.

⁶⁷ El-Laboody, *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsaniyah*, 3.

⁶⁸ Laboudy, "Muzakarah Al-Daurah Al-Tadribyyah Li Manhaj Tabarak Al-Marhalah Al-Ula," 71.

used is with the talqin way repeatedly up to 20 times every day. Then listen to the reading of the verse from the CD recordings of the famous qari', namely al-Hushari, al-Minshawy, as-Sudais, and as-Syuraim. The next step is to use the Nuraniyah method, which reads the Quran by looking at mushaf. After that, it uses two senses, namely the ears and the eyes. That is a development of the traditional method.

The implementation of memorization of the Quran with the Tabarak method is generally carried out based on the mechanisms listed in the curriculum, namely: First, the general muraja'ah or muraja'ah kubra that is to read the verses to be memorized. Second, Talaqqi through the medium of learning videos read by Sheikh Kamil. He recited with the emphasis of reading according to the maxim of the surah, then exemplified by the children and repeated by verse 3 repetitions. Third, continued with a special muraja'ah, this muraja'ah only focuses on reciting verses memorized verses using the application of verses. Fourth, the teachers conduct intensive guidance from each student.⁶⁹

The teaching of the Quran that begins early will be more accessible because the child's mind is still clean, and the child's memory is still strong. Many parents put their children into the tahfiz house, hoping that their child would become a hafiz. But in fact, many tahfiz places still use less precise and effective methods so that children will feel bored quickly and saturated.⁷⁰ For children, this Tabarak method is quite effective in helping children memorize the Quran. In addition, the role of parents is significant in the success of memorizing the Quran with the Tabarak method.

In the Tabarak method, there is a meeting of student guardians called *Majlis al-aba' wa majlis al-Ummahat* (forum of student guardians).⁷¹ At this event, parents can share and motivate each other to remain committed to this child's tahfiz. This forum is adequate to maintain parents' commitment so that their children can become hafiz of the Quran. In addition, in the Tabarak method module, there are also directions or instructions for parents in educating their children. In the instructions listed about the differences of education in the past and present, the need to understand the problem from the child's perspective, teach the child about cleanliness, overcome the child's jealousy of his brother and others.⁷²

The success of children memorizing the Quran affects parents, families, and surrounding environments. Many parents do not initially memorize the Quran. Still, because they often accompany their children during memorization of the Quran, they can finally memorize the Quran as much as their children memorize them.⁷³ That indicates that preaching by teaching the Quran to children can also positively impact the environment. The Tabarak family, which started from the family program, became global as the slogan "from family to the ummah." Although the Tabarak method is identical to the tahfiz Quran, other lessons are included in the curriculum. Some teachers recognize that teaching tahfiz to children affects good behavior to children and increases children's love for the Quran. Ustazah Ida, Director of Markaz al-Firdaus, stated that if initially good, then the next will be good too.⁷⁴ That is inseparable from the slogan taught in the Tabarak method, namely *nawwiru bi al-Quran qulubakum* (Shine your heart with the Quran).⁷⁵

⁶⁹ Fi Iisya Muthaharah, "Implementasi Metode Tabarak Dalam Meningkatkan Hafalan Al-Qur'an Bagi Anak Balita Pada Juz 29 Dan 30 Di Rumah Tahfidz Rutaba Sukun Kota Malang," *Journal Islamic Studies* 1, no. 1 (2020): 1.

⁷⁰ Hailatur Rosida, "Penerapan Metode Tabarak Dalam Meningkatkan Hafalan Para Remaja Di Rumah Tahfidz Gemilang Indonesia Cabang Salatiga," xv.

⁷¹ El-Laboudy, *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribiyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsaniyah*, 12.

⁷² Laboudy, "Muzakarah Al-Daurah Al-Tadribiyyah Li Manhaj Tabarak Al-Marhalah Al-Ula," 72-120.

⁷³ El-Laboudy, *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribiyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsalitsah*, 5.

⁷⁴ Ida Husnur Rahmawati, "Direktur Markaz Al-Firdaus," *Interview*, September 10, 2021.

⁷⁵ Laboudy, "Muzakarah Al-Daurah Al-Tadribiyyah Li Manhaj Tabarak Al-Marhalah Al-Ula," 17.

Memorizing the Quran is not easy.⁷⁶ The children who learn to use the Tabarak method do not all successfully memorize according to the target. That depends on several factors, namely supporting factors and inhibitions. In the Tabarak method, four elements affect the success of children's tahfiz: parents, facilitators, children, and curriculum.⁷⁷ The curriculum of the Quran will not change, children are also easily controlled, but facilitators and especially parents have a major determining factor in the success of children. Parents' tendencies often change and affect their commitment to making their children memorize the Quran.⁷⁸ The role of teachers and parents is significant to support memorization skills in children.⁷⁹ That is seen when his parents guide the child to muraja'ah at home; the results are better than the child who does not do muraja'ah at home.⁸⁰ That requires direct contact that can be realized in the form of parental support for their children.⁸¹

The use of social media also plays a role in the spread of this Tabarak method, such as WhatsApp, Facebook, Instagram, and Youtube. It is part of the proselytizing media to spread kindness to others and the community.

E. Conclusion

Based on the discussion of the above research results, it concluded that the Tabarak method could be used as a means of da'wa to facilitate children's memorization of the Quran in various tahfiz institutions. This method is suitable for children, especially those who cannot read. However, gradually children are also taught to read, and when they are adept at reading, it is increasingly supportive of the ease of the child to complete his memorization. It teaches good behavior to guide the morals of Muslim children. The support of infrastructure facilities, teachers, children, and parents is very influential in completing their memorization.

Based on the results of this study, recommendations/suggestions can be given: first to the stakeholders Markaz users of the Tabarak method to remain consistent in applying the Tabarak method according to the curriculum made. Second, to the next researcher to research with other methods such as action research, experimental research, or survey research with subjects and a more comprehensive sample population.

References

- Abdillah, Siti Anna Farhiana. "Implementasi Metode Tabarak Dalam Pembelajaran Menghafal Al-Qur'an Pada Anak Hambatan Speech Delay Di Rutaba Shohibul Qur'an." Universitas Negeri Malang, (2020).
- Akbar, Ali, and Hidayatullah Ismail. "Metode Tahfidz Al-Qur'an Di Pondok Pesantren Kabupaten Kampar." *Jurnal Ushuluddin* 24, no. 1 (2016): 91-102.
- ⁷⁶ S. Aisyah Sufian et al., "The Impacts of Covid-19 to the Situation of Malaysian Education," *International Journal of Academic Research in Progressive Education and Development* 9, no. 2 (2020): 634, <https://doi.org/10.6007/ijarped/v9-i2/7659>.
- ⁷⁷ Laboudy, "Muzakarah Al-Daurah Al-Tadribiyyah Li Manhaj Tabarak Al-Marhalah Al-Ula," 236.
- ⁷⁸ Rahmawati, "Direktur Markaz Al-Firdaus."
- ⁷⁹ El-Laboudy, *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribiyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsaniyah*, 12.
- ⁸⁰ Rini Puji Astutik, "Bimbingan Kelompok Menghafal Al-Qur'an Dengan Metode Tabarak Pada Santri Rumah Tahfidz Amanah Sragen" (Fakultas Ushuluddin Dan Dakwah Institut Agama Islam Negeri Surakarta, 2020), 69.
- ⁸¹ Rosyidah Umpu Malwa, "Dukungan Sosial Orangtua Dengan Motivasi Belajar Siswa Putra Tahfidz Al-Qur'an," *Psikis: Jurnal Psikologi Islami* 3, no. 2 (2017): 138, <https://doi.org/10.19109/psikis.v3i2.1758>.

- <https://doi.org/10.24014/jush.v24i1.1517>.
- Alivanie, Naylusshofy. "Strategi Guru Dalam Pembelajaran Menghafal Juz 'Amma Pada Anak Usia Dini Di TK Islam Al Azhar Kepatihan Tulungagung." Institut Agama Islam Negeri Tulungagung, (2021).
- Aminah. "Strategi Dakwah Dalam Memotivasi Anak Untuk Menghafal Surat-Surat Pendek Taman Kanak-Kanak Mandiri Jakabaring." Universitas Muhammadiyah Palembang, (2019).
- Andarini, Nurul Hidayah. "Pengaruh Menghafal Al-Qur'an Metode Tabarak Terhadap Peningkatan Memori Menghafal Al-Qur'an Pada Anak Usia Dini." Universitas Islam Negeri Maulana Malik Ibrahim, (2018).
<http://dx.doi.org/10.1053/j.gastro.2014.05.023%0Ahttps://doi.org/10.1016/j.gie.2018.04.013%0Ahttp://www.ncbi.nlm.nih.gov/pubmed/29451164%0Ahttp://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=PMC5838726%250Ahttp://dx.doi.org/10.1016/j.gie.2013.07.022>.
- Awang, Arita Hanim, Nurlawati Ab Jalil, Nurul Hamiruddin Salleh, Habibah Ab Jalil, and Siti Suria Salim. "Physical Learning Ecosystem And Built Environment Of Tahfiz Institutions In Malaysia: A Systematic Review." *Journal Of Architecture, Planning & Construction Management* 9, no. 1 (2019): 99–103.
<https://journals.iium.edu.my/kaed/index.php/japcm/article/view/354>.
- Badruzaman, Dudi. "Metode Tahfidz Al-Qur'an Di Pondok Pesantren Miftahul Huda II Kabupaten Ciamis." *Jurnal KACA* 9, no. 2 (2019): 184–93. <https://doi.org/10.29313/idea.v0i0.4888>.
- "Daftar Lembaga Tahfidz Quran Metode Tabarak Di Indonesia," 2019.
- Dzulkarnain, Ahmad A.A., Amirah K. Azizi, and Nur H. Sulaiman. "Auditory Sensory Gating in Huffaz Using an Auditory Brainstem Response with a Psychological Task: A Preliminary Investigation." *Journal of Taibah University Medical Sciences* 15, no. 6 (2020): 495–501.
<https://doi.org/10.1016/j.jtumed.2020.08.007>.
- El-Laboody, Dr. Kamil. *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribiyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsaniyah*. Surabaya: YIKTY, (2017).
- El-Laboody, Kamil. *Al-Mawad Al-Ta'limiyyah Fi Al-Daurah Al-Tadribiyyah Li Al-Muyassiri Wa Al-Muyassirat Ala Manhaj Tabarak Al-Marhalah Al-Tsalitsah*. Surabaya: YIKTY, (2018).
- Fahmi. "Peranan Dakwah Dalam Meminimalisir Kenakalan Remaja Di Kecamatan Bati-Bati Kabupaten Tanah Laut." UIN Antasari Banjarmasin, (2020).
<http://repositorio.unan.edu.ni/2986/1/5624.pdf>.
- Fatmawati, Eva. "Manajemen Pembelajaran Tahfidz Al-Qur'an." *ISEMA: Islamic Educational Management* 4, no. 1 (2019) : 25–38. <https://doi.org/10.15575/isema.v3i2.5255>.
- Hailatur Rosida. "Penerapan Metode Tabarak Dalam Meningkatkan Hafalan Para Remaja Di Rumah Tahfidz Gemilang Indonesia Cabang Salatiga." Fakultas Tarbiyah Dan Ilmu Keguruan Institut Agama Islam Negeri Salatiga, (2020).
- Herma, Tendri, Umi Kusyairy, and Muh Rusdi T. "Analisis Penerapan Metode Tabarak Menghafal Al-Qur'an Juz 30 Di Sekolah Tahfidz Al-Husna Balita Dan Anak Makassar." *NANAEKE: Indonesian Journal of Early Childhood Education* 3, no. 1 (2020): 37–48.
<https://doi.org/10.24252/nananeke.v3i1.14332>.
- Hidayah, Aida. "Metode Tahfidz Al-Qur'an Untuk Anak Usia Dini (Kajian Atas Buku Rahasia Sukses 3 Hafizh Quran Cilik Mengguncang Dunia)." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 1 (2017): 51–70. <https://doi.org/10.14421/qh.2017.1801-04>.
- Hidayah, Nurul. "Strategi Pembelajaran Tahfidz Al-Qur'an Di Lembaga Pendidikan." *Ta'allum:*

- Jurnal Pendidikan Islam* 4. 1 (2016): 63–81. <https://doi.org/10.21274/taalum.2016.4.1.63-81>.
- Hikmah, Siti. "Mengkenalkan Dakwah Pada Anak Usia Dini." *Jurnal Ilmu Dakwah* 34, no. 1 (2014): 63–76.
- Juliana, Ria, and Ridwan Arifin. "Anak Dan Kejahatan (Faktor Penyebab Dan Perlindungan Hukum)." *Jurnal Selat* 6, no. 2 (2019): 225–34. <https://doi.org/10.31629/selat.v6i2.1019>.
- Kartika, Tika. "Manajemen Pembelajaran Tahfidz Al-Qur'an Berbasis Metode Talaqqi." *ISEM* 4. 2 (2019): 245–56.
- Khairi, Ahmad Imam. "Masyarakat Modern Dan Kenakalan Remaja: Suatu Telaah Sosial." *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial* 2, no. 1 (2020): 147–69. <https://doi.org/10.19105/ejpis.v1i2.3243>.
- Laboudy, Kamil el. "Muzakarah Al-Daurah Al-Tadribiyyah Li Manhaj Tabarak Al-Marhalah Al-Ula." Jakarta: YIKTY, (2019).
- Lau, Masrudin. "Efektivitas Metode Tabarak Dalam Mempercepat Anak Menghafal Al-Qur'an Di Club Tahfid Genta Qur'an Bubutan Surabaya." *Revista Brasileira de Geografia Física. Universitas Muhammadiyah Surabaya*, (2016). [http://biblioteca.ibge.gov.br/visualizacao/monografias/GEBIS - RJ/RBG/RBG 1995 v57_n1.pdf%0Ahttps://periodicos.ufpe.br/revistas/rbgfe/article/view/234295](http://biblioteca.ibge.gov.br/visualizacao/monografias/GEBIS_-_RJ/RBG/RBG_1995_v57_n1.pdf%0Ahttps://periodicos.ufpe.br/revistas/rbgfe/article/view/234295).
- Lubis, Awwaliya Mursyida, and Syahrul Ismet. "Metode Menghafal Alquran Pada Anak Usia Dini Di Tahfidz Center Darul Hufadz Kota Padang." *Aulad : Journal on Early Childhood* 2, no. 2 (2019): 8–14. <https://doi.org/10.31004/aulad.v2i2.30>.
- Mahfud, Mokhammad, and Rama Kertamukti. "Desain Komunikasi Dakwah Visual Animasi 2D Untuk Anak (Studi Deskriptif Kualitatif Di SDN Monggang Pendowoharjo Sewon Bantul)." *Profetik Jurnal Komunikasi* 09. (2016): 45–64.
- Mahmud, Rudi. "Strategi Dakwah Pada Anak Usia Dini Di TK Darul Hikmah Desa Tongke-Tongke Kecamatan Sinjai." UIN Alauddin Makassar. (2018).
- Maksum, Khanif, and Ahmad Syamsul Arifin. "Pola Pendekatan Penanganan Gangguan Perilaku (Conduct Disorder) Pada Pelajar SD: Sebuah Upaya Mengurangi Perilaku Kekerasan Pelajar Di Yogyakarta." *MODELING: Jurnal Program Studi PGMI Volume* 6. 2 (2019): 259–77.
- Malwa, Rosyidah Umpu. "Dukungan Sosial Orangtua Dengan Motivasi Belajar Siswa Putra Tahfidz Al-Qur'an." *Psikis: Jurnal Psikologi Islami* 3. 2 (2017): 137–44. <https://doi.org/10.19109/psikis.v3i2.1758>.
- Mardiana. "Komunikasi Dakwah Kultural Di Era Millenial." *Alhadharah: Jurnal Ilmu Dakwah* 19. 1 (2020): 90–101. <http://jurnal.uin-antasari.ac.id/index.php/alhadharah/article/view/3858>.
- Marlista. "Efektivitas Metode Tabarak Dalam Meningkatkan Memori Menghafal Al-Qur'an Pada Anak Usia Dini Di Rumah Tahfidz Shohibul Qur'an Manado." IAIN Manado, (2020).
- Masyhud, Fathin, and Ida Husnur Rahmawati. *Rahasia Sukses 3 Hafizh Qur'an Cilik Mengguncang Dunia*. Jakarta: Zikrul Hakim, (2019).
- Maula, Rifdatul. "Implementasi Metode Tabarak Di Mataba Al Furqon Desa Petung Panceng Gresik Dan Metode Talaqqi Di KB-TK Al Furqon Al Islami Desa Srowo Sidayu Gresik." Pascasarjana UIN Sunan Ampel Surabaya, (2019).
- Mudhakhroh, Nurul. "Metode Menghafal Al-Qur'an Pada Rumah Tahfidz Izzatul Qur'an As'adiyah Dan Al-Malik Samarinda." Program Pascasarjana, Institut Agama Islam Negeri Samarinda, (2020).

- Muslimin, Achmad. "Implementasi Metode Halaqah Dan Resitasi Dalam Tahfidz Al-Quran Di Sdit El – Haq Banjarsari Buduran Sidoarjo." *Adabiyah : Jurnal Pendidikan Islam* 1. 1 (2011): 55–62. <https://doi.org/10.21070/ja.v1i1.164>.
- Muthaharah, Fi Iisya. "Implementasi Metode Tabarak Dalam Meningkatkan Hafalan Al-Qur'an Bagi Anak Balita Pada Juz 29 Dan 30 Di Rumah Tahfidz Rutaba Sukun Kota Malang." *Journal Islamic Studies* 1. 1 (2020).
- Ni Putu Rai Yulianti. "Kenakalan Anak Dalam Fenomena Balapan Liar Di Kota Singaraja Dalam Kajian Kriminologi." *Jurnal Advokasi* 9. 1 (2019): 31–43.
- Nurma Putri Juwita, Roza. "Efektivitas Metode Tabarak Dalam Pembelajaran Tahfiz Al-Quran Pada Balita Di Markaz Al-Firdaus Candi Sidoarjo." Universitas Muhammadiyah Sidoarjo, (2018).
- Prayuda, Angga. "Peran Kepolisian Sektor Simpang Kanan Dalam Menanggulangi Kenakalan Remaja." Universitas Islam Negeri Sultan Syarif Kasim Riau, (2021).
- Rachman, Arief, and Ismi Nadiyati. "Dakwah Melalui Film Animasi." *ORASI: Jurnal Dakwah Dan Komunikasi* 9. 2 (2018): 29–42. <https://doi.org/10.24235/orasi.v9i2.3690>.
- Rahmawati, Ida Husnur. "Direktur Markaz Al-Firdaus." *Interview*. September 10, (2021).
- Riamah, and Elfa Zuriana. "Faktor-Faktor Yang Mempengaruhi Terjadinya Kenakalan Remaja." *Menara Ilmu* XII. 10 (2018): 47–51.
- Rini Puji Astutik. "Bimbingan Kelompok Menghafal Al- Qur'an Dengan Metode Tabarak Pada Santri Rumah Tahfidz Amanah Sragen." Fakultas Ushuluddin Dan Dakwah Institut Agama Islam Negeri Surakarta, (2020).
- Rusmalita, Santa. "Internalisasi Nilai-Nilai Dakwah Pada Anak Usia." *Al-Hikmah: Jurnal Dakwah* 11. 2 (2017): 179–86.
- Sanusi, M., Nurhasanah, and Nurbaity. "Hubungan Komitmen Pendidikan Diniah Dengan Perilaku Menyimpang Pada Remaja." *Jurnal Ilmiah Mahasiswa Bimbingan Dan Konseling* 2. 2 (2017): 56–61.
<http://linkinghub.elsevier.com/retrieve/pii/S0167273817305726%0Ahttp://dx.doi.org/10.1038/s41467-017-01772-1%0Ahttp://www.ing.unitn.it/~luttero/laboratoriomateriali/RietveldRefinements.pdf%0Ahttp://www.intechopen.com/books/spectroscopic-analyses-developme>.
- Sarmin Husaini. "Strategi Dakwah Dalam Meminimalisir Kenakalan Remaja Di Kelurahan Katangka Kab. Gowa." Universitas Muhammadiyah Makassar, (2019).
- Sri Wahyuni Kadir, Nursalam, and Muhammad Akhir. "Peranan Polisi Sektor Kajuara Dalam Menanggulangi Kenakalan Remaja." *Fenomena Plagiarisme Mahasiswa* IV. (2016): 87–95. <https://media.neliti.com/media/publications/70308-ID-fenomena-plagiarisme-mahasiswa.pdf>.
- Sufian, S. Aisyah, N. Adilah Nordin, S. Shafia Nazar Tauji, and M. Khalid M. Nasir. "The Impacts of Covid-19 to the Situation of Malaysian Education." *International Journal of Academic Research in Progressive Education and Development* 9. (2020). <https://doi.org/10.6007/ijarped/v9-i2/7659>.
- Sugiestian, Novita. "Peran Dakwah Dalam Problematika Masa Remaja." *OSF PREPRINTS*, (2012). <https://doi.org/10.31219/osf.io/c7xwh>.
- Sukardi, Akhmad. "Metode Dakwah Dalam Menangani Problematika Remaja." *Al-Munzir* 9. (2016): 12–28. <https://ejournal.iainkendari.ac.id/index.php/al-munzir/article/view/774/705#>.
- Toifaturrosyida, Roisa. "Tahfidz Al-Qur'an Terhadap Balita Implementasi Metode Tabarak Tahfidz Al-Qur'an Terhadap Balita." Universitas Islam Negeri Maulana Malik Ibrahim, (2020).

- Wasyik, Torikhul, and Abdul Hamid. "Implementasi E-Learning Dalam Pembelajaran Al-Qur'an Era Covid-19 Di Sanggar Tahfidz Enterpreuner Krian Sidoarjo." *Edudeena* 4. (2020): 13–24.
- Wulandari, Ayu. "Penerapan Metode Tabarak Dalam Mendukung Anak Menghafal Al-Qur'an Di Rumah Tahfidz Balita Al-Utrujjah Malang." University of Muhammadiyah Malang, (2019).
- Zuhurudeen, Fathima Manaar, and Yi Ting Huang. "Effects of Statistical Learning on the Acquisition of Grammatical Categories through Qur'anic Memorization: A Natural Experiment." *Cognition* 148 (2016): 79–84.
<https://doi.org/10.1016/j.cognition.2015.12.014>.

HOLY QUR'AN COUNSELING TO REDUCE SELF DOUBT

Iqbal Khoirul Burhani¹, Karin Sufi Permatasari², Fradifa Primananda³

¹²³Sunan Ampel State Islamic University, Surabaya

¹iqbalkhoirulburhani@gmail.com, ²karinsufi3@gmail.com, ³fradifaprimananda@gmail.com

Abstract: Self-doubt stems from a person's doubts about himself with what he has seen and evaluation of the abilities of others. But he felt unable to do so. This of course must be immediately followed up with various therapies that are possible to reduce and even permanently eliminate this self-doubt in someone. Self-doubt sometimes gives rise to new branches of problems that can have a bad effect on a person. In this case, the counselor tries to provide treatment that is Islamic in nature by using the teachings of the verses of the Qur'an which can be used as medicine or therapy for the counselee. Researchers will take the content in the verses of the Qur'an which will later be used as medicine or therapy for clients who have self-doubt. The research method in this study is a literature review sourced from related books and journals

Keywords: Self Doubt, Qur'ani Counselling, Dzikir

Abstrak: *Self doubt bermula dari keraguan seseorang terhadap dirinya sendiri dengan apa yang telah ia lihat dan evaluasi terhadap kemampuan orang lain. Akan tetapi ia sendiri merasa tidak mampu untuk melakukannya. Hal ini tentunya harus segera ditindak lanjuti dengan berbagai terapi yang memungkinkan untuk menurunkan bahkan bisa menghilangkan secara permanen self doubt ini pada seseorang. Self doubt terkadang menimbulkan berbagai cabang masalah baru yang dapat berakibat buruk pada diri seseorang. Dalam hal ini konselor berusaha memberikan treatment yang bersifat islami dengan menggunakan ajaran dari ayat-ayat al-Qur'an yang bisa dijadikan sebagai obat atau terapi untuk konseli. Peneliti akan mengambil kandungan dalam ayat-ayat al-qur'an yang nantinya akan dijadikan sebagai obat atau terapi untuk klien yang mempunyai self doubt tersebut. Metode penelitian pada penelitian ini adalah kajian literatur yang bersumber dari buku maupun jurnal yang terkait*

Kata Kunci: *Self Doubt*, Konseling Qur'ani, Dzikir

A. Introduction

God has given various extraordinary potentials to humans according to their respective portions. It's just how they process it properly and correctly. However, many phenomena occur in someone who sometimes feels that he will always not succeed if he does something. They think that they don't have the same potential as their other friends, which makes them feel inferior in their interactions and their daily lives. The person seems to feel that he is unable to do something he wants, because before acting he already feels pessimistic, like giving up before going to war. This feeling sometimes arises if the person sees his friend or another person who has their advantages while he does not. He tried to use it as encouragement. However, again, he thought negatively that he was not sure he would be able to do it according to his wishes. This is commonly referred to as self-doubt or a feeling where he is not sure of his abilities (doubts about oneself).

Self-doubt refers to how confident one feels about an important ability, whereas self-esteem refers to a global evaluation of oneself as a person. Evidence shows that feelings of doubt

are a threat to self-esteem. Indeed, it appears that those with high self-doubt, as evidenced by their greater propensity to engage in self-protective behavior, are more likely to interpret self-doubt as a threat. Self-presenting and internal threats present a different set of alternatives for self-doubts. Schwarz et al. (1991) said that self-confidence sampling should be done. However, ironically it makes individuals feel less confident (more doubtful) when they have difficulty in taking examples.¹ Ramayulis argues that doubt can be caused by several factors, one of which is doubt caused by a disturbance in his soul. This happens because of the process of change in humans, so doubts like this are considered as a matter of course; Doubt caused by a contradiction between the facts he sees and what he believes by the knowledge he has.²

People who have self-doubt often feel that they are not capable or adequate as others perceive or evaluate. Signs and symptoms are feelings of insecurity, self-doubt, and an inability to appreciate one's accomplishments.³ The above feelings often arise when the person thinks about it hard so that it will make him ring again and can even cause mild stress. So sometimes he prefers to look for fresh air outside rather than staying in the room so that it creates a feeling of excessive saturation. However, if he goes out and finds some friends who provide various information that may be difficult to do then he will feel burdened again and again. Sometimes it is difficult to convince people who have self-doubt.

Wichman & Hermann argue that most people experience self-doubt at times, but some individuals may experience chronic doubts about their competence and routinely feel depressed about the upcoming performance. If the perception of self-worth depends on competence or ability, self-doubt can undermine self-esteem.⁴ Indeed, self-doubt is negatively correlated with self-esteem. Oleson et al. Argued that the self-doubt scale includes representative items such as "More often than not I feel elements of my abilities" and "Sometimes I feel that I don't know why I have succeeded at something." for example, I believe I can do the task) but still have self-doubt (for example, I don't believe I am highly skilled in this area).⁵

From some of the opinions above, it can be said that self-doubt can appear anytime and anywhere and can become chronic. Surely this starts from a person's doubts about himself with what he has seen and evaluation of the abilities of others. But he felt unable to do so. This of course must be followed up with various therapies that allow to reduce and even permanently eliminate self-doubt. Self-doubt can lead to various bad new problems that can affect a person.

In this case the counselor tries to provide treatment that is Islamic by using the teachings of the verses of the Qur'an which can be used as medicine or therapy for the counselee. Researchers will take the content in the verses of the Qur'an which will later be used as medicine or therapy for clients who doubt themselves. Here the researcher plans to use Qur'ani counseling as therapy for the counselee. The researcher took the content in the verses of the Qur'an as a therapy that would be given to the client while still based on the existing naqli arguments and clearly explained in the Qur'an itself.

Regarding the counseling of the Qur'an itself, it has been explained in the Qur'an surah Al-Isra' verse 82 which reads:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا ⁶

¹ Anthony D. Hermann, Geoffrey J. Leonardelli, and Robert M. Arkin, "Self-Doubt and Self-Esteem: A Threat From Within," *Journal of Personality and Social Psychology*, (2016): 396–397.

² Syaiful Hamali, "Konflik Dan Keraguan Individu Dalam Perspektif Psikologi Agama," *Jurnal Al-Adyan* 8, no. 1 (2013): 32.

³ Adam M. Persky, "Intellectual Self-Doubt and How to Get Out of It," *American Journal of Pharmaceutical Education* 82, no. 2 (2018): 82.

⁴ Qin Zhao, Aaron Wichman, "Incremental Beliefs About Ability Ameliorate Self-Doubt Effects," *Journal of Sage Open* (2015): 1.

⁵ Ibid.

⁶ CV Mubarakatan Thoyyibah, ed., *Ma'had Tahfidh Yanbu'ul Qur'an Kudus, Al-Qu'an Al-Quddus* (Kudus, n.d.), 289.

Meaning: "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (QS. Al-Isra': 82)

In addition to being stated in surah al-Isra verse 82, the basis for counseling is also explained in surah AL-Baqarah verse 185 which reads:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ⁷

Meaning: The month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So, whoever sights [the crescent of] the month,¹ let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (QS. Al-baqarah: 185)

In life, this includes instructions regarding drugs and or antidotes that can provide healing for his people who believe and are willing to put their trust in Him. So it is fitting as a Muslim and also an Islamic counselor to be able to practice and provide a good example or role model to his clients by providing a treatment that is taken directly from the content of the verses of the Koran. So that with this it can create good relationships with fellow humans and also good relationships with the creator Allah SWT.

In this research, using the instructions contained in the contents of the verses of the Qur'an is to use dhikr therapy. Researchers took the umbrella of qur'ani counseling, namely counseling based on the verses contained in the Qur'an. The researcher took some of the therapies above because of the need for the counselee which was adjusted according to the portion of the counselee itself. In previous studies, the effect of the above therapy in overcoming self-doubt was known in the results before and before being given treatment, namely the post-test value which was lower than the pre-test value. Based on this, it can be said that there is an increase in the clients targeted by previous researcher.⁸ Then other studies have proven that using therapy based on the instructions of the Qur'an can provide calm and coolness for the client so that he can feel calm and calm. Feelings of anxiety are also getting less and less even to the point of disappearing and ever feeling it again after applying this therapy.

With the above case, the case of self-doubt in early adult individuals is one of the phenomena that often occur. Furthermore, it is hoped that this research can provide knowledge and insight to counselors and prospective counselors which can later be applied in carrying out their duties to alleviate problems faced by counselees.

B. Theoretical Review

Qur'anic Counselling

⁷ Ibid., 27.

⁸ Siti Ainur Rohmah, "Pengaruh Bimbingan Konseling Islam Dengan Terapi Husnudzon Terhadap Peningkatan Self Esteem Pada Siswa SMP AL-Manshur Candi Sidoarjo" (Universitas Islam Negeri Sunan Ampel Surabaya, n.d.), 92.

Al-Qur'an counseling is one of the Islamic counseling methods that can be applied or applied in solving a human problem by using an approach based on the Qur'an.⁹ Therefore, Qur'anic counseling is a counseling method used by counselors by taking verses as medicine or instructions in the implementation of counseling or taking content from verses of the Qur'an as therapy. Several verses are used as references in Qur'ani counseling. One of them has been explained in the Al-Quran surah Al-Isra 'verse 82 which reads:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. (QS. Al-Isra': 82)

Allah SWT says that the Qur'an was revealed to humans through the intermediary of the Prophet Muhammad SAW not with the aim of being an antidote or medicine and to give sacredness to people who want to believe in the existence of this holy book. So, when reading verse by verse in the Qur'an will indirectly have a positive effect on the reader, as well as calm when faced with a problem or in other words the Qur'an can be used as human healing when in a state. restless or restless.

According to Imam Jalalain in his interpretation of Jalalain, it is stated that what is meant by the antidote here is the antidote to error. Because at that time there were still a lot of ignorant people where they preferred to worship idols than worship Allah SWT. So, Allah sent down this verse as a guide for people who believe so that people know that the Qur'an can be used as an antidote to the misguidance of the ignorant people at that time.¹⁰

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Meaning: (The specified days are) the month of Ramadan, the month in which the Qur'an was sent down (beginning) as a guidance for humans and explanations of the guidance and differentiation (between the right and the bathil). Therefore, whoever of you is present (in the country where he lives) in that month, then let him fast in that month, and whoever is sick or on a journey (then he breaks his fast), then (It is obligatory for him to fast), as many as the days he left, on other days. Allah wants "ease" for you, and does not want difficulty for you. And "should you 'suffice' the number and let you 'glorify Allah for His guidance that was given to you, so that 'you are grateful' (Surat al-Baqarah: 185).

In the verse above it is explained that "Allah sent down the Qur'an in the month of Ramadan with the reason that it is a guide for mankind and as a differentiator between good and bad, in other words, the Qur'an is the key or guide." in human life where humans will know and be able to distinguish between good and bad because the purpose of the revelation of the Koran is as a guide for his people. In addition, if humans get a life problem, then they should be able to return to the reference book, namely the Qur'an, because it contains a very complete pattern of human life starting from science, medicine, fiqh, aqidah, and so on. much more in it.

In the Jalalain interpretation, it is explained that the revelation of this verse is as an "indication of things that smell like heresy, in other words, Allah wants to show humans that what humans have done so far is a misguided thing" because they have worshiped idols as their

⁹ Ahmad Muhammad Diponegoro, "Psikologi Dan Konseling Qur'ani" (Yogyakarta: Multi Presindo, 2014), 16.

¹⁰ Imam Jalaluddin Al-Mahalli dan Imam Jalaluddin As-Suyuti, *Tafsir Jalalain Jilid 1* (Bandung: Sinar Baru Algesindo, 2002), 1088.

worship. In addition, the verse is of course taken from various real events so that the verse was revealed as a guide that guides people to the laws that are right and true. And tell people to stay away from things that can harm themselves themselves. So the verse is at the same time a separator between what is right and what is false.¹¹

According to Budiharto, Quranic counseling is a counseling process based on the Word of Allah SWT in the Qur'an. Qur'anic counseling can also be interpreted as an effort to help individuals learn to develop nature and or return to nature, by empowering faith, and the will that Allah Almighty has given to him to study the guidance of Allah and His Messenger so that the nature that exists in individuals. it develops correctly and firmly according to the guidance of Allah SWT. As we also know that in the Qur'an there are many value contents such as faith, worship, science, certain stories, philosophy, and also exists as a system of human relations as individual beings and social beings. The content in the Qur'an is expected to be a motivation and encouragement for students who experience symptoms of depression.¹²

From some of the explanations above, it can be concluded that the Qur'an was revealed by Allah SWT to humans through the miracles of the Prophet Muhammad SAW as a guide for humans to distinguish between right and wrong things. In addition, this book was revealed as an antidote so that there is no such thing as heresy. Therefore, it is very clear that the verses in this book can be used as a medium of counseling in qur'ani counseling because it is very clear that Allah's commandments are in the book of the Qur'an. In addition, qur'ani counseling can be used as an intermediary treatment between human relationships with Allah SWT (Hablum Min Allah). So that when the client finds or encounters a problem, the first reference is the Qur'an as evidence of real guidance like humans.

Kurniati Zainuddin revealed that making Allah a Counselor through the Al-Quran is one way to solve problems. If humans have a problem, it will return to Allah SWT. Sometimes some people think that there are small problems and there are big problems, but according to Kurniati, all problems are the same, and the references to finding a solution are all in the Qur'an. It's just a matter of how humans use the book for medicine in dealing with a problem they are facing.

The short-term goal to be achieved through Qur'anic counseling activities is for individuals to understand and obey the guidance of the Qur'an. With the achievement of these short-term goals, it is hoped that the individuals who are guided can develop their faith (fitrah) so that they produce good deeds based on the right beliefs. The long-term goal that is to be achieved is that the individual who is guided can gradually develop into a kaffah person, and gradually be able to actualize what he believes in in everyday life, which appears in the form of obedience to the laws. Allah in carrying out the task of "caliphate on earth, and obedience in "worship by obeying all His commands" and staying away from all His prohibitions.

The purpose of Quranic counseling is also mentioned in a verse of the Koran Surah al-Baqarah verse 201.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ¹³

Meaning: "And among them there are those who pray, "Our Lord, grant us good in this world and good in the hereafter, and protect us from the punishment of hell."

In Jalalain's interpretation, what is meant by goodness here is a happiness in the form of favors and is given when in this world and also a goodness that is given in the hereafter in the form of a paradise and protects from the torments of hell. In this interpretation, it is also

¹¹ Imam Jalaluddin Al-Mahalli dan Imam Jalaluddin As-Suyuti, *Tafsir Jalalain Jilid 1*, h. 95

¹² Shanty Komalasari, "Pengaruh Konseling Qur'ani Untuk Menurunkan Tingkat Depresi Pada Mahasiswa," *Jurnal Studia Insania* 6, no. 2 (2018): 126.

¹³ Ma'had Tahfidh Yanbu'ul Qur'an Kudus, *Al-qu'an Al-Quddus*, h. 30

explained that this verse describes "about polytheists and believers" whose goal is for humans to seek "two kinds of goodness, namely goodness in the world" and goodness in the hereafter as promised to be rewarded through the His "Word".

From the verse above, it is very clear that the purpose of Quranic counseling is for happiness in this world and in the hereafter. So it is highly recommended when humans have a problem, then the best way to solve the problem is to return to Allah SWT through the Koran. Of course, then he will get "happiness in the world in the form of extraordinary blessings" and also happiness in the hereafter in the form of "heaven that has been promised by Allah SWT."

The method in this case is a "content taken from the verses of the Koran" which will later be used as a treatment in dealing with the problem of self-doubt to the counselee. The method that will be used is the method of dhikir. In Islam, dhikr is a form of surrendering oneself to Allah SWT. This dhikr relaxation is a passive and resigned attitude or behavior by saying words or sentences that are repeated so that it will cause a relaxation or calm response. The response was developed by Benson where by repeating the word or sentence the chosen dhikr can evoke a relaxed state. In this case, of course, dhikr is read or done when in a calm state and also in a supportive place, of course. Like doing it when a third of the night after the tahajjud prayer and also when in the morning. When someone reads this remembrance sentence in a state of "calm and a supportive place," then he will get "inner peace as he "hopes."

This dhikr method is taken in "a content of the Koranic verse" which later on this verse about dhikr "will be very instrumental in "handling the self-doubt possessed" by the counselee. It is stated in the surah Ar-Ra'du verse 28.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ¹⁴

Meaning: "Those who believe and their hearts find peace with the remembrance of Allah. Remember, "only by remembering Allah does the heart find peace."

In Tafsir Jalalain it is explained that this verse is a guarantee for people who want to remember Allah through their dhikr, because by remembering Allah, their hearts will become more peaceful and peaceful. People who believe will know because they always remember Allah and in the verse above it is explained that Allah SWT has promised heavens that have been prepared for people who believe. So, by reading this dhikr sentence, the human heart will become more peaceful and peaceful, so that little by little the problems that it faces will be less.

Self Doubt

People who have self-doubt often feel that they are not capable or adequate as others perceive or evaluate. Signs and symptoms are feelings of insecurity, self-doubt, and an inability to appreciate one's accomplishments.¹⁵ The above feelings often arise when the person thinks about it hard so that it will make him ring again and can even cause mild stress. So sometimes he prefers to look for fresh air outside rather than staying in the room so that it creates a feeling of excessive saturation. However, if he goes out and finds some friends who provide various information that may be difficult to do then he will feel burdened again and again. Sometimes it is difficult to convince people who have self-doubt.

Wichman & Hermann argue that most people experience self-doubt at times, but some individuals may experience chronic doubts about their competence and routinely feel depressed about the upcoming performance. If the perception of self-worth depends on competence or

¹⁴ Ma'had Tahfidh Yanbu'ul Qur'an Kudus, *Al-qu'an Al-Quddus*, h. 251

¹⁵ Adam M. Persky, "Intellectual Self-Doubt and How to Get Out of It," *American Journal of Pharmaceutical Education* 82, no. 2 (2018): 82.

ability, self-doubt can undermine self-esteem.¹⁶ Indeed, self-doubt is negatively correlated with self-esteem. Oleson et al. Argued that the self-doubt scale includes representative items such as "More often than not I feel elements of my abilities" and "Sometimes I feel that I don't know why I have succeeded at something." for example, I believe I can do the task) but still have self-doubt (for example, I don't believe I am highly skilled in this area).¹⁷

There are several impacts of the problems caused by the existence of this self-doubt, among others, the decreased morale of the client. Because of this "decreased spirit of course also" has an impact on the client itself, one of which is that it becomes easy for him to be careless in doing work, a lot of time wasting by just sitting in his room without doing useful activities, besides that he becomes hesitant to do a certain business and the most fatal impact is that he gives up first before doing it because of the nature of doubt in him.

C. Methods

This research is a type of library research. Literature study itself is a research activity carried out by collecting data obtained from various existing references such as books, similar research results, journals, articles, notes related to the problem under study. These reference materials serve as a source of ideas or inspiration that can generate other ideas or thoughts. Literature research is not only an activity of reading and recording the data that has been collected. But researchers must also be able to process the data that has been collected with the stages of library research. The literature study in this study was used to innovate the application of dhikr therapy taken from the verses of the Qur'an to reduce self-doubt.

D. Results and Discussion

Qur'anic counseling is one of the Islamic counseling methods that can be applied or applied in solving a human problem by using an approach based on the Qur'an. Therefore, Qur'anic counseling is a counseling method used by counselors by taking verses or taking the essence of the verses of the Qur'an as therapy. There are several verses that are used as references in Qur'anic counseling. One of them has been explained in the Al-Quran surah Al-Isra 'verse 82 which reads:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (QS. Al-Isra': 82)

In addition to being stated in surah al-Isra verse 82, the basis for counseling is also explained in surah AL-Baqarah verse 185 which reads:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ

Meaning: "The month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey

¹⁶ Qin Zhao, Aaron Wichman, "Incremental Beliefs About Ability Ameliorate Self-Doubt Effects," *Journal of Sage Open* (2015): 1.

¹⁷ Ibid.

¹⁸ Ibid., 27.

- then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (QS. Al-baqarah: 185)”

From the verse above, we know and understand that Allah has given "a real guide" for his people in the form of the Qur'an which "can be used as a "guideline or guide in life in the world. it contains instructions regarding medicine and or antidote that is able to provide healing for his people who believe and are able to put their trust in Him. Therefore, it is fitting for a Muslim and also an Islamic counselor to be able to practice the teachings contained in the verses of the Qur'an and provide good examples or "models" to his clients by giving a treatment that is taken directly. from the verses of the Qur'an. So with the existence of these things, it is able to create good relationships with fellow humans and also good relationships with the creator of Allah SWT.

The method, in this case, is content taken from the verses of the Qur'an which will later be used as a treatment in dealing with the problem of self-doubt to the counselee. The method that will be used is the dhikr method.

In Islam, a dhikr is a form of surrender to Allah SWT. This dhikr relaxation is a passive and resigned attitude or behavior by saying words or sentences repeatedly so that it will cause a relaxation or relaxation response. The response was developed by Benson whereby repeating the chosen word or sentence of dhikr can evoke a relaxed state. In this case, of course, dhikr is read or done when in a calm state and also in a supportive place, of course. Like at night after midnight prayer and also when in the morning. when someone reads this dhikr sentence in a calm and supportive place, then he will get inner peace as expected.¹⁹

This dhikr method is taken in a verse of the Koran which later this verse about dhikr will be very instrumental in dealing with the counselee's self-doubt. It is stated in the Surah Ar-Ra'du verse 28.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

In Tafsir Jalalain it is explained that this verse is a guarantee for people who want to remember Allah through their dhikr because by remembering Allah, their hearts will become more serene and peaceful. People who believe must know because they always remember Allah and in the above verse, it is explained that Allah SWT has promised heavens that have been prepared for believers. So, by reading this dhikr sentence, the human heart will become more serene and peaceful so that little by little the problems it faces will be reduced.

References

- Adam M. Persky. "Intellectual Self-Doubt and How to Get Out of It." *American Journal of Pharmaceutical Education* 82, no. 2 (2018).
- Ahmad Muhammad Diponegoro. "Psikologi Dan Konseling Qur'ani." Yogyakarta: Multi Presindo, 2014.
- Alifia Fernanda putri. "Pentingnya Orang Dewasa Awal Menyelesaikan Tugas Perkembangannya." , *Indonesian Journal of School Counseling*, 3, no. 2 (2019).
- Hermann, Anthony D., Geoffrey J. Leonardelli, and Robert M. Arkin. "Self-Doubt and Self-Esteem:

¹⁹ Elyk Dwi Mumpuningtias Syaifurrahman Hidayat, "Terapi Kombinasi Sugesti Dan Dzikir Dalam Peningkatan Kualitas Tidur Pasien," *Jurnal Ilmiah Ilmu Kesehatan* 6, no. 3 (2018): 222.

- A Threat From Within." *Journal of Personality and Social Psychology*, (2016).
- Imam Jalaluddin Al-Mahalli dan Imam Jalaludddin As-Suyuti. *Tafsir Jalalain Jilid 1*. Bandung: Sinar Baru Algesindo, 2002.
- Komalasari, Shanty. "Pengaruh Konseling Qur'ani Untuk Menurunkan Tingkat Depresi Pada Mahasiswa." *Jurnal Studia Insania* 6, no. 2 (2018).
- Qin Zhao, Aaron Wichman. "Incremental Beliefs About Ability Ameliorate Self-Doubt Effects." *Journal of Sage Open* (2015).
- Sari, Milya dan Asmendri Asmendri. "Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA." *Natural Science: Jurnal Penelitian Bidang Ipa dan Pendidikan IP*, Vol. 6 No. 1, (2020)
- Siti Ainur Rohcmah. "Pengaruh Bimbingan Konseling Islam Dengan Terapi Husnudzon Terhadap Peningkatan Self Esteem Pada Siswa SMP AL-Manshur Candi Sidoarjo." Universitas Islam Negri Sunan Ampel Surabaya, n.d.
- Syaiful Hamali. "Konflik Dan Keraguan Individu Dalam Perspektif Psikologi Agama." *Jurnal Al-Adyan* 8, no. 1 (2013).
- Syaifurrahman Hidayat, Elyk Dwi Mumpuningtias. "Terapi Kombinasi Sugesti Dan Dzikir Dalam Peningkatan Kualitas Tidur Pasien." *Jurnal Ilmiah Ilmu Kesehatan* 6, no. 3 (2018).
- Thoyyibah, CV Mubarakatan, ed. *Ma'had Tahfidh Yanbu'ul Qur'an Kudus, Al-Qu'an Al-Quddus*. Kudus, n.d.

Acknowledgement

Many people contributed to the creation of this article. First and foremost, we would like to express our heartfelt gratitude to Dra. psi. Mierrina., M.Si, our supervisor, for the advice, guidance, and knowledge she provided us while we were writing this article. We sincerely apologize if there are still errors or flaws in the writing of our articles. We hope that this article will be useful in the future development of Bimbingan dan Konseling.

ISLAMIC COUNSELING GUIDANCE WITH TAHAJUD PRAYER THERAPY TO REDUCE OVERTHINKING HABITS

Alfita Fajar Inayati¹, Riwandah Kusuma Dewi², Fitria Fadillahwati³

¹²³Sunan Ampel State Islamic University

¹alfitafajar10@gmail.com, ²wandawa071@gmail.com, ³tiaamelia21012000@gmail.com

Abstract: Overthinking is an attitude that usually happens to anyone who is involved in the human thinking process. Without realizing that overthinking will waste our time and energy, people who are always overthinking will find it difficult to take action. Therefore, this can cause a person to fall into anxiety or experience anxiety disorders. Factors from overthinking usually occur because of family problems, relevance, work, studies, and stress. The psychotherapy chosen by the researcher is *tahajjud* prayer therapy. The selection of the *tahajjud* prayer is based on the results of previous studies. Judging from the results of previous studies, researchers with knowledge of Islamic psychotherapy are looking for suitable treatment to overcome the problems raised, namely the habit of overthinking in adolescents. Overthinking is overthinking something. People who think too much are more likely to experience constant sadness and negative thoughts, so this also prevents individuals from getting along with themselves. So that researchers can provide solutions in the form of Islamic guidance and counseling through *tahajjud* prayer therapy. The research method in this study is a literature review sourced from related books and journals.

Keywords: Overthinking, Islamic Counseling Guidance, Tahajud Prayer Therapy

Abstrak: Overthinking merupakan sikap yang biasa terjadi pada siapa saja yang terlibat dalam proses berpikir manusia. Tanpa disadari bahwa overthinking akan membuang waktu dan tenaga kita, orang yang selalu overthinking akan kesulitan untuk mengambil tindakan. Oleh karena itu, hal ini dapat menyebabkan seseorang jatuh ke dalam kecemasan atau mengalami gangguan kecemasan. Faktor dari overthinking biasanya terjadi karena masalah keluarga, relevansi, pekerjaan, studi, dan stres. Psikoterapi yang dipilih peneliti adalah terapi sholat tahajjud. Pemilihan shalat tahajjud didasarkan pada hasil penelitian sebelumnya. Dilihat dari hasil penelitian sebelumnya, peneliti dengan pengetahuan psikoterapi Islam mencari pengobatan yang cocok untuk mengatasi permasalahan yang diangkat yaitu kebiasaan overthinking pada remaja. Overthinking adalah memikirkan sesuatu secara berlebihan. Orang yang terlalu banyak berpikir lebih cenderung mengalami kesedihan dan pikiran negatif yang terus-menerus, jadi ini juga mencegah individu untuk bergaul dengan diri mereka sendiri. Sehingga peneliti dapat memberikan solusi berupa bimbingan dan konseling Islami melalui terapi sholat tahajjud. Metode penelitian dalam penelitian ini adalah studi pustaka yang bersumber dari buku dan jurnal terkait.

Kata kunci: Overthinking, Bimbingan Konseling Islam, Terapi Sholat Tahajud

A. Introduction

Overthinking is an attitude that occurs normally in anyone that involves thinking processes that are usually experienced by humans. If a person has some hyperbolic thoughts, the consequences will hinder the progress of his life. It turns out that if you think too much about

something, it will cause a person's health to go down and make him even more depressed. Without realizing it turns out that overthinking wastes our time and drains energy, people who are always overthinking can find it difficult to act. as a result this can make us trapped in anxiety or experiencing anxiety disorders.¹

Anxiety disorders are very serious, as are heart disease and diabetes. when someone experiences anxiety because of overthinking, most of them certainly feel stressed and need to do something like share or talk to other people. If no one is paying attention to them, they will feel left out and things will get worse because if a person thinks too much, it can cause that person to judge himself vaguely and can cause stress in the individual, which without realizing it, thinking too much can cause problems. Of course, this has an impact on disrupting creativity, productivity, and health.

Factors that cause overthinking, for example, because there are problems from family, correlation, work, studies, pressure, and others. People who think too much, are more prone to experiencing sadness and ongoing negative thoughts, as a result of which this also makes individuals unable to make peace with themselves. What is worse is, when one doesn't know the dangers of overthinking. Most people actually feel that they have progress in thinking about something while contemplating it endlessly, but in reality, they absorb the negative thoughts that arise and spread a pessimistic view on the problem at hand.² Therefore, each individual must be able to control their thoughts, so as not to become overthinking. With this, it can help the individual, avoid the anxiety that arises as a result of the things they think too much about. Because in the Qur'an it is explained that Allah will not test his servant beyond the limits of his ability, as explained in the Qur'an sura Al Baqarah verse 286, as follows:

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ ۚ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
بِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Meaning: "Allah does not burden a person but according to his ability. He gets (reward) from (good) that he does and he gets (torment) from (evil) that he does. (They pray), "Our Lord, do not punish us if we forget or we do something wrong. O our Lord, do not burden us with a heavy burden as You burdened those before us. O our Lord, do not carry on us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector, so help us against the disbelievers." (Qs.Al-Baqarah: 286)

And it is also explained that in every difficulty there is ease, this is contained in the Surah Al Insyirah verses 5-6 which reads:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا , إِنَّ مَعَ الْعُسْرِ يُسْرًا

Meaning: "So verily with hardship there is ease. Verily, with hardship there is ease". (Qs.Al-Insyirah: 5-6).

Islamic Guidance and Counseling is needed to help individuals, so that in meeting their needs both physically and spiritually or in meeting their needs as individual, social, cultural beings, and as God's creatures (religious), can always be in harmony with the provisions and

¹Lisa Sofia, Ayunda Ramadhani, Elda Trialisa Putri, As'liyanti Nor. "Managing overthinking to achieve meaning in life", *Plaque Journal: Community Service*, Vol 2, No 02 (December 2020).

²Theodorus Alkino Rifaldo Sebo eds, *Public Views on Overthinking and Its Relation to the Theory of Rational Emotive Brief Therapy*, last modified September 5, 2021. <https://psyarxiv.com>.

instructions of Allah and avoid problems that make the individual live not in harmony with God's provisions and instructions.

Prayer is a very special worship in Islam. It is special because prayer is the pillar of religion, differentiates between Muslims and non-believers and determines whether any practice other than prayer is accepted. Indeed, prayer is the greatest pillar of belief that is practical (*amali*), among the things that are highly demanded in the implementation of prayer is humility.³

The *tahajjud* prayer is a sunnah prayer that is done at night. Prayer at night can only be called *tahajjud* prayer with the condition that if it is done after waking up from sleep at night. As explained in the Qur'an, the *tahajjud* prayer is a recommended sunnah prayer. Allah SWT says:

وَمَنْ الْبَيْلِ فَتَهَجَّدْ بِهِ ۖ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you: hopefully your Lord will raise you to a commendable place." (Qs. Al Isra': 79).

When humans feel in their hearts that everything in this world is weak, and that Allah SWT has power over all things, every time humans must draw closer to the true faith. Asking Allah for help with all matters is the most appropriate way to achieve a prosperous life, because then humans will always remember that Allah SWT with all his strength, power and majesty is always with him. From there, humans feel peace, because there is nothing strong except Allah SWT.⁴

B. Theoretical Review

1. Islamic Guidance and Counseling

The term guidance is a translation of the English word "guidance" which comes from the verb to guide which means to show, give way, or guide others towards goals that are more beneficial for their lives in the present and in the future.

In Arabic, the Arabic word guide is الإرشاد which means direction, guidance and can also mean showing or guiding (Munawwir, 1984: 535). This can be seen in the word of Allah in the letter Al-Kahf: 10, which reads:

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Meaning: "(Remember) when the youths were looking for shelter in the cave, then they prayed "O Lord, give us mercy from Your side and complete for us the straight guidance in our affairs (this)". (Qs. Al-Kahf: 10)

States that guidance is assistance or assistance given to individuals or groups of individuals in avoiding or overcoming difficulties in their lives so that individuals or groups of individuals can achieve their welfare. In line with this opinion, Priyatno & Anti (1999: 99) states that guidance is the process of assisting by an expert to a person or several people, both children, adolescents and adults; so that the person being guided can develop their own and independent abilities, by utilizing individual strengths and existing facilities and can be developed based on applicable norms.

From some of these definitions of guidance, it can be concluded that what is meant by guidance is the process of assisting by an expert to one or several people, to be able to develop

³Muhammad Salih Al-Munjid, *Prayers that are Solemn and Steps to Achieving It*, trans. Zulkifli Zakaria (PT. Raja Grafindo Persada, 2002), p.5.

⁴Mutawalli, *The Answered Prayer*, (East Jakarta: Pustaka Al-Kautsar, 2004), p. 20

their potential (talents, interests, and abilities, identify themselves, overcome problems so that they can determine their own way of life responsibly without depending on others)⁵.

Based on Arabic literature the word counseling is called Al-irsyad or al-Istisyarah, etymologically the word *al-Irsyad* means *al-huda, ad-dalah* which in Indonesian means guidance, while the word Al-istisyarah means *talaba min al-mansyurah/an-nasihah*, in Indonesian means asking for advice/consultation⁶.

In line with this, Hellen revealed that Islamic counseling is an effort to help individuals in overcoming deviations in the development of their religious nature, so that they realize their role as the caliph of Allah on earth and service to serve Allah SWT so that a good relationship with Allah can be re-created. humans and the universe⁷. Of above comments, we can pull out that islamic counseling is a process of making al-Qur'an and *al-sunnah* as a guidance. Therefore, an individual is able to cope their problems and realize that s/he is the creature of Allah SWT.

Guidance and counseling serve many purposes. The purpose of guidance and counseling is to seek behavioral changes in individuals to enable their lives to be more productive and satisfying. When detailed more deeply into areas of individual development, personal-social, academic and career. So the purpose of counseling guidance according to Kartadinata, et al are: (1). Aspects of personal-social development, (2). Academic Aspects, (3). Career Aspect⁸.

Guidance and counseling have many functions. The functions of counseling guidance, among others: (1). Understanding Function, Guidance and counseling function helps individuals have an understanding of themselves (potential), the environment (education, work, and religious norms). Based on this understanding, the counselee is expected to be able to develop his potential optimally, and adjust himself to the environment dynamically and constructively. (2). Facilitation Function, provides convenience to the counselee in achieving optimal growth and development, in harmony, harmony and balance in all aspects of the counselee. (3). Adjustment Function, the function of guidance and counseling in helping the counselee to be able to adjust to himself and his environment dynamically and constructively. (4). Distribution function, helping counselees choose extracurricular activities, majors or study programs, and establish mastery of careers or positions in accordance with interests, talents, skills and other personality traits. In carrying out this function, counselors need to work together with other educators inside and outside educational institutions. (5). Adaptation Function, the function of helping education implementers to adjust educational programs to the educational background, interests, abilities and needs of the counselee. By using adequate information about the counselee. (6). Prevention Function (Preventive), a function related to the counselor's efforts to always anticipate various problems that may occur and try to prevent them, so that they are not experienced by the counselee. (7). Repair Function, this function can help the counselee in correcting mistakes in thinking, feeling and acting. Counselors provide interventions to counselees so that they have a healthy, rational mindset, and have the right feel so that they can lead the counselee to productive and normative actions. (8). Healing Function, this function is closely related to assisting counselees who have experienced problems, both regarding personal, social, learning and career aspects. (9). Maintenance function, helping the counselee to take care of themselves and maintain a conducive situation that has been created in him. This function facilitates the counselee to avoid conditions that will cause a decrease in self-productivity. (10). Development function, Counselor in the form of creating a conducive learning environment,

⁵Baidi Bukhori, "Da'wah through Islamic Guidance and Counseling, Religious Counseling", *Journal of Islamic Counseling Guidance*, Vol 05, No 1 (June 2014): 8-9

⁶Wilda Yulis, *Attitudes of Prospective Counselors Towards Islamic Counseling*, Thesis (Tanah Datar: STAIN Batusangkar, 2013) 25.

⁷Hallen. A, *Guidance and Counseling*, (South Jakarta: Ciputat Press, 2012), page 22.

⁸M. Fuad Anwar, *Foundations of Islamic Guidance and Counseling*, (Yogyakarta: CV Budi Utama, 2019), pp. 5-9.

which facilitates the development of the counselee. Counselors can collaborate with school teachers to plan and implement guidance programs systematically and continuously in an effort to help counsees achieve their developmental tasks⁹.

The principles of guidance and counseling are usually said to be the soul and breath of the entire life of guidance and counseling services. If these principles are not carried out properly, the implementation of guidance and counseling will run sluggishly or even stop altogether. The principles of guidance and counseling are as follows: (1). Confidentiality Principle, (2). Principle of Volunteering, (3). The principle of openness, (4). Contemporary principles, (5). Principle of Independence, (6). Activity Principle, (7). Dynamic Principles, (8). The Principle of Cohesiveness, (9). Normative Principle, (10). The principle of expertise, (11). Transfer of Hands Principle, (12). Tutwuri Handayani Principle¹⁰.

2. Tahajjud Prayer Therapy

The *tahajjud* prayer is a sunnah muakad prayer in which there is a dialogue between the creature and the creator. The *tahajjud* prayer is performed in the silence of the silent night and contains number of wisdom.

Allah SWT says in Surah Al-Israa verse 79, which reads:

وَمَنْ الْبَلِّ فَتَهَجَّدْ بِهِ ۚ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully your Lord will raise you to a commendable place" (Surah Al-Isra: 79)

The word *tahajjad* is taken from the word *hujjud* which means sleep. The word *tahajjad* is understood by al-Biqaa'i in the sense of leaving sleep to pray. This prayer is also called the Lail Prayer / Night Prayer. Because it is carried out on the same night as bedtime. There are also those who understand the word in the sense of waking up and being aware after sleeping. *Tahajjud* then became the name of a certain prayer because the one who did it just woke up from his sleep to pray¹¹.

The *tahajjud* prayer is a sunnah prayer that is performed at night. Therefore, the prayer is also called the Lail prayer (night prayer) or *Qiyamul Lail*. The Messenger of Allah (SAW) strongly encouraged his people to get used to the *tahajjud* prayer. Because *tahajjud* prayer is a form of piety and love of a servant to Allah SWT.

The *tahajjud* prayer can be performed at the beginning, middle or end of the night. With the provision of. Have performed the *isha* prayer. Meanwhile, the most important time to perform the *tahajjud* prayer is the end of the night or the last third of the night. This is based on the words of the Prophet Muhammad: "The closest time between the rabbi and his servant is in the last half of the night. Therefore, if you can be one of the people who remember Allah then do it" (HR Tirmidhi and Nasa'i from Amr bin 'Abasah)¹².

Many arguments recommend performing the *tahajjud* prayer. Allah will give great rewards and rewards in this world and in the hereafter for those who do it. The law for the *tahajjud* prayer is the Sunnah. More precisely, it is the sunnah of muakkad or the sunnah that is strengthened and recommended to be carried out. Of course, there will be many disadvantages if

⁹M. Fuad Anwar, *Foundations of Islamic Guidance and Counseling*, (Yogyakarta: CV Budi Utama, 2019), pp. 10-13.

¹⁰Erisa Kurniati, "Guidance and Counseling in Schools: Principles and Principles", *RISTEKDIK: Journal of Guidance and Counseling*, Vol 3, No 2 (July-December 2018): pp 3-5.

¹¹M. Quraish Shihab, *Tafsir Al-Misbah*, VI 7 (Jakarta: Lentera Hati, 2002), p 166

¹² Hasan Albany, *The miracle of night shalat tahajjud*, (Jakarta Selatan: KAWAH Media, 2012, P 22-23.

a person leaves the recommended worship, and not a few advantages are obtained if he is willing to do it.

The scholars agree that the law for the *tahajjud* prayer is a sunnah muakkad and is additional worship as the word of Allah SWT in Surah Al-Isra 'verse 79, which reads:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۖ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place". (Surah Al-Isra: 79)¹³.

Many verses of the Qur'an and hadiths explain the virtues of the night. These verses and hadiths also recommend pious people to fill the night with various acts of worship. Therefore, the (previous) salaf scholars wanted them to be able to achieve this great virtue. Therefore, at these times, they repent, worship, praise Allah SWT, dhikr, bowing, and prostrating to Him. They earnestly seek the grace and pleasure of Allah SWT, increase their belief and faith, and ask for His great grace.

The virtues of the *tahajjud* prayer mentioned in the Qur'an include: (1). Allah SWT will give a commendable station (position), both in this world and in the hereafter, as His word:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۖ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place" (Surah Al-Isra: 79).

Those who keep the night prayers are those who truly fear Allah SWT. They will get goodness, mercy, and forgiveness, from Allah SWT, as He says:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ آخِذِينَ مَا أَرْتُهُمْ رَبُّهُمْ ۖ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ۖ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۖ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

Meaning: "Indeed, those who are pious are in gardens (paradise) and springs of water, taking what their Lord has given them. Indeed, they were before that in the world were people who did good. They slept very little at night. And at the end of the night, they ask forgiveness (of Allah)" (Surah Adz-Dzariyaat: 15-18).

The *tahajjud* prayer is the right means to pray to Allah SWT and ask forgiveness from Him, says Allah SWT. Regarding the number of rak'ahs for the *tahajjud* prayer (Qiyamul Lail) there is no limit, therefore, if the conditions are not possible, it is enough to do the witr prayer three rakaat or one rakaat after the Isha prayer. This is based on the following two words of the Messenger of Allah: "From Sumrah bin Jundub RA he said: we are ordered by the Messenger of Allah to perform the night prayer a little or a lot and as a final or closing Witr prayer" (HR Thabrani and Al-Bazzar): "From Ibn Abbas, he said, the Messenger of Allah ordered us to do the night prayer and really encouraged it so that he said: do the night prayer even if it is only one cycle" (HR Thabrani in the book Al-Kabir and Al-ausath)

However, the most important and most powerful number of rak'ahs is eleven rak'ahs. This number also includes three rak'ahs of witr. The implementation can be 4-4-3 or 2-2-2-2-1. This opinion is based on a hadith from Aisyah RA that she said: "The Messenger of Allah never added to the prayer that night, either during the month of Ramadan or any other month of the eleven cycles. He prayed four rak'ahs. Do not ask about the good and the length. Then, pray three rak'ahs of witr. I asked: O Messenger of Allah, did you sleep before witr? He replied, Yes Ayesha, even though my eyes sleep, but my heart does not sleep. (Narrated by Bukhari Muslim)

¹³ Agoes Noer Che, *Beauty with Tahajjud*, (Yogyakarta: Noktah, 2018), P 14.

In another narration, it is stated: "From Ibn Umar, he said: The Prophet Muhammad SAW performed the night prayer two rakaat-two rakaat and the witr prayer one rakaat." (Narrated by Bukhari Muslim)¹⁴.

The most important time to perform the *tahajjud* prayer is the end of the night or the last third of the night. This is based on the words of the Prophet Muhammad as follows: "The closest time between the rabbi and his servant is in the last half of the night. Therefore, if you can be one of the people who remember Allah, then do it" (HR Tirmidhi and Nasa'I from Amr bin 'Abasah)¹⁵.

According to the scholars, the *tahajjud* prayer is categorized into three times of implementation, namely the first third of the night (ba'da isya – 00.00), two-thirds of the middle night (00.00 – 02.30), and the final third of the night (02.30 – qabla dawn). Based on the hadith, it is recommended to perform the *tahajjud* prayer in the last third of the night¹⁶. The following is the intention of the *tahajjud* prayer:

أُصَلِّي سُنَّةَ التَّهَجُّدِ رَكَعَتَيْنِ مُسْتَقْبِلَ الْقِبْلَةِ لِلَّهِ تَعَالَى

Meaning: "I intend to pray *tahajjud* two rakaat facing the Qibla because of Allah Ta'ala" In the first rak'ah read Surah Al-Kafirun, in the second cycle read Surah Al-Ikhlâs.

After greeting, read the following prayer, 11 times:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ مِنْ قُلِّ ذَنْبٍ وَأُثْبِتُ إِلَيْهِ

Then it is continued by reading the prayer for the *tahajjud* prayer, as follows:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيُّومُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَائُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ أَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ. فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Meaning: "O Allah, our Lord, praise be to You, You are the enforcer of the heavens, the earth and the creatures in them. Praise be to You, You are the ruler of the heavens, the earth, and the creatures in them. Praise be to You, You are the light of the heavens, the earth and the creatures in them. Praise be to You, You are Most Righteous. Your promise is true. The meeting with You later is true. Your word is true. Heaven is real. Hell is the same. The prophets were right. Likewise, the Prophet Muhammad SAW was right. Doomsday is true. O my Lord, only to You I surrender. Only in You do I believe. To You I surrender. Only to You I return. Because of you I am willing to fight. You alone are the basis of my decision. Therefore forgive my past and future sins, the sins I concealed and revealed, and other sins that You know better than I do. You are the First and You are the Last. There is no god but You. There is no power and strength except the help of Allah."

¹⁴Hasan Albany, *The miracle of the night of tahajjud prayer*, (South Jakarta: KAWAH Media, 2012, pp. 23-24.

¹⁵Hamdi El Natary, *The tahajjud prayer the way of the Prophet SAW according to the Qur'an & Hadith*, (South Jakarta: Wahyu Qolbu, 2015), page 20.

¹⁶Yuda Putra Disastra, Reni Ferenia, A. Fauzi Yahya, "Comparison of the values of blood pressure, pulse and lung volume of performers of *tahajjud* prayer with those of non-*tahajjud* prayers in high school students plus Cisarua Lembang", *Journal of Sports Physiology*, Vol 3, no 1 (August 2019 -February 2020): 2.

3. Overthinking

Overthink (verb) to think too much about (something): to put too much time thinking about or analyzing (something) in a way that does more harm than good. According to Helmond (2014) different from the previous understanding, Hemond explains overthinking as a cognitive distortion regarding problematic behavior or habits. A cognitive distortion is generally due to a person's emotional reaction as a sign that his thinking is less rational. According to Burn (1991) overthinking is a cognitive distortion in humans, especially in thinking processes that are not in accordance with the existing reality¹⁷. According to some expert opinions, the authors conclude that overthinking is a situation where someone spends too much time thinking about something.

Here are some characteristics that indicate if someone is overthinking: (1). Difficult to sleep, when experiencing overthinking, the mind and brain are designed to continue to think on negative assumptions in the brain. The brain will be difficult to rest and if forced, it will appear a feeling of anxiety and fear. (2). Always feeling tired. This can happen because the restless mind in an overthinker will take up time and energy. When a person thinks excessively and makes him stressed, the body produces the hormone cortisol, a stress-producing hormone. If this hormone is produced continuously, it can make the body feel tired. (3). Do not believe in self-assessment, feel that you always need other people to judge things such as clothes, speaking style, to small things that are done. (4). Feeling afraid of the future, this usually happens to most people, instead of feeling happy or appreciating all the things that have been achieved, but actually worrying too much about the future. (5). Physical pain. Finally, you can feel a headache or backache due to overthinking¹⁸.

The domino effect is a test theory for the effects of overthinking. For someone who exhausts his brain a lot to think excessively about something, it turns out that it has disrupted the smooth functioning of the brain's cognitive function. When the brain should be able to think rationally to make a plan, just because overthinking destructive actually makes you no longer optimal to repeat the same thing in concentration. The planning process, the ability to control oneself, to the ability to manage thoughts when under stress are carried out simultaneously by the brain that has a cognitive function. These excessive thoughts have occupied the concentration of your brain and will gradually run out. You also become lazy to think harder to plan other things because you know that this thinking process will take up a lot of time and energy.

Worse yet, when the brain is no longer able to tolerate the lethargy of the brain in activating its cognitive function, it can cause disturbing stress. Experts say that negative thinking and overthinking are psychological stressors. Stress is a condition in which a person experiences excessive emotional demands, making it difficult to function effectively in all areas of life. This is an imbalance between the pressure that comes with the ability to deal with the pressure.

When faced with a stressful situation, the brain is in a position to fight or flight. The hypothalamus in the brain, the part that stimulates hormone production, then sends signals to the adrenal glands to release the hormones cortisol and adrenaline. Both hormones increase various body functions, including heart rate to increase blood flow to important organs. The respiratory rate will also increase drastically to meet the oxygen needs of the whole body quickly. This mechanism is actually useful for preparing the body to reach danger. But at the same time, stress hormones can narrow the muscles of the respiratory tract and blood vessels. Breathing also becomes ineffective because you unconsciously take in short and fast breaths, unlike normal conditions. All these changes ultimately only make shortness of breath and experience stress. In addition, they can experience chronic stress if there are the following

¹⁷Gwendoline Smith, *The Book Of Overthinking*, (London: Atlantic Books, 2021)

¹⁸Hmj Chemistry UIN Malang, *Overthinking*, (BUTANA: Bulletin for Chemistry Children, 2nd edition, 2020), page 4.

symptoms: anxiety and excessive nervousness, symptoms of depression, irritability, headaches, and insomnia¹⁹.

From the explanation above, the writer concludes that overthinking has a bad impact, as follows: (1). Inhibiting daily activities, in addition to wasting time thinking about something over and over again, drains energy and makes the body feel tired. (2). Lowering work performance, Overthinking only makes it difficult to concentrate, not focus on solving problems, and even difficulty communicating with others. (3). Making emotions out of control, Overthinking tends to make an individual become irritable, insecure, easily panicked, and even have strange thoughts and behavior. (4). Experiencing health problems, both mental health or physical health such as experiencing headaches, fever, chest pain, and shortness of breath.

C. Methods

This research is a type of library research. Literature study itself is a research activity carried out by collecting data obtained from various kinds of existing references such as books, previous research, similar research results, journals, articles, notes related to the problem under study. These reference materials serve as a source of ideas or inspiration that can generate other ideas or thoughts²⁰. Literature research is not only an activity of reading and recording the data that has been collected. But researchers must also be able to process the data that has been collected with the stages of library research.

D. Results and Discussion

1. Discussion

Overthinking is thinking excessively about something. Without realizing it turns out that overthinking wastes our time and drains energy, people who are always overthinking can find it difficult to act. People who think too much, are more prone to experiencing sadness and also continuous negative thoughts, as a result this also makes individuals unable to make peace with themselves. So the researcher provides a solution in the form of Islamic counseling guidance with *tahajjud* prayer therapy. Because in essence, the person who performs the prayer is the person who is in contact with Allah. The *tahajjud* prayer is a sunnah muakad prayer in which there is a dialogue between the creature and the creator. The *tahajjud* prayer is performed in the silence of the silent night and contains an infinite number of wisdom.

Allah SWT says in Surah Al-Israa verse 79, which reads:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۖ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place"

(Surah Al-Isra: 79)

The virtues of the *tahajjud* prayer mentioned in the Qur'an include: (1). Allah SWT will give the station a commendable(position), both in this world and in the hereafter. Those who keep the night prayers are those who truly fear Allah SWT. They will get goodness, mercy, and forgiveness, from Allah SWT.

E. Conclusion

Based on the discussion above, that overthinking has a bad impact, as follows: (1). Inhibiting daily activities, in addition to wasting time thinking about something over and over

¹⁹Ratna Widia, *You are overthinking! Basically, everything will be fine*, (Yogyakarta: Great Children of Indonesia, 2020), page 33-35.

²⁰Sari, Milya and Asmendri Asmendri. "Library Research in Science Education Research." *Natural Science: Journal of Science and IP Education Research*, Vol. 6 No. 1, (2020) Pg. 41-53.

again, drains energy and makes the body feel tired. (2). Lowering work performance, Overthinking only makes it difficult to concentrate, not focus on solving problems, and even difficulty communicating with others. (3). Making emotions out of control, Overthinking tends to make an individual become irritable, insecure, easily panicked, and even have strange thoughts and behavior. (4). Experiencing health problems, both mental health or physical health such as experiencing headaches, fever, chest pain, and shortness of breath.

While the most suitable medicine for people who experience overthinking is to draw closer to Allah and ask for guidance, one of which is prayer because in essence, the person who performs the prayer is the person who is in contact with Allah.

The provision of *tahajjud* prayer therapy based on previous research has a positive impact on individuals because the *tahajjud* prayer has many benefits and virtues, the *tahajjud* prayer is carried out in the silence of a quiet night and contains an infinite number of wisdom.

Allah SWT says in Surah Al-Israa verse 79, which reads:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۚ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place" (Surah Al-Isra: 79)

The virtues of the *tahajjud* prayer mentioned in the Qur'an include: (1). Allah SWT will give a commendable station (position), both in this world and in the hereafter. Those who keep the night prayers are those who truly fear Allah SWT. They will get goodness, mercy, and forgiveness, from Allah SWT.

References

- Albany, Hasan. *The Miracle of Night Tahajjud Prayer*. South Jakarta: Crater Media, 2012.
- Al-Munjid, Muhammad Salih. *Sincere Prayer and Steps to Achieving It*, trans. Zulkifli Zakaria. Jakarta: PT. King Grafindo Persada, 2002.
- Anwar, M. Fuad. *Foundations of Islamic Guidance and Counseling*. Yogyakarta: CV Budi Utama, 2019.
- Bukhori, Baidi. "Da'wah Through Islamic Guidance and Counseling". *Religious Counseling: Journal of Islamic Counseling Guidance*, 5(1), (2014): 1-18.
- Che, Agoes Noer. *Beauty with Tahajud*. Yogyakarta: Noktah, 2018.
- Disastra, Yuda Putra. "Comparison of Blood Pressure Values, Pulse Rates and Lung Volumes of Performers of Tahajud Prayers with Non-Tahajud Prayers in Students of SMA Plus Cisarua Lembang". *Journal of Sports Physiology*, 3(1), (2020): 22-26
- El Natary, Hamdi. *Tahajud prayer the way of the Prophet Muhammad according to the Qur'an & Hadith*. South Jakarta: Wahyu Qolbu, 2015.
- Hmj Chemistry UIN Malang. *Overthinking*, BUTANA: Chemistry Children's Bulletin Edition 2, 2020.
- Hallen. A. *Guidance and Counseling*. South Jakarta: Ciputat Press, 2012.
- Kurniati, Erisa. *Guidance and Counseling in Schools: Principles and Principles*. Journal of Guidance and Counseling. 3(2), (2018): 54-60
- Laili, Nuri Qomarul. *Mindfulness Therapy to Handle Overthinking in Adult Women in Sedati Gede Village, Sedati District, Sidoarjo Regency. Essay*. Surabaya: UINSA, 2021.
- Muassaroh, Husnul. *Islamic counseling with tahajjud prayer therapy to deal with insomnia in a wife in the village of Sabiyan Bangkalan. Essay*. Surabaya: UINSA, 2020.

Mutawalli. *Answered Du'a*. East Jakarta: Al-Kautsar Library, 2004.

Sebo, Theodorus Alkino Rifaldo., et.al. "Society's View of Overthinking and Its Relation to Rational Emotive Brief Therapy Theory". <https://doi.org/10.31234/osf.io/ckwj6>

Shihab, M. Quraish. *Tafsir Al-Misbah* Vol 7. Jakarta: Lanterns of the Heart, 2002.

Smith, Gwendoline. *The Book of Overthinking*. London: Atlantic Books, 2020.

Sofia, Lisa., et.al. "Managing Overthinking to Achieve Meaning in Life". *Plaques Journal: Community Service*, 2(2), (2020): 118-129.

Yulis, Wilda. *Attitudes of prospective counselors towards Islamic counseling Thesis*. STAIN Batusangkar, 2013.

FAMILY SUPPORT FOR PSYCHOLOGICAL HEALTH OF THE ELDERLY

Mierrina¹, Charis Rizqi Pradana², Haniyah Dwi Rahmawati³

^{1,2,3}Sunan Ampel State Islamic University, Surabaya

mierrina@uinsby.ac.id; charis.rizqi.pradana.s.sos.i.m.pd@dlb.uinsby.ac.id;
haniyahdwira31@gmail.com

Abstract: With the increasing number of elderly people, of course, there will be more and more complex problems that must be faced by these elderly people. Elderly people are no longer independent or dependent on others, unable to carry out activities on their own, need caregivers, have cognitive and functional decline, have complex psychosocial problems, and have multiple diseases. This study aims to provide an overview of the form of support and its impact on the health of the elderly by providing an overview through literature review research. Research data was obtained through literature study and hermeneutics. Family support can provide great hope for elderly people to continue to instill many positive things and reduce the negative possibilities experienced by them. Ways to provide support to the elderly can be: taking family members for walks, hanging out with friends, being with them throughout the day, and respecting one another. The benefits of providing the above are that there is an increasingly close family relationship, trusted by elderly parents, to be asked for any help, not awkward in expressing any opinion. This has an impact on the emotional stability of the elderly in living their lives.

Keywords: Family Support, Psychological Healthy, Elderly

Abstrak: Dengan semakin banyaknya orang lanjut usia, maka tentunya akan semakin banyak dan kompleks pula permasalahan yang harus dihadapi oleh orang lanjut usia ini. Orang lanjut usia sudah lagi tak mandiri atau bergantung dengan orang lain, tidak bisa melakukan aktivitas sendiri, membutuhkan pengasuh, kognisi dan fungsional yang menurun, masalah psikososial yang kompleks, dan memiliki multipel penyakit. Penelitian ini bertujuan untuk memberikan gambaran mengenai bentuk dukungan serta dampaknya bagi kesehatan orang lanjut usia dengan memberikan gambaran melalui penelitian literatur review. Data penelitian diperoleh melalui studi kepustakaan dan hermeneutika. Dukungan keluarga dapat memberikan harapan besar bagi orang lanjut usia untuk terus menanamkan banyak hal positif dan mengurangi kemungkinan negatif yang dialami oleh mereka. Cara untuk memberikan dukungan kepada orang lanjut usia dapat berupa : mengajak jalan-jalan bersama anggota keluarga, berkumpul bersama teman-teman, menemani sepanjang hari dan menghargai satu sama lain. Manfaat dari memberikan hal diatas yaitu adanya hubungan keluarga yang semakin rekat, dipercaya oleh orangtua berusia lanjut, untuk diminta bantuan apapun, tidak canggung dalam mengutarakan pendapat apapun. Hal itu berdampak pada stabilitas emosi orang lanjut usia dalam menjalani kehidupannya.

Kata Kunci: Dukungan Keluarga, Kesehatan Psikologis, Orang Lanjut Usia

A. Introduction

Based on Law Number 13 of 1998 concerning the Welfare of the Elderly, an elderly person is someone who reaches the age of 60 years and over. Currently, Indonesia is entering a period of an aging population, where there is an increase in life expectancy followed by an increase in the

number of elderly people. Indonesia experienced an increase in the number of elderly people from 18 million people (7.56%) in 2010, to 25.9 million people (9.7%) in 2019, and is expected to continue to increase wherein 2035 to 48.2 million people (15,77%).¹

With the increasing number of elderly people, of course, there will be more and more complex problems that must be faced by these elderly people. Elderly people are no longer independent or dependent on others, unable to carry out activities on their own, need caregivers, have cognitive and functional decline, have complex psychosocial problems, and have multiple diseases. In addition, there is also violence against parents or elderly abuse. Like parents who are not cared for or neglected.²

Naturally, humans will grow and develop, over time, when humans reach old age, the body will experience aging which is marked by changes in physical form and body functions that begin to decline. Along with increasing age, some psychological problems will appear in elderly people. Older people experience increased clinical susceptibility, among them addiction and/or death when exposed to stressors. Elderly people who are easily sick with only mild stressors, the pain can be severe and the risk of death. Vulnerability/frailty is a process that is in line with the decline in the body's functional capacity in the aging process.³

Over time, it is predicted that the number of elderly people with mental and behavioral health problems will almost quadruple, from 4 million in 1970 to 15 million in 2030. Mental health disorders, including anxiety and depression, will affect physical and psychological functioning and health. These include caring for a partner with dementia or physical disability, grieving the death of a loved one, and problems managing conflict with family members.⁴

If a person cannot achieve integrity, then he will experience despair. He felt useless in his life, complained a lot so that the rest of his life felt very heavy. He is not able to enjoy his old age, demands a lot, whatever is felt is not right so that people around him do not know what to do to please him. For those who are still rich, their children and grandchildren may still be willing to fulfill and pay attention to it because of other expectations. However, for those who depend on their children and grandchildren, this difficulty will cause tension on both sides. This situation causes psychological health.⁵

Judging from the description above, the family has an important role in the psychological health of the elderly, especially family support for the elderly. Positive family support, it will help the elderly to face every problem that exists. Symptoms of depression decreased significantly in elderly people with strong family and partner support ($p < 0.05$). Pain decreases as support levels increase.⁶ 56% of families can carry out maintenance of the elderly well, which affects 73% of the elderly can carry out adaptive coping mechanisms and there is a significant relationship between family tasks in health care and elderly coping mechanisms.⁷ There is a positive correlation between family support and the meaning of life.⁸

¹ "Kementerian Kesehatan", Indonesia Enters the Period of Aging Population. Last modified July 04, 2019, <https://www.kemkes.go.id/article/view/19070500004/indonesia-entered-period-aging-population.html>

² "CNN Indonesia Team", Challenges Facing Elderly in Indonesia, last modified September 24, 2019, <https://www.cnnindonesia.com/gaya-Life/20190709091033-255-410379/tantangan-yang-dihadapi-lansia-di-indonesia>.

³ "Kementerian Kesehatan", Keep the Elderly Healthy During the Covid-19 Pandemic, last modified June 25, 2021, <https://promkes.kemkes.go.id/tetap-sehatkan-lansia-di-masa-pandemi-covid-19>.

⁴ *Psychology of Aging*. American Psychological Association.

⁵ Johana E. Prawitasari. "Socio-Psychological Aspects of the Elderly in Indonesia" *Bulletin of Psychology* Volume 1, No: 1 (1994): 27-34.

⁶ Man Hung et al. "The Relationship Between Family Support; Pain and Depression in Elderly With Arthritis" *Psychology, Health & Medicine* Volume 22 (2017).

⁷ Agnesia Priska L Kelen et al. "The Duties of Families in Health Care With Elderly Coping Mechanisms" *Scientific Health Sciences* Vol 4, No 1 (2016).

⁸ Keren Cohen-Louck and Yael Aviad-Wilchek. "Family Support, and Social Engagement of the Elderly Residing in the Community and in Institutional Settings. *Isr J Psychiatry*" *Suicidal Tendencies, Meaning in Life* Vol. 57, No 1 (2020).

Thus, family support is an important factor for the well-being and psychological health of the elderly, allowing them to be able to live their old life happily and not give up hopelessness. But in reality, family support is still a problem felt by elderly people, 55% of elderly people experience problems interacting with their families, including feeling that their family does not respect them and does not get family support.⁹ Timely preventive and therapeutic psychological health care for the elderly is very important.

B. Theoretical Review

1. Family Support

The survey found that that maintaining relationships with family and friends is more important than having financial support. Aside from older adults' views, studies have shown a direct connection between an older adult's health and their relationship with family. Indeed, family is important for the elderly's mental, physical, and social health. There are the Benefits of a Family Support System for the Elderly:¹⁰

- a. Longer Life Expectancy. When older adults maintain social connections with their family members, this can increase their life expectancy compared to those that are socially isolated. It may not be an obvious benefit, but a family's presence can improve their overall health in their remaining years.
- b. Stronger Immune System. Older adults that have a family support system and regularly connect with others typically have stronger immune systems. This is a major benefit, especially since older adults tend to have weaker immune systems as they age. In turn, a healthier immune system will be better equipped to fight off illnesses that older adults come in contact with.
- c. Better Mental Health. Another benefit for seniors that stay close with family is having improved mental health compared to those that aren't close to loved ones. It's important for older adults to socialize with their family and to be reminded that they are loved and valued. This can help seniors be less likely to suffer from mental illnesses like depression.
- d. Better Brain Health. Older adults who stay socially connected also benefit from having higher levels of cognitive function. Studies have shown that those that enjoyed participating in social activities were more likely to have better memory and thinking skills. On the other hand, older adults that did not enjoy socializing experienced a decrease in their cognitive health.
- e. A Family Support System. Like any family, the type of support and interactions change overtime. A parent that once supported and took care of their child will eventually have the roles reversed as the adult child cares for and supports the aging parent. This is a normal part of life. For many aging parents, financial support is necessary to receive the medical care required as they age. When their family is able to offer this support, this can melt away some of the stress that an older adult may feel. This is important, especially when stress can weaken an older adult's already weakened immune system. Additionally, emotional support is another major benefit of having a support system. It helps to have someone to talk to and listen to them about their good and bad days. This shows them that their family cares, which can have a positive impact on their outlook on life. Another type of support is to help older adults perform daily activities, such as cleaning their house, going shopping, or even cooking. If an older adult has a bigger family, the family can take turns helping the older adult out. These simple acts can make a big difference in helping seniors not feel alone.
- f. Friendships Are Important Too. Since not every older adult has family near them, they can still benefit from social connections and support from old and new friends. Studies have shown that having strong social connections has a positive benefit to seniors' health, whether that is with

⁹ Mierrina, and Pradana Charis Rizki. "Psychological Health Of Elderly People In The Covid-19 Pandemic". *International Conference on Sustainable Health Promotion* 2, no. 1 (October 6, 2021): 44-47. <http://proceedings.uinsby.ac.id/index.php/ICOSHPRO/article/view/474>

¹⁰ "Liberty Home Care", Why a Family Support System is Important for The Elderly. <https://libertyhomecare.com/why-a-family-support-system-is-important-for-the-elderly/>

friends or family. If an older adult wants to make new friends, there are quite a few tips to achieve this great goal. Older adults can visit their local pool, volunteer at a local organization, take a community class for seniors, or join a gym. There are plenty of options to discover new friendships and stay connected with others.

2. Elderly People and Psychological Health

Old age is the final stage of development in the human life cycle and is characterized by a person's failure to maintain a balance of health and physiological stress conditions. Old age is also associated with decreased ability to live and individual sensitivity. According to the World Health Organization (WHO), the elderly age limits include:

1. 1. Middle age, is the age group of 45 to 59 years.
2. 2. Elderly = between 60 to 74 years.
3. 3. Old age = between 75 to 90 years.
4. 4. Very old = above 90 years old.¹¹

Aging is a cumulative change in living things, including the body, tissues, and cells, which experience a decrease in functional capacity. The decline in the elderly (elderly) is clearly stated in the Qur'an: "Allah, it is He Who created you from a weak state, then He made you after your weak condition became strong, then He made you after you were strong you returned weak and gray. And creates what He wills, and He is the All-knowing, the All-powerful." (Surah Ar-Rum: 54).¹² In addition, there is the word of God: "God created you, then died you; And some of you have been brought back to the age of the weakest (senile), so that He may no longer know anything that he once knew. Verily, Allah is All-Knowing, All-Powerful (Surah An-Nahl: 70).¹³

In a longitudinal study of psychological aging, there are 4 (four) individual classification patterns in the aging process¹⁴:

1. The first pattern is that elderly people achieve a relatively high level of cognitive function, although they become physically weak, but remain independent until near their death.
2. The second pattern is a group of elderly people who are the second group who only achieve a modest tendency in cognitive development, but on the other hand, along with the aging process, they need greater support and are more likely to experience a period of institutional care. Members of this group are socio-economically capable, so they are less anxious about the aging process, and tend to be more open to experience than most of their peers.
3. The third pattern, MCI, includes a group of individuals who, at an early age, experience greater cognitive decline than is normative. They indicate memory loss or possible dementia.
4. The fourth pattern includes individuals who, at an early or advanced age, were diagnosed with dementia. Regardless of the specific cause of dementia, these people have the same dramatic impairment in cognitive function. Also when followed longitudinally, at least some of these individuals show an earlier decline, perhaps starting in middle age, which is closely associated with decreased function of nerves or neurons in the brain.

Many people feel worried and afraid to face life in old age. This concern becomes a problem for the elderly who sometimes arise because of the emotional tension that increases in old age along with the changes that occur at age as the characteristics of a person who has entered old age.¹⁵ Health problems that often occur in the elderly are different from adults, which is often

¹¹ Nugroho. *Gerontic & Geriatric Nursing*, edition 3. Jakarta : EGC, 2012.

¹² Adz-Dzikraa-Translation and Interpretation of the Qur'an. Bandung: Angkasa, 1987. Surah Ar-Rum: 54.

¹³ Adz-Dzikraa-Translation and Interpretation of the Qur'an. Bandung: Angkasa, 1987. Surat An-Nahl: 70.

¹⁴. Warner Schaie and Sherry L. Willis K. Warner Schaie. *Psychology Of Aging Eight Edition, Theoretical Perspectives for the Psychology of Aging in a Lifespan Context* K. Elsevier Inc. 2016.

¹⁵ Ridlawati Romadlani et al. "The Relationship between Family Support and Elderly Independence with Elderly Self-Concept in Bambankerep Village, Ngaliyan District, Semarang City." *Community Nursing* Volume 1, No. 1 (May 2013): 19.

referred to as the geriatric syndrome, which is a collection of symptoms regarding health that are often complained of by the elderly and or their families, namely¹⁶:

1. Immobility (less moving)
2. Instability (easy to fall)
3. Incontinence
4. Intellectual impairment (intellectual impairment/dementia)
5. Infection (infection)
6. Impairment of hearing, vision and smell (impaired hearing, vision and smell)
7. Isolation (Depression)
8. Inanition (malnutrition)
9. Impecunity (poverty)
10. Iatrogenic (suffering from drug-induced disease)
11. Insomnia (difficulty sleeping)
12. Immuno-deficiency (decreased immune system)
13. Impotence (sexual disorders)
14. Impaction (difficult bowel movements)

Problems in the elderly are seen as a result of the changes they experience that accompany the aging process and reactions to these changes also vary depending on the personality of the individual concerned. The increased emotional tendency makes them experience these changes as a problem, resulting in the emergence of mental health disorders which include anxiety, fear in dealing with it. In general, there are several forms of problems that exist in the elderly, including¹⁷:

- a. The problem of work, with its slowness, elderly people feel less appreciated and not needed at work.
- b. Interest problems, elderly people feel apathetic and bored more quickly in trying new things.
- c. Isolation and loneliness, with the decline in intellectual qualities, make it difficult for older people to adjust to the new ways of thinking and styles of the younger generation, and vice versa. Including the estrangement of family ties and the family's indifference to the elderly, they are forced to seclude themselves in a nursing home.
- d. Disinhibition, the older a person gets, the less capable they are in controlling their feelings and less able to restrain themselves in doing so, so that small things that shouldn't be a problem, but for them can evoke emotional outbursts and even outbursts of anger.
- e. Mood changes, due to physiological changes in the brain and nervous system that occur in the elderly are one of the causes of mood swings and changes in several aspects of behavior.
- f. The role of faith, namely the fear of seeing the last day, because old age is indeed a time when religious awareness must be increased. But not all of them feel at ease and have psychic readiness.

C. Methods

The design of this study is a literature review research. Research data was obtained through literature study and hermeneutics. Operationally, the researchers conducted a literature review that was sourced from books and scientific articles. Researchers searched for scientific articles relevant to the research topic through Google Scholar with the keywords "family support", "psychological health of the elderly". Scientific articles and books that are relevant to the topic are then analyzed using hermeneutics. Hermeneutics is used to interpret various relevant literature sources to obtain a proper understanding of the existing literature. The use of hermeneutics as a

¹⁶ "Kementerian Kesehatan," Masalah Kesehatan Pada Lansia, <http://yankes.kemkes.go.id/read-masalah-kesehatan-pada-lansia-4884.html>

¹⁷ McGhie, A. *Application of Psychology in Nursing*. Ika Pattinasarany Translation. Yogyakarta: Andi Offset, 1996.

research design interprets the literature more critical and reflective. Interpretation becomes more relevant to the phenomenon and the reduction process becomes more complete.¹⁸

D. Results and Discussion

Based on research conducted by Meka Yusselda and Ice Yulia Wardani, published in 2016 with the title "Impact of Family Support on Quality of Life for the Elderly", concluded that there is a significant relationship between family support (emotional support, instrumental support, and appreciation) with the respondent's quality of life. Meanwhile, there was no significant relationship between family information support and the quality of life of the elderly¹⁹. Meanwhile, the research conducted by Vitaria Wahyu Astuti was published in 2010 with the title "The Relationship between Family Support and Depression Levels in Elderly At Posyandu Sejahtera GBI Setia Bakti Kediri". The results showed that the majority of family support provided to the elderly at the Prosperous Posyandu GBI Setia Bakti Kediri was good family support of 56 respondents (91.8%), the level of depression in the elderly at the Posyandu Sejahtera GBI Setia Bakti Kediri was the mildest depression of several 51 respondents (83.60%), there is a relationship between family support and the level of depression in the elderly at the Sejahtera Posyandu GBI Setia Bakti Kediri with a value of $= 0.000$.²⁰

The support received by the elderly varies in both the source and the type of support. Sources of support for the elderly do not only come from the family but can come from the orphanage and other people such as students or university students, government officials, and community organizations that care for the elderly in the orphanage. The meaning of family support for the elderly is considered a positive thing that can provide inner pleasure. This raises the expectation of the elderly while in the nursing home for family support, including maintaining relationships while in the orphanage.

Increasing family support by giving attention and togetherness to parents is something that is needed for the psychological health of the elderly. In old age, it is also possible for unavoidable changes to occur, this causes a setback, one of which is easy fatigue, reduced vision, sluggish movement due to failure of balance defense against physiological stress conditions, including memory and sensitivity to things. certain in life. Based on the results of a survey on negative emotions and anxiety, the results obtained were 75% and 69% of negative emotions and anxiety experienced by the elderly.²¹

Family support is an attitude, an act of family acceptance of family members, in the form of informational support, assessment support, instrumental support, and emotional support.²² So family support is a form of interpersonal relationship that includes attitudes, actions, and acceptance of family members, so that family members feel that someone is paying attention. People who are in a supportive social environment generally do better than their peers without this advantage, because family support is thought to reduce or buffer the effects of an individual's mental health. In addition, it can provide great hope for parents to continue to instill many positive things and reduce the negative possibilities experienced by parents.²³

¹⁸ Larkin, M., Eatough, V. and Osborn, M. *Interpretative Phenomenological Analysis and Embodied, Active, Situated Cognition Theory & Psychology*, 2011.

¹⁹ Meka Yusseida and Ice Yulia. *The Impact of Family Support on the Quality of Life for the Elderly*. Jakarta: UI Press, 2016.

²⁰ Vitria Wahyu S. *The Relationship between Family Support and Depression Levels in the Elderly at the Prosperous Posyandu GBI Setia Bakti Kediri*. Kediri: STIKES RS. Baptist, 2010.

²¹ Mierrina, and Pradana Charis Rizki. "Psychological Health Of Elderly People In The Covid-19 Pandemic". *International Conference on Sustainable Health Promotion* 2, no. 1 (October 6, 2021): 44-47. <http://proceedings.uinsby.ac.id/index.php/ICOSHPRO/article/view/474>.

²² Friedman, M. *Textbook of Family Nursing: Research, Theory, and Practice*. Jakarta: EGC, 2011.

²³ Ayusi Ikasi. "The Relationship of Family Support to Loneliness (Loneliness) in the Elderly" *JOM PSIK* Vol. 1, No. 2 (October 2014): 2.

The family factor is such an important factor for elderly people in building the meaning of life, positive emotions, spiritual experiences and rituals. When the family factor in a person's life provides positive things related to these four dimensions, of course, it is relatively unlikely to cause psychological problems for the elderly. In the absence of depressed conditions felt by the elderly, it has implications for the minimization of disturbances in the neurospiritual system in the brain, which means that family conditions or factors that function as a support system for elderly people, allow them to be more minimal in experiencing problems. psychological. On the other hand, if the family factor does not function as a support system for the elderly, it is possible for them to feel depressed which has implications for the emergence of disorders in the neurospiritual system, so that it will affect the increase in psychological problems felt by the elderly.

In addition, experiences related to the meaning of the life of the elderly are accumulated starting from childhood, gradually continuing to adolescence, adulthood to old age, which is the result of interactions between elderly people and their families throughout their lives. This is closely related to their meaning of the values of life that they have lived throughout their vulnerable lives, as well as their self-acceptance related to their emotional reactions to the changes or physical setbacks they experience. This shows how important family bonds and support are for the elderly, which in turn will contribute to the meaning of the life of the elderly themselves.

Acceptance and support by this family has a great influence on the physical and mental health conditions of the elderly. Feelings of loneliness and isolation decrease, may not even appear on the surface, when older people have involvement and activities with family. They feel that they are still "meaningful" and not "abandoned" by their family members. The involvement of the elderly in the family, in which there is support and acceptance by the family, allows the elderly to more easily adapt to changes in themselves, including the decline in various physical and mental functions.

As for one form of support given to the elderly, namely attention, which is a mental process when stimuli or a series of stimuli become prominent in consciousness when other stimuli weaken.²⁴ Attention occurs when we concentrate on one of our sense organs and put aside inputs through the other senses. Attention can be defined as the process of concentrating the phases or elements of experience and neglecting others. Attention is given in 4 ways, including giving something or a favorite item, being a good listener, being a confidant, and inviting jokes (laughter). The four ways of giving attention have benefits, namely, parents feel happy, feel loved, feel at ease. In addition, the expected impact is that elderly people become less stressed, prevent a decrease in appetite due to many thoughts, and increase enthusiasm.

From the description above, that giving attention as a form of family support is not only limited to fulfilling physical needs but also includes emotional and affection needs. Sincere and sincere acceptance from the family of the existence of the elderly, makes the elderly feel "meaningful" and "appreciated".

In addition, another form of support given to the elderly is togetherness or intimacy, which is defined as a positive emotional bond that includes mutual understanding and support.²⁵ Familiarity occurs in a well-established friendship, including people who like each other, enjoy each other's presence, have common interests and activities, help and understand each other, trust each other, create a sense of comfort, and provide each other with emotional support.²⁶ There are 4 ways given, namely: taking a walk with family members, gathering with friends, accompanying all day, and respecting each other. The benefits of providing the above are that there is an increasingly close family relationship, trusted by elderly parents to be asked for any help, not awkward in expressing any opinion. The expected impact on elderly parents is that

²⁴ Jalaludin Rahmat. *Communication Psychology*. Bandung: Rosda Karya Youth, 2000.

²⁵ Smith, Eliot R dan Diane M. Mackie. *Social Psychology 2nd Edition*. Philadelphia: Psychology Press, 2000.

²⁶ Argyle H. dan Henderson K. "Friendship and Social Competence Start". *Developmental Psychology* 36 (3) (1997): 326-33.

parents are not introverted, not easily angry, not easily depressed, and still have positive thoughts so that their psychological health can be maintained and improve their psychological well-being.²⁷

E. Conclusion

Examining the results of this study, it can be concluded that family support has a major influence on the psychological health of the elderly. Along with the aging process and the decline in cell function, elderly people experience physical and psychological health problems. but this impact can be minimized with family support. Family support is given in the form of interpersonal relationships which include attitudes, actions and acceptance of family members, so that family members feel that someone is paying attention. Family support can provide great hope for elderly people to continue to instill many positive things and reduce the negative possibilities experienced by them.

Ways to provide support to the elderly can be: taking family members for walks, hanging out with friends, being with them throughout the day, and respecting one another. The benefits of providing the above are that there is an increasingly close family relationship, trusted by elderly parents, to be asked for any help, not awkward in expressing any opinion. The expected impact on parents is that parents are not closed, not easily angry, not easily depressed, and still have positive thoughts so that they can improve their standard of living.

Thus, family support that is given sincerely and sincerely by family members to the elderly will build positive emotions in them, which will directly affect their psychological health, which in the end also has implications for their physical health. Even though elderly people are experiencing unhealthy physical conditions, with family support, it is possible for the elderly to maintain positive emotional conditions. Care and support for the elderly is very much needed to provide a more positive life expectancy for the elderly.

References

- Adz-Dzikraa. *Translation and Interpretation of the Qur'an*. Bandung: Angkasa, 1987.
- Agnesia Priska L Kelen et al. "The Duties of Families in Health Care with Elderly Coping Mechanisms." *Scientific Health Sciences* Vol 4, No 1 (2016).
- Argyle H. dan Henderson K. "Friendship and Social Competence Start". *Developmental Psychology* 36, No 3 (1997): 326-33.
- Ayu Nurmalasari. *Forms of Family Support for Elderly Attitudes in Maintaining Mental Health*. Jember: UNEJ, 2010.
- Ayusi Ikasi. "The Relationship of Family Support to Loneliness (Loneliness) in the Elderly" *JOM PSIK* Vol. 1 No. 2 (October 2014): 2.
- CNN Indonesia Team. "Challenges Facing Elderly in Indonesia". Last modified September 24, 2019. <https://www.cnnindonesia.com/gaya-hidup/20190709091033-255-410379/tantangan-yang-dihadapi-lansia-di-indonesia>
- Friedman, M. *Textbook of Family Nursing: Research, Theory, and Practice*. Jakarta: EGC, 2011.
- Liberty Home Care. "Why a Family Support System is Important for The Elderly". <https://libertyhomecare.com/why-a-family-support-system-is-important-for-the-elderly/>
- Kementerian Kesehatan. "Masalah Kesehatan Pada Lansia". <http://yankes.kemkes.go.id/read-masalah-kesehatan-pada-lansia-4884.html>

²⁷ Ayu Nurmalasari. *Forms of Family Support for Elderly Attitudes in Maintaining Mental Health*. Jember: UNEJ, 2010.

- Kementerian Kesehatan. "Indonesia Enters the Period of Aging Population". Last modified July 04, 2019. <https://www.kemkes.go.id/article/view/19070500004/indonesia-entered-period-aging-population.html>, published On: Thursday, 04 July 2019
- Jalaludin Rahmat. *Communication Psychology*. Bandung: Rosda Karya Youth, 2000.
- Johana E. Prawitasari. "Socio-Psychological Aspects of the Elderly in Indonesia". *Bulletin of Psychology* Volume 1, No: 1 (1994): 27-34.
- Kementerian Kesehatan. "Keep the Elderly Healthy During the Covid-19 Pandemic". Last modified June 25, 2021. <https://promkes.kemkes.go.id/tetap-sehatkan-lansia-di-masa-pandemi-covid-19>
- Keren Cohen, Louck and Yael Aviad, Wilchek. "Family Support, and Social Engagement of the Elderly Residing in the Community and in Institutional Settings". *Isr J Psychiatry Suicidal Tendencies, Meaning in Life* Vol. 57, No 1 (2020).
- Larkin, M., Eatough, V. and Osborn, M. "Interpretative Phenomenological Analysis and Embodied, Active, Situated Cognition" *Theory & Psychology* (2011): 1-20.
- Man Hung et al. "The Relationship Between Family Support; Pain and Depression in Elderly With Arthritis" *Psychology, Health & Medicine* Volume 22 (2017).
- McGhie, A. *Application of Psychology in Nursing*. Ika Pattinasarany Translation. Yogyakarta: Andi Offset, 1996.
- Meka, Yusseida and Ice, Yulia. *"The Impact of Family Support on the Quality of Life for the Elderly"*. Jakarta: UI Press, 2016.
- Mierrina, and Pradana, Charis Rizki. "Psychological Health of Elderly People In The Covid-19 Pandemic". *International Conference on Sustainable Health Promotion* 2, no. 1 (October 6, 2021): 44-47. <http://proceedings.uinsby.ac.id/index.php/ICOSHPRO/article/view/474>.
- Nugroho. *Gerontic & Geriatric Nursing*, edition 3. Jakarta: EGC, 2012. *Psychology of Aging*. American Psychological Association.
- Ridlawati, Romadlani et al. "The Relationship between Family Support and Elderly Independence with Elderly Self-Concept in Bambankerep Village, Ngaliyan District, Semarang City" *Community Nursing* Volume 1, No. 1 (May 2013): 19.
- Smith, Eliot R dan Diane M. Mackie. *Social Psychology 2nd Edition*. Philadelphia: Psychology Press, 2000.
- Vitria Wahyu S. *The Relationship between Family Support and Depression Levels in the Elderly at the Prosperous Posyandu GBI Setia Bakti Kediri*. Kediri: STIKES RS. Baptist, 2010.
- Warner, Schaie and Sherry, L. Willis K. Warner Schaie. *Psychology of Aging Eight Edition. Theoretical Perspectives for the Psychology of Aging in a Lifespan Context*. Elsevier Inc., 2016.

ISLAMIC MUSIC THERAPY THROUGH *SHOLAWAT* JIBRIL AUDIO TO GROW SELF ACCEPTANCE IN THE ELDERLY

M. Hafid Kumaini¹, Nindya Pujiati Yasinta²

^{1,2}Sunan Ampel State Islamic University, Surabaya

¹hafidkumaini@gmail.com, ²nindyapujiati99@gmail.com

Abstract: Lack of self-acceptance often occurs in someone who is old or elderly who has been abandoned by his wife or husband and left by their children who have built their own household. Islamic Music Therapy through audio *Sholawat* Jibril is a therapy that aims to calm the heart and always invites to increase spirituality by remembering Allah and Rasulullah SAW. This study uses a qualitative approach, namely the research phase that produces descriptive data in the form of written or spoken words instead of numbers (non-statistical) from the people and observed behavior. Qualitative research obtained from interviews, observations, documentation. Therefore, Islamic music therapy through audio *Sholawat* Jibril in the program for growing self-acceptance in the elderly is able to grow self-acceptance and positive things that will be very necessary in an effort to increase spiritual feelings in the elderly. With this prayer, it is possible for the elderly to be able to develop a reduced self-acceptance due to the condition that they are old and their relatives who have left the elderly alone.

Keywords: Elderly, Islamic Music Therapy, Self Acceptance, Shalawat Jibril

Abstrak Kurangnya *Self acceptance* sering terjadi pada seseorang yang telah berumur tua atau lansia yang telah ditinggal oleh istri atau suaminya serta ditinggal anak-anaknya yang telah membangun rumah tangga sendiri. Terapi Musik Islami melalui audio *Sholawat* Jibril adalah sebuah terapi yang bertujuan untuk menenangkan hati serta senantiasa mengajak untuk meningkatkan spiritualitas dengan mengingat Allah dan Rasulullah SAW. Penelitian ini menggunakan pendekatan kualitatif, yakni tahapan penelitian yang menghasilkan data deskriptif berupa kata-kata tertulis atau lisan bukan angka (*non-statistic*) dari orang-orang dan perilaku yang diamati. Penelitian kualitatif diperoleh dari hasil wawancara, observasi, dokumentasi. Oleh karena itu terapi musik islami melalui audio *Sholawat* Jibril pada program penumbuhan *Self acceptance* pada lansia mampu menumbuhkan *Self acceptance* dan hal-hal positif yang akan sangat diperlukan dalam upaya peningkatan perasaan spiritual pada lansia. Dengan adanya *Sholawat* tersebut memungkinkan lansia mampu menumbuhkan *Self acceptance* yang berkurang akibat keadaan yang sudah berumur serta sanak keluarganya yang sudah pergi meninggalkan lansia sendirian.

Kata Kunci: Lansia, Self Acceptance, Shalawat Jibril, Terapi Musik Islami

A. Introduction

The process of human life is like a wheel that will continue to spin. Sometimes it's down, sometimes it's above. Early young can work then grow old with a body that gets tired easily. After death, it is continued by the first generation to the next generation and continues like that. Humans will always develop physically and mentally. Childhood is a time when children adjust to their environment, even children will feel that they are part of that environment.¹ Then the child moves towards adolescence and this transition period is where the child begins to experiment. At

¹ Alex Sobur, *Psikologi Umum*, (Bandung: Pustaka Setia, 2003), pp. 134

the age of 15-18 years, children begin to accept themselves and begin to take responsibility.² Then as adults live in wisdom. Responsibilities began to be borne by adults. Starting from taking care of their children and providing for the needs of the family. Then a person will develop until finally reaching the final development, namely old age or old age.

Old age or old age is a period that will be experienced by people who have a long life. According to the Law on Health Number 13 of 1998 Article 1 paragraph 2 states that the Elderly is someone who has reached the age of 60 years and over.³ If a person has reached the age of 60 years and over then according to the law can be categorized as elderly. At this time a person will experience various changes ranging from physical and psychological. According to Havighurst, the physical changes that are often experienced in the elderly are a decrease in strength and endurance so that the elderly need to adjust physically.⁴ With an increasingly old body condition, the elderly will feel mental pressure due to an aging state, the body begins to become weak and is often plagued by disease. Not only that, when a person is old, his children have also grown up, married and left the house. Parents will live with their partners at home and when one of the partners is gone, one of the elderly will live alone.⁵ So it can be concluded that it triggers psychological changes in the elderly so that complaints arise and are lacking in self-acceptance. Therefore, Self Acceptance needs to be grown.

According to Hurlock, self-acceptance is an individual's ability or desire to live with all the characters that exist in him. Individuals who accept themselves are individuals who do not have problems with themselves. Individuals who accept themselves will have more opportunities to adapt to their environment.⁶ Self-acceptance is always experienced by various groups, especially the elderly who in fact are people who feel that living in the world has been too long. Self-acceptance that usually occurs in the elderly is influenced by the rejection of the elderly when undergoing the process of human development and not accepting the changes in life in the elderly. This causes problems for the elderly, both individual problems and social problems. These problems are individuals who do not accept getting old, do not accept when disease always comes to the body of the elderly, do not accept that their children are not under the same roof with them, leave them, and even their life partner has left their partner alone.⁷

This is similar to what is experienced by the counselee, namely an elderly widow who is 65 years old. Researchers also as therapists take this problem based on the approach and assessment process to the counselee himself and neighbors who are around the counselee's house. The counselee is an elderly man named Mbah Sri (Pseudonym). According to the results of an assessment conducted by researchers, the counselee lives alone at home after a few years ago her husband died of heart disease.

Then the researcher conducted a direct assessment by interview and observation and received information that the counselee has five biological children and has been blessed with eleven grandchildren and one great-grandson. Two of their children are still living in the same sub-district but in different villages and usually they often visit the counselee just to visit and deliver food. The other three children live in different areas which are quite far from Mbah Sri's residence. Actually, his children often visit the counselee. However, due to the COVID-19 pandemic appearing in Indonesia and the implementation of the social distancing system, for one year since 2020 the counselee is rarely visited by his children, even during Ramadan, where all families gather, the counselee does not feel happy. It makes the counselee feel lonely and feel

² Mar'at, S, *Psikologi Perkembangan*, (Bandung: Rosda, 2006), 140.

³ Undang-Undang Republik Indonesia Nomor 13 Tahun 1998 Tentang Kesejahteraan Lanjut Usia, accessed on Agust, 21, 2021 from <https://peraturan.bpk.go.id/Home/Details/45509/uu-no-13-tahun-1998>

⁴ Alex Sobur, *Psikologi Umum*, (Bandung: Pustaka Setia, 2003), pp. 139

⁵ Sarlito W. Sarwono, *Pengantar Psikologi Umum*, (Jakarta: Rajawali Pers, 2016), pp. 81

⁶ E. B. Hurlock, *Psikologi Perkembangan : suatu pendekatan sepanjang rentan kehidupan*, (Jakarta: Erlangga, 1980)

⁷ Antry, Arlynda Rizky. "Pengaruh Terapi Dzikir Terhadap Self acceptance (Self Acceptance) Lansia di UPT Pelayanan Sosial Lanjut Usia Blitar di Tulungagung." (Repository IAIN Tulungagung: 2017), pp. 5

unnoticed. Moreover, she has been abandoned by her husband and feels alone. The researcher saw that the counselee's physical condition was healthy, but the counselee often complained about his knee which often hurt when he was invited to walk. The counselee's habit when he is alone is to only watch television and listen to an old radio. His physical condition is not strong enough to walk, so the counselee rarely leaves the house and only relies on wood to support his body when walking.

The thing that can be captured by the researcher from the results of the assessment is that the counselee feels lonely and does not accept himself with the situation. There are several factors that influence the counselee's lack of self-acceptance, namely the COVID-19 pandemic which makes his children rarely come to the counselee's residence, old age conditions make health less and often complain of knee pain when used to walk. After knowing the problems experienced by the counselee, the researcher tries to help the counselee in growing self-acceptance through a relaxation process with Islamic music therapy through *Sholawat* Jibril accompanied by advice that makes the counselee calmer and fosters good self-acceptance.

Music is something that is not foreign to human ears. Most of the events held in many places must be presented with music. Even today's virtual world is full of music, just like on the TikTok, Youtube, Vidio platforms and others. Music is one of the most useful instruments for humans. With music humans can express themselves. But there are still many people who don't know that music can be used as therapy to entertain themselves and raise the spirit to pray, and grow love.⁸ The use of music therapy is very easy and acceptable to everyone. Enough to be heard in the ear then the sound will be channeled to the auditory nervous system which then processes emotions in the human brain.

Islamic music therapy is a form of therapy using musical instruments that have Islamic, religious, or spiritual nuances. In addition, Islamic music therapy is equipped with Islamic guidance so that clients can further improve their religious side.⁹ An Islamic figure who applied music therapy to a child who was completely paralyzed was Al-Kindi in the 9th Century. Then the use of music as therapy developed during the heyday of the Ottoman Turks and continues to this day.¹⁰

Shalawat that can be applied as therapy is Shalawat Jibril. Shalawat Jibril is one of the easiest and shortest dhikr *shalawat*. Named *Sholawat* Jibril because this *Sholawat* was first spoken by the Angel Gabriel when he whispered to the Prophet Adam AS as a dowry for Eve.

However, in its application, the researcher uses an audio of Islamic music Shalawat Jibril uploaded on the Santri Njoso Youtube site with the title "Shollallahu'Ala Muhammad Acoustic version of Santri Njoso". The *Sholawat* sung in the audio meets the criteria as music therapy because it is relaxing and has a tempo of 60 beats per minute. Researchers focused the counselee to listen to the audio with a relaxed body position. By giving Islamic music therapy and a little advice or motivations, it is hoped that it can help the counselee to grow self-acceptance or good self-acceptance. Therefore, researchers are interested in conducting a study entitled **"Islamic Music Therapy Through Audio Shalawat Jibril to Grow Self-Acceptance in the Elderly"**.

B. Theoretical Review

1. Music Therapy

According to the WFMT (World Federation of Music Therapy) or the world federation of music therapy, music therapy is defined as therapy implemented by a therapist using music or musical elements (sound, rhythm, melody, and harmony) to clients with the aim of helping to

⁸ Don Campbell, *Efek Mozart*, (Jakarta: Gramedia Pustaka Utama, 2001), pp. 1.

⁹ Utomo, Ayad Wahyu, and Agus Santoso. "Studi pengembangan terapi musik Islami sebagai relaksasi untuk lansia." *Jurnal Bimbingan dan Konseling Islam* 3.1 (2014): pp. 63

¹⁰ *Ibid*

achieve a good communication process, as an expression of expression, improve relationships and self-control.¹¹

All types of music can actually be used as therapeutic media, such as relaxation songs, songs that are currently viral, or classical songs. However, the recommended use of songs is songs that have a tempo of about 60 beats per minute or one beat per second. More simply, the tempo of the song is like a ticking clock. It will appear a song that makes the listener relax because of the slow tempo.¹²

In the Islamic world, music has been used by earlier Muslim philosophers as a health therapy. Based on various literatures, figures such as Al-Kindi and Al-Farabi are Muslim scientists who develop music as therapy. In the 9th century, Al-Kindi tried to apply music to a child who was completely paralyzed. Furthermore, the use of music as therapy developed rapidly in the era of the Ottoman Empire's heyday. The development of this music therapy continues to spread throughout the world, including Indonesia.¹³

Music has several types or genres. Each type of music has different characteristics. The use of melodies in several types of music also has a different character. Not only about the melody, music also has different verses in each type. Therefore, everyone always has a preference for different music according to individual characteristics and personalities.

Actually, all types of music can be used as a medium for music therapy. Starting from music in the form of instruments and melodies. The use of certain types of music also affects the mind and body. The selection of music therapy can be tailored to the goals or problems that are being experienced by the client.

In providing music therapy can use two methods, namely:

a. Active music therapy method

That is a method of therapy that is applied through musical activities. It can be said that in this method the client is more invited to be active in mastering music such as playing a musical instrument or learning a musical instrument, singing a piece of music, or making the music itself. However, the use of this method can only be done on clients who do have an interest and can play music actively.

b. Passive music therapy method

This method is often used by therapists to carry out music therapy activities. Because how to use it is very easy and can be applied to many people. How to use it only by listening to and living a music and of course it has been adjusted to the problems experienced. However, this method also has limitations for individuals who have ear defects or are deaf.

2. *Sholawat Jibril*

Mahmud Yunus argues in the Arabic-Indonesian dictionary quoted by Adrika Fithrotul Aini, stating "Shalawat comes from the word 'prayer' whose plural form is Shalawat. So it can be interpreted that Shalawat is a prayer that is said with the aim of remembering Allah continuously.¹⁴

Shalawat has several laws that are flexible according to the circumstances. However, the law of origin of prayer is obligatory. *Sholawat* is an obligation for everyone who believes in Allah SWT. This is in accordance with the Word of God Almighty. as well as the legal basis for shalawat contained in the Qur'an Surah Al-Ahzab verse 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

¹¹ Djohan, *Terapi Musik: Teori Dan Aplikasi*, (Yogyakarta: Galang Press, 2006), pp. 28.

¹² Rizem Aizid, *Sehat Dan Cerdas Dengan Terapi Musik*, (Yogyakarta: Laksana, 2011), pp. 103.

¹³ Ibid, pp. 15

¹⁴ Adrika Fithrotul Aini, "Living Hadis Dalam Tradisi Malam Kamis Majelis Shalawat Addba'bil-Musafa". *Ar-Rainiry. Internaional Journal of Islamic Studies* 2, No.1, Juni 2014) hlm. 222

"Verily Allah and His angels pray for the Prophet. O you who believe! Pray for the Prophet and greet him with full respect." (Q.S. Al-Ahzab; 56).¹⁵

The meaning contained in the verse above is that the law of *Sholawat* in general is obligatory. Because in the verse it is explained that Allah SWT and His angels always pray to the Prophet Muhammad SAW. Prophet Muhammad SAW was so noble as an enlightened that Allah also recited Shalawat to Prophet Muhammad SAW. And the final meaning of the sentence of the verse is an order from Allah SWT for believers to always pray to the Prophet Muhammad. However, the command is not to acknowledge Prophet Muhammad SAW as God but to acknowledge that Prophet Muhammad SAW was a perfect human being and was chosen by Allah SWT to give mercy to all nature. As the Word of God Almighty stated in Surah Al-Anbiya 'verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you (Muhammad) but to (be) a mercy to the whole world." (Q.S. Al-Anbiya': 107)¹⁶

Actually, *Sholawat* has various forms of poetry. *Sholawat* Jibril is the only *Sholawat* that has the shortest verse and the way to practice it is quite easy. The reading of Jibril's prayer is as follows:

صَلَّى اللَّهُ عَلَى مُحَمَّد

Shollallahu 'ala Muhammad

The short *Sholawat* poem is the whisper of the Angel Gabriel to the Prophet Adam AS which was used as a dowry to marry his wife, Eve. Therefore, the prayer is called the *Sholawat* Jibril.

In the book Bada'i al-Zuhur Fi Waqa'i al-Duhur by Sheikh Muhammad bin Ahmad bin Iyas al-Hanafi as quoted by the Salafiyah Sunni Science Library (PISS-KTB) it is stated that Prophet Adam then asked "What is the dowry/dowry? Allah replied, I prevented you from the wheat tree, so do not eat and that is the dowry. Allah SWT then said "صل الله على حبيب محمد" Read Shalawat to my beloved Muhammad. Then Adam asked, who is Muhammad? Allah replied, he will be your posterity and he will be the seal of the prophets. Had it not been for him (Muhammad), I (Allah) would not have created creatures. Then the angel Gabriel approached Adam and whispered to Adam, say Adam:

صَلَّى اللَّهُ عَلَى مُحَمَّد

"May the blessings of Allah be upon (Prophet) Muhammad".¹⁷

Because Jibril *Sholawat* is one type of *Sholawat*, there are several benefits of *Sholawat* that are obtained by people who always practice *Sholawat*. There are several benefits when praying according to the Hadith of the Prophet Muhammad SAW, namely:¹⁸

a. *Get double reward*

This statement is found in the hadith of the prophet narrated by Imam Muslim, namely:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

¹⁵Al-Qur'an, Surah Al-Ahzab ayat 56

¹⁶Al-Qur'an, Surah Al-Anbiya' ayat 107

¹⁷ Sholawat Jibril, Apakah Itu?. Accessed on (20 September 2021) dari <http://farmasi.unida.gontor.ac.id/2021/03/30/sholawat-jibril-apakah-itu/>

¹⁸ Kastolani, 5 *Hadis Keutamaan Membaca Shalawat Nabi Muhammad SAW*, Artikel daring, <https://jatim.inews.id/berita/5-hadis-keutamaan-membaca-shalawat-nabi-muhammad-saw> (accessed on 20 September 2021)

"It was narrated from Abu Hurairah that the Messenger of Allah -peace and prayer of Allah be upon him- said, "Whoever prays to me once, Allah will bless him ten times." (HR. Muslim) [No. 408 Syarh Shahih Muslim] Shahih."

From the explanation of the hadith above, it can be concluded that if we pray then Allah SWT will also pray even up to 10 times to the Prophet Muhammad SAW.

From the explanation of the hadith above, it can be concluded that if we pray, Allah will also pray 10 times to the Prophet Muhammad SAW.

3. Self-Acceptance

Self-acceptance (Self-Acceptance) is the ability of each person to be able to accept one's own existence. The results of the self-assessment will be used as the basis for an individual to be able to make a decision in the context of acceptance of one's own existence. Self-acceptance can be done realistically, but it can also be done unrealistically. Realistic acceptance can be characterized by looking at the weaknesses and strengths of oneself objectively. On the other hand, unrealistic self-acceptance is characterized by efforts to overestimate oneself, try to reject one's own weaknesses, deny or avoid bad things from within, such as past traumatic experiences.¹⁹

Self-acceptance is the extent to which a person can realize and acknowledge personal characteristics and use them in living his life. Self-acceptance is shown by a person's acknowledgment of his strengths as well as accepting his weaknesses without blaming others and having a continuous desire to develop himself.²⁰

In addition, according to him, self-acceptance is a positive attitude that is when individuals accept themselves as human beings. The individual can overcome his emotional state (fear, anger, anxiety, etc.) without disturbing others. Good self-acceptance will only occur if the individual wants and is able to understand his situation as it is, not as he wants it. In addition, have realistic expectations according to his abilities. Thus, if the individual has a pleasant and rational concept of himself, it can be said that the individual likes and accepts him.²¹

Individuals can be said to have good self-acceptance if the individual always believes in himself and always develops himself by establishing relationships with other individuals by not seeing the weaknesses in himself. Individuals who have good self-acceptance also always know their strengths and develop these strengths into a personal character.

From the explanation of some notions of self-acceptance above, it can be concluded that self-acceptance is accepting all the advantages and disadvantages that exist in oneself by always prioritizing the advantages in order to become a good individual character and accepting the shortcomings and turning them into an advantage.

C. Methods

Research is a dialogue in which questions are formulated in problem formulation so that solutions can be found in the research process.²² This study uses a qualitative approach, which means that a study is conducted to understand the phenomenon of what has been experienced by the research subject holistically by describing it in the form of words or language in a special natural context by utilizing various scientific methods.²³

¹⁹Ariyo Agoes, *Psikologi Perkembangan Anak Usia Tiga Tahun Pertama*, (Jakarta: PT Refika Aditama, 2007) pp. 205

²⁰Muryantinah Mulyo Handayani, *et.al*, "Efektivitas Pelatihan Pengenalan Diri Terhadap Peningkatan *Self-acceptance* dan Harga Diri", *Jurnal Psikologi*, 2 (Yogyakarta: Universitas Gajah Mada, 1998)

²¹Nurhasyanah. "Faktor-faktor yang Mempengaruhi *Self-acceptance* Pada Wanita Infertilitas". *Jurnal Penelitian dan Pengukuran Psikologi*.1, no. 1. (<http://journal.unj.ac.id>. Accessed in September 2021)

²²Purwanto, *Metode Penelitian Kuantitatif Untuk Psikologi dan Pendidikan*, (Yogyakarta: Pustaka Belajar, 2008), pp. 9

²³Lexy J. Meolong, *Metode Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2009), pp. 6

The research was conducted using observation, documentation, and direct experience methods. The purpose of using qualitative research methods is to seek an in-depth understanding of a phenomenon, fact or reality. This can be understood if the researcher explores in depth. Therefore, deep understanding is not possible without observation, documentation, and direct experience.²⁴

Then the type of research used is a case study, namely research carried out in detail on research subjects with specific information from the overall background of the problem.²⁵ This type of study focuses on empirical phenomenon existing in social community. By using the type, in depth exploration of the data of the research subject can be done thoroughly. Therefore, deep explanation of the phenomenon can be conducted.

D. Result and Discussion

Islamic music therapy is characterized by the use of musical instruments or types of music used as therapy, Islamic music and spiritual music. The characteristics of spiritual music are melodic strains that are calming and refer to deep peaceful feelings.²⁶ In its application the use of therapy is implemented for the elderly where they will receive auditory stimulation in the form of Islamic music entitled "Shalallahu 'ala Muhammad" which is published on the Santri Njoso Youtube channel. If listened to instantly, the songs published by Santri Njoso have a slow tempo and are in accordance with the criteria for using music therapy, which is no more than 60 beats per minute.

In the process of implementation, the counselee first performs ablution with the aim of cleansing the heart and soul and cooling the body. Then the counselee is invited to lie in bed with a comfortable feeling. After feeling comfortable, the counselee is played with Islamic music taken from the Santri Njoso Youtube page with the title "Shalallahu 'Ala Muhammad". The process of implementing therapy is not done only once, but the counselee is encouraged to always listen to the prayer every morning once a day. It aims to refresh the mind and to always remember Allah and Rasulullah SAW.

After the implementation of therapy for several weeks, the researchers conducted regular observations and conducted interviews with the elderly. The results obtained from the observation are that on the second post-therapy visit, the counselee looks enthusiastic in carrying out household activities such as washing, even the audio music used by therapy is always sounded when carrying out household activities. When walking, even though he was still limping because his legs were still sore, his face was no longer gloomy and the sadness faded.

Then the researcher conducted a brief interview with the elderly. When the researcher asked the situation, the counselee immediately told about Islamic music which was always heard soothing and the heart felt very calm. Then the researcher asked the news about post-therapy and the elderly said that the counselee had surrendered to Allah and said that only Allah could turn things around. The counselee always says that God always gives the best. With the words uttered by the counselee, the researcher can conclude that there is a difference between pre-therapy and post-therapy.

The condition of growing self-acceptance in the elderly can be seen from the counselee who is used to doing activities, who was previously always sad and often even lay in bed because he did not accept the situation. When cleaning in front of the house always scold the neighbors. However, after therapy, the counselee became active and did well at home. Even when the researchers made observations, dishes made by the elderly were also provided. At the time of pre-therapy, the psychological condition of the elderly felt that the elderly did not accept living alone and even felt that they were still young and could move freely to and fro. However, at the time of post-therapy, the elderly always accepts their situation and the elderly also have the principle that

²⁴ J.R. Raco, *Metode Penelitian Kualitatif*, (Jakarta: Grasindo, 2010), pp. 1-2

²⁵ Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesi, 1988), pp. 65

²⁶ Don Campbell, *Efek Mozart*, (Jakarta: Gramedia Pustaka Utama, 2001), pp. 98.

everything goes by the will of Allah SWT, so Allah always gives the best whatever it is and it is conveyed to the researchers during the post-therapy visit in 2 weeks.

In this Islamic music therapy, the counselee is given a stimulus in the form of audio *Sholawat*. But not only *Sholawat* was heard, when the therapy process was running, the researcher also gave some advice about self-acceptance. As a human being whose rank is not high and can only ask forgiveness from Allah and hope for the intercession of Rasulullah SAW. at the age that has stepped on the elderly, counselees are invited to always remembrance of *Sholawat* and ask forgiveness from Allah. The counselee is also given advice that Allah SWT also prays to the Prophet Muhammad. So, it is fitting for humans to also pray to the Prophet Muhammad SAW. This encourages the formation of spirituality in the counselee and is directly proportional to the growth of Self-acceptance in the counselee.

E. Conclusion

Islamic Music Therapy through Audio *Sholawat* Jibril is able to foster self-acceptance in the elderly. The growth of self-acceptance in the elderly is shown by the behavior or actions of a counselee who is more enthusiastic in living life even without visits from their children and feels comfortable in doing everything, especially household chores. Then the *Sholawat* of Jibril published by Santri Njoso on the Youtube page with the title "Shalallahu 'Ala Muhammad" can be used as a therapy for dhikr or prayer that calms the heart with a tempo of less than 60 beats per minute.

References

- Agoes, Ariyo. *Psikologi Perkembangan Anak Usia Tiga Tahun Pertama*. Jakarta: PT Refika Aditama. 2007.
- Aini, Adrika Fithrotul. Living Hadis Dalam Tradisi Malam Kamis Majelis Shalawat Addba'bil-Musafa. *Ar-Rainiry; Internaional Journal of Islamic Studies* 2. No.1. (2014).
- Aizid, Rizem. *Sehat Dan Cerdas Dengan Terapi Musik*. Yogyakarta: Laksana. 2011.
- Antry, Arlynda Rizky. "Pengaruh Terapi Dzikir Terhadap Self acceptance Self Acceptance Lansia di UPT Pelayanan Sosial Lanjut Usia Blitar di Tulungagung." Repository IAIN Tulungagung. 2017.
- Boeree, George. *Dasar-dasar Psikologi Sosial*. Jogjakarta: Prismsophie. 2006.
- Chaplin. J.P. *Kamus Lengkap Psikologi*. Jakarta: Raja Grafindo Persada. 2005.
- Djohan. *Terapi Musik: Teori Dan Aplikasi*. Yogyakarta: Galang Press. 2006.
- Handayani, Muryantinah Mulyo. et.al. "Efektivitas Pelatihan Pengenalan Diri Terhadap Peningkatan Self-acceptance dan Harga Diri". *Jurnal Psikologi*. 2. Yogyakarta: Universitas Gajah Mada. (1998).
- Herlina, Nina. and Annisa Nurjanah. "Membentuk Kecerdasan Otak Janin Selama Kehamilan." *Sehat Masada* 11.2 2017: 157-161. Accessed on Agust 22, 2021 dari <http://ejurnal.stikesdhhb.ac.id/index.php/Jsm/article/view/42>
- Hurlock, E.B. *Psikologi Perkembangan: suatu pendekatan sepanjang rentan*. Jakarta: Airlangga
- Kastolani. 5 *Hadis Keutamaan Membaca Shalawat Nabi Muhammad SAW*. Artikel daring. <https://jatim.inews.id/berita/5-hadis-keutamaan-membaca-shalawat-nabi-muhammad-saw> accessed on September 20, 2021
- Mar'at. S. *Psikologi Perkembangan*. Bandung: Rosda. 2006.

- Meilinda, Endah. "Hubungan antara *Self acceptance* dan Konformitas terhadap Intensi Merokok pada Remaja di SMK Istiqomah Muhammadiyah 4 Samarinda". *Jurnal Psikologi*. vol. 1. no.1. eJournal Psikologi. 2013. 1 1: 9-22. Accessed in 2021.
- Meolong, Lexy J. *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya. 2009.
- Nazir, Moh. *Metode Penelitian*. Jakarta: Ghalia Indonesi. 1988.
- Nurhasyanah. Faktor-faktor yang Mempengaruhi *Self-acceptance* Pada Wanita Infertilitas. *Jurnal Penelitian dan Pengukuran Psikologi*. Vol.1. no. 1. <http://journal.unj.ac.id>. Accessed on September 2021.
- Purwanto. 2008. *Metode Penelitian Kuantitatif Untuk Psikologi dan Pendidikan*. Yogyakarta: Pustaka Belajar.
- Putri, Arimbi Kaniasih. *Hubungan antara Self-acceptance dengan depresi pada wanita perimenopause*. Diss. Universitas Airlangga. 2012.
- Raco, J.R. *Metode Penelitian Kualitatif*. Jakarta: Grasindo. 2010.
- Sarwono, Sarlito Wirawan. *Psikologi Sosial: Individu dan Teori-teori Psikologi Sosial*. Jakarta: Balai Pustaka. 2002.
- Sholawat Jibril. *Apakah Itu?*. Accessed on September 20, 2021 dari <http://farmasi.unida.gontor.ac.id/2021/03/30/Sholawat-jibril-apakah-itu/>
- Sobur, Alex. *Psikologi Umum*. Bandung: Pustaka Setia. 2003.
- Sugiarti, Handayani. dan Trisakti. *Konsep dan Penelitian Gender*. Malang: UMM press. 2008.
- Sutrisna, Chomang. *Gambaran Asuhan Keperawatan Pemberian Terapi Musik Klasik Untuk Mengatasi Gangguan Pola Tidur Lansia Di Panti Sosialtresna Werdha Denpasar Tahun 2018*. Diss. Jurusan Keperawatan. 2018.
- Undang-Undang Republik Indonesia Nomor 13 Tahun 1998 Tentang Kesejahteraan Lanjut Usia. accessed on Agust 20 , 2021 from <https://peraturan.bpk.go.id/Home/Details/45509/uu-no-13-tahun-1998>
- Utomo, Ayad Wahyu. and Agus Santoso. "Studi pengembangan terapi musik Islami sebagai relaksasi untuk lansia". *Jurnal Bimbingan dan Konseling Islam*. 2014: 31
- Virlia, Stefani. and Andri Wijaya. "*Self acceptance* pada penyandang tunadaksa." *Seminar Psikologi dan Kemanusiaan Pscyhology Forum UMM*. 2015.
- Wildana Wargadinata, *Spiritual Salawat*, (Malang; UIN –MALIKI Press, 2010)

REINFORCEMENT TECHNIQUES IN OVERCOMING POST-POWER SYNDROME ANXIETY DISORDERS IN THE ELDERLY

M. Athoiful Fanan¹, Moh. Ilham², Amriana³, Ulfa Aulia Handayani⁴

¹An Najah Indonesian Islamic College Mandiri, Sidoarjo, Indonesia, ^{2,3,4}Sunan Ampel State Islamic University, Surabaya, Indonesia

¹emailatho@gmail.com, ²moh.ilham@uinsby.ac.id,
³amriana@uinsby.ac.id, ⁴auliaalf306@gmail.com

Abstract: Everyone lives with a variety of presumptions that are not always to their liking, this allows a person to experience tremendous pressure and will foster a prolonged new problem. Post-power syndrome is a phenomenon that occurs in an elderly person who is not ready for old age, motivated by job loss and decreased function of certain organs. Researchers used qualitative research methods through case studies and observations of primary subjects. In this study apply reinforcement work or reinforcement in helping sufferers towards healing, in the form of positive reinforcement on daily good behavior. The results of this study showed that this reinforcement technique has an effect on the healing of post-power syndrome, while involving the participation of the family and the surrounding environment to bring out the meaning in the subject.

Keywords: Elderly People, Post-Power Syndrome, Reinforcement

Abstrak: Setiap orang hidup dengan berbagai anggapan yang tidak selalu sesuai dengan keinginannya. Hal ini memungkinkan seseorang mengalami tekanan yang luar biasa dan akan menumbuhkan masalah baru yang berkepanjangan. Post-power syndrome merupakan fenomena yang terjadi pada seorang lanjut usia yang tidak siap menghadapi hari tua, dilatarbelakangi oleh hilangnya pekerjaan dan penurunan fungsi organ tertentu. Peneliti menggunakan metode penelitian kualitatif melalui studi kasus dan observasi terhadap subyek utama. Dalam penelitian ini menerapkan kerja reinforcement atau penguatan dalam membantu penderita menuju kesembuhan, berupa penguatan positif pada perilaku baik sehari-hari. Hasil penelitian ini menunjukkan bahwa teknik penguatan ini berpengaruh terhadap penyembuhan post power syndrome, dengan melibatkan peran serta keluarga dan lingkungan sekitar untuk memunculkan makna pada subjek.

Kata kunci: Lansia, Post-Power Syndrome, Reinforcement

A. Introduction

Work is a common thing that people do, work is also one of the oldest things in the universe. With awareness, a person works to achieve results in accordance with what he expects. According to a number of experts, work involves many aspects, such as the awareness aspect, it is carried out by planning at first, there are certain results to be obtained, and involves other aspects of satisfaction.

Brown's sentence was quoted by Anoraga in an essay, that work is actually an important part of human life, because work is an aspect of life that produces status in society. It seems that this applies to people's lives in Indonesia in particular, people who do not or do not have a job will have a lower status than those who are already working, those who are already working will be judged to have a more meaningful life. That is why many people are looking for work to get rid of feelings of humiliation because of their status in social life.

As we know that work is an activity that a person does, of course, to achieve certain goals, as stated by Kartono that materially, a person can meet the needs of life in the form of salary,

wealth and various kinds of material facilities, but psychologically work certainly has another purpose, namely as the fulfillment of one's identity, status, and social function in society¹.

Almost all normal healthy people feel that work can provide a fun and friendly social life. At least this is the main source of happiness, welfare, status, and social security. Therefore, the workplace becomes a center that gives its own meaning in the life of each individual. In addition to ensuring mental health, the workplace office also provides material rewards in the form of wages/salaries, for example, facilities, and outside rewards material in the form of social status, awards and this becomes an extraordinary achievement for the fulfillment of one's dignity².

At a certain point in time, a person has to give himself away from the ties of work, position or power with a pension. Living in retirement has various responses in society, there are those who are happy because they are free from work attachments and the things that have been their responsibilities so far. Not infrequently also feel anxiety and confusion about what to do after retirement. Recent epidemiological studies show evidence that anxiety disorders are among the most common disorders in the general population worldwide³.

Anxiety is one of the serious problems in life that goes on. Psychoanalysis holds that anxiety is a tension that motivates a person to do something. There are three kinds of anxiety in life, namely realistic anxiety, neurotic anxiety, and moral anxiety⁴.

According to Indriana, unpleasant changes in a pensioner can cause anxiety and depression. A person will become more sensitive and subjective and result in a lack of reality in facing retirement. This condition then leads to a tendency for people with *post-power syndrome*.

Living a happy and prosperous old age is certainly everyone's dream, by feeling physically, mentally and socially healthy, feeling needed, feeling loved, and having self-respect and being able to participate in running the wheel of life. *Post-power syndrome* is mostly experienced by the elderly who have just retired. This term often appears for someone who experiences psychological disorders at the beginning of retirement.

Feelings of stress are generally known to the public as an uncomfortable situation caused by problems beyond one's control, causing a feeling of depression. Stress is considered pressing if it causes psychological reactions such as anxiety, threatened, unhappy, frustrated, unmotivated, depressed, etc.⁵. Feelings of depression, stress, unhappiness and a sense of loss of honor are some of the symptoms experienced by people with post-power syndrome⁶.

Underlying the author of doing this research are several previous studies that also attempt to solve the problem of post-power syndrome, some of which are as follows:

1. Thesis compiled by Anugrah Ragil Putri, a student at the State Islamic University Sunan Ampel Surabaya entitled: "ISLAMIC GUIDANCE AND COUNSELING WITH GESTALT THERAPY IN HANDLING POST-POWER SYNDROME OF A RETIRED SOLDIER IN KEMASAN SIDOARJO".

¹ Mahsunah Ariyanti & Yeniar Indriana, "Hardiness and the Tendency of Post-Power Syndrome in Elderly Retired Civil Servants (PNS) Members of the Indonesian Wredatama Association (PWRI) Gajah Mungkur District, Semarang", in *the Empathy Journal*, vol. 4, no. 1, (January 2015), p. 101.

² Abdul Rahmat, Suyanto, "Post-Power Syndrome and Changes in Social Behavior of Retired Teachers", *Scientific Journal of Psychology*, vol. 3, no. 2, (In 2016), p. 77

³ Soodan S. et al, "Understanding the Pathoshydiology and Management of Age Anxiety Disorders", in *International Journal of Pharmacy & Pharmaceutical Research*, vol. 4m no. 3, p. 251-278.

⁴ Gerald Corey, *Theory and Practice of Counseling & Psychotherapy*, (Bandung: PT Refika Aditama, 2013), p. 17.

⁵ Abdul Hamid, et al. "Method of Dhikr to Reduce Stress in Single Parents Women", in *Proceedings of the National Seminar on Islamic Psychology*, vol. 3, (Surakarta: National Seminar on Islamic Psychology, 2012), p.1.

⁶ Agus Santoso, Novia Budi Lestari, "Family Participation in Elderly People with Post-Power Syndrome", in *Journal of Media Ners*, vol. 2, no. 1, (May 2008), p. 24

2. The thesis written by Lia Amaliatul Islami, a student at the State Islamic Institute of Sultan Maulana Hasanuddin Banten entitled: "SELF HEALING IN OVERCOMING POST-POWER SYNDROME : A Case Study in the Ciputat Indah Complex, Serang City, Banten"
3. Thesis compiled by Ria Oktavia, a student of the College of Health Sciences Bhakti Husada Mulia Madiun entitled: "RELATED POST-POWER SYNDROME WITH ANXIETY LEVEL IN THE ELDERLY RETIREMENT AT KLAGEN VILLAGE, GAMBIRAN, MAOSPATI DISTRICT, MAGETAN REGENCY"

What distinguishes this research from previous research is the technique applied in solving problems related to *post-power syndrome*. In this case, it is hoped that the implementation of this research can add insight and knowledge that is much newer based on the facts that already exist.

The purpose of this research in general is to find out the causes of the emergence of *post-power syndrome* disorders experienced by retirees who are the subjects of this study, then specifically this research is a form of solving the *post-power syndrome problem* experienced by the resource persons who are used as the subject of this research. the subject of this research.

B. Theoretical Review

1. Elderly People

Aging is a series of natural conditions experienced by a person when entering old age. In general, this condition begins with a decrease in strength and physical ability caused by degenerative diseases. The Law of the Republic of Indonesia Number 13 of 1998 states that someone who has reached the age of 60 years and over is called the elderly group (elderly)⁷. Maryam clarifies the elderly into five, including:

- a. Pre-elderly, age 45-59 years.
- b. Elderly, aged 60 years and over.
- c. Elderly high risk, age 60-70 years with health problems.
- d. Potential elderly, elderly who are still able to move.
- e. Old age is not potential, elderly whose life depends on the help of others⁸.

Based on the classification of the elderly according to Maryam, we know that at certain ages elderly people are allowed to *resign*/ retire or end attachments work with many parties, because it is undeniable that there are many forms of aging that affect a person's backwardness in doing something. The elderly will experience a decrease in the function and structure of the body's organs and are vulnerable to health due to the aging process. The aging process that occurs naturally certainly brings consequences such as the emergence of physical, mental, and social problems⁹.

Towards entering old age, most of the elderly will experience depression, it is possible that it is closely related to the aging process that occurs in them. Being old is indeed one of the difficult things in the development of human life, a person will experience changes in life, starting with physical decline, psychological progress, and psychosocial.

⁷ Bambang Suhardi, Brian Pujo Utama & Taufiq Rochman, "Bathroom Design for the Elderly (Case Study of Panti Wreda Dharma Bakti), at the 2014 IDEC National Seminar, (Surakarta: Lab. Work System Planning and Industrial Ergonomics UNS, 2014)

⁸ Restyandito & Erick Kurniawan, "Utilization of Technology by Elderly People in Yogyakarta", in the *Proceedings of the XII National Seminar "Industrial and Information Technology Engineering 2017 National College of Yogyakarta*, (Yogyakarta: National Seminar XII, 2017), p. 50.

⁹ Andi Rahadian, et al. "Designing Wudhu Places for Elderly People", in the *Proceedings of the 2013 National Conference On Applied Ergonomics* (Yogyakarta: Ergonomics Lab UGM, 2013).

a. Physical decline

Physical decline is caused by changes in the body's cells, including a decrease in body resistance, the function of the five senses, and memory. Usually accompanied by psychological setbacks.

b. Psychological decline

Psychological setbacks are often preceded by physical setbacks, usually manifested by a person becoming forgetful, irritable, fussy, and so on.

c. Psychosocial decline

This setback is caused by the loss of sources of income, social status, and the loss of loved ones, such as life partners, friends or relatives.¹⁰

When a person enters the phase of late adult life or old age, a person will experience a number of problems which usually begin with symptoms of insecurity and the presence of excessive anxiety. Among the symptoms that appear in the elderly are:

- a. Fear of facing retirement.
- b. Feeling useless.
- c. Feeling the loss of respect for family and society.
- d. Feeling that his life in this world is not long.
- e. Feeling weak and helpless.
- f. Fear of getting sick.
- g. Fear of being left behind or leaving loved ones, such as husband, wife, and children.
- h. Fear of death.

Old age, twilight, or old age is the closing period in the span of life, moving away from the previous period which was more pleasant and full of benefits. Therefore, after all, it is best for a person to try to adapt, and believe the results are the same as the foundations instilled in the early stages of life.¹¹

2. Post-Power Syndrome

Increased connectivity, interaction, machines, boundaries between humans and other resources in the era of the industrial revolution 4.0 are evidence of the times, people of all ages use social media as a means of getting information, friends, and sharing various important information as a provision for life. Some people may still be unfamiliar with the term post-power syndrome. Post-power syndrome is a picture of a person's emotional changes due to difficulty accepting changes that occur at a certain time, for example someone was once known to be beautiful, smart, and successful at work, but at one time an elderly person will feel that someone is more competent in doing the job, thus making his self-esteem plummeted. And the point is that the drop in self-esteem is due to prestige and shame because it is no longer as successful as it used to be.

Post-power syndrome is a popular syndrome, this syndrome is a psychological reaction in the form of a set of symptoms of illness, injury, and damage to physical and spiritual functions that are aggressive, usually caused by no longer having position and power¹². For sufferers,

¹⁰ Nanik Afida, Sri Wahyuningsih, and Monique Elixabeth Sukamto, "The Relationship Between Fulfillment of Affiliation Needs and Depression Levels in Elderly Women in Nursing Homes" in *Anima, Indonesian Psychology Journal*, vol. 15, no. 2, p. 184.

¹¹ Yudrik Jahja, *Developmental Psychology*, (Jakarta: Kencana, 2011), p. 253-254.

¹² Khodijah, "Post-Power Syndrome of Retired Civil Servants in Surabaya City", in *BioKultur Journal*, vol. 7, no. 1, (June 2018), p. 19.

work is a basic need and an important part of life, providing pleasure and satisfaction for a person¹³.

People with post-power syndrome are often in the shadows of their past greatness, in the form of shadows of career, position, intelligence, leadership and so on, things like this seem to make it difficult for them to see the reality that is happening today¹⁴.

Post-power syndrome is a symptom that shows that the sufferer lives in the shadow of his past greatness, career, power, antiquity, good looks, intelligence, and other great things for him. This is caused by a lack of mental preparation, lack of social development, too standard on the only source of association, a consumptive lifestyle, and a sense of being too active at the end of the term of office/position.¹⁵

Post-power syndrome is in the form of symptoms of illness, injury, and progressive deterioration of physical and spiritual functions caused by retirement or loss of power usually. Someone who has this disorder usually thinks that work is a basic need, very important in life and provides its own support system for the perpetrator¹⁶.

Elderly people who retire from their jobs almost always experience post-power syndrome, these people certainly experience shock and consider their cessation from a job as a loss and disgrace that causes shame, inferiority, useless, forgotten, excluded and like losing home. This mental-down state greatly determines the reactive-mechanism to respond to old age and retirement. If this happens more and more late, it can cause the dementia process to take place more quickly, damage organic functions, and result in various other mental disorders that may accelerate his death.

Ellia defines post-power syndrome is a collection of symptoms, power means power which can then be translated that post-power syndrome is a symptom that appears after power. Generally, this symptom occurs in people who initially have power or positions in society, after losing the position, the psychological symptoms of unstable emotions and so on will surface¹⁷.

Post-power syndrome is usually preceded by blind anxiety in most elderly people who have just retired from work, Sigmund Freud stated that anxiety is a tense situation that forces one to act, there are three types of anxiety, namely reality anxiety, the golden age of neurotic, and moral anxiety.

- a. Reality anxiety, is a fear of danger that comes from outside, and the degree of anxiety of this kind corresponds to the level of real anxiety.
- b. Neurotic anxiety is a fear that instincts will get out of line and result in someone doing something that causes punishment.
- c. Anxiety moral, is the fear of his own conscience, always feel like someone's contrary to the moral code¹⁸.

The cause of the outbreak of post-power syndrome usually begins with a person's condition starting to be vulnerable due to age, resulting in feelings of anxiety due to unemployment, loss of position, and so on. Kartono mentioned several causes of post-power syndrome, namely:

- a. A person feels left out of the official orbit that he really wants to be constantly in.
- b. A person feels excessive disappointment, sadness, and prolonged misery as if his world is a dead-end alley that is difficult to penetrate again.

¹³ Yustinus Semiun, *Mental Health 2*, (Yogyakarta: Kansinus, 2006), p. 501.

¹⁴ Thursan Hakim, *Overcoming Distrust*, (Bandung: PT Remaja Rosdakarya, 2011), p. 107-109.

¹⁵ Rasmidi, *The Right Way to Respond to Retirement*, (Depok: Indie Publishing, 2012), p. 13.

¹⁶ Yustinus Semiun, *Mental Health 2*, (Yogyakarta: Kansinus, 2006), p. 502.

¹⁷ Abdul Rahmat, Suyanto, "Post-Power Syndrome and Changes in Social Behavior of Retired Teachers", in *Scientific Journal of Psychology*, vol. 3, no. 1, 2016, p. 80.

¹⁸ Gerald Corey, *Theory and Practice of Counseling and Psychotherapy*, (California: Brooks/Cole Publishing Company), p. 95.

- c. Very strong negative emotions, starting from intense anxiety that continues and becomes somatic that affects the circulatory system, heart, and other nervous systems that are serious and at risk of death.

Before becoming a continuous disease, this one syndrome certainly has certain symptoms. In the form of changes in physical and psychological conditions that cannot be controlled by a person alone, it is even difficult to alleviate them with medical or psychiatric assistance. Feelings of discomfort or fear of the surroundings are certainly very disturbing, especially if someone does not understand why there are emotions like this that seem to threaten him.¹⁹ Some of the symptoms at the beginning of the occurrence of post-power syndrome, including:

- a. Physical symptoms, usually characterized by physical appearance of the patient who looks older, weaker body wash, white hair, moody, increased aging lines, susceptible to disease, decreased stamina, energy, and even the ability to analyze things.
- b. Emotional symptoms, this is certainly marked by emotional changes, irritability, often withdraws from social interactions, is quick to anger, does not like to listen to and be denied, and feels no longer worthy.
- c. Behavioral symptoms, is characterized by the appearance of unusual behavior, be quiet, shy, often discussing his prowess future ago, insult and criticizing at will, not wanting to be defeated, even to the point of showing anger wherever the place is²⁰.

Physical and psychological conditions like this are certainly not easily controlled by individuals themselves, even medical and psychiatry are also difficult to alleviate with certain treatments, things like this are becoming increasingly serious because they can result in shortening the life of the sufferer. There are many factors that influence a person in experiencing post-power syndrome disorders, including:

- a. Person's satisfaction in working or doing a job.

When someone has or will enter retirement, automatically satisfaction in a person to work becomes one of the factors for the occurrence of the disorder.

- b. Age

Age is a determinant of a person experiencing post-power syndrome disorder, when a person's age gets older, the pattern of thinking and behavior of a person will certainly decrease.

- c. Health

Health is also a definite scourge that affects post-power syndrome, because the older a person gets, the more visible the symptoms of declining health will be.

- d. Social status

Before entering retirement, someone must have been in the most comfortable position in terms of status that is recognized by the community, this will make sufferers experience acute depression because they will become ordinary people again after retirement.

Actually, the general criteria for the emergence of post-power syndrome is not the situation or condition of retirement or unemployment, but is related to how a person feels that the new situation is faced with a feeling of relief, satisfaction, and happiness because he has tried to be bound as much as possible until he is free as he was when he was born. this. Unlike many of us today, after retirement, someone with negative emotional power rebels in his own mind, commits violent aggression, explodes explosively, finds it difficult to accept new situations, is disappointed, crushed and various other forms of dissatisfaction. The prevention methods that can be done so that post-power syndrome is not symptomatic in elderly retirees, namely:

- a. Make careful planning from an early age so that you can prepare for retirement with confidence without any mental or physical anxiety.

¹⁹ Amir N, *Textbook of Psychiatry 2nd Edition*, (Jakarta: FKUI, 2013), p. 18.

²⁰ Tessie Setiabudi, Joshua Maruta, *Retirement Gaul 7 Effective Steps to Prepare for Layoffs, VRP, or Retirement*, (Jakarta: PT Gramedia Pustaka Utama, 2014), p. 24.

- b. Increase the deepening of religious teachings and draw closer to Allah S.W.T.
- c. Follow positive activities to prevent erratic daydreaming. For example, following routine sports, attending regular recitations, and so on²¹.

Meanwhile, the handling of elderly retirees who experience symptoms of post-power syndrome is to encourage support from people in the closest environment, such as family, relatives, and neighbors around the place of residence. Stabilizing also greatly affects the passing of the post-power syndrome phase. Support and understanding from loved ones can really help post-power syndrome sufferers in healing. If the patient can feel the people around him understand his situation, then the patient will be more able to accept his situation and can think coldly. It is believed that it will restore the creativity and productivity of the sufferer even though it is not as reliable as it used to be. It would be different if the family mocked and sarcastically even made fun of the sufferer in going through this phase.

Elderly people really need family intervention in overcoming the problem of post-power syndrome, thus it is hoped that the elderly can live their old age happily, independently, and avoid all kinds of difficulties that might occur. To reduce the problem, the family must be more knowledgeable about post-power syndrome so that they can provide care and guidance that can reduce the problems experienced by the elderly.

3. Reinforcement

The reinforcement theory of motivation was proposed by BF Skinner and his colleagues. Their view states that individual behavior is a function of its consequences (stimulus-response-consequence). This theory is based on a kind of law of influence where behavior with positive consequences tends to be repeated, while behavior with negative consequences tends not to be repeated.

This theory focuses entirely on what happens to an individual when he acts. This theory is a powerful tool for analyzing control mechanisms for individual behavior. However, it does not focus on the causes of individual behavior.

In everyday life, many events of strengthening and eliminating behavior occur naturally, which is called natural *consequence*. However, in a behavior change program, reinforcement is not allowed to occur naturally, but arranged in such a way as to be consequent to the behavior to be improved or maintained. Reinforcement rules are not always easy to do and sometimes complicated. Often a positive reinforcer is very powerful, but often not effective at all. What is reinforcement to one person in a given environment may mean absolutely nothing to another. The complexity in providing the reinforcement actually occurs because the modifier is less careful in observing. According to Sobry Sutikno, there are three principles of effective use of reinforcement, namely:

- a. Warmth and enthusiasm.
- b. Significance.
- c. Avoid using negative responses²².

Mulyasa said that there are three objectives of providing reinforcement, namely:

- a. Increase client's attention to learning.
- b. Stimulate and increase motivation.
- c. Improving learning activities and fostering productive behavior^[23].

Meanwhile, according to JJ. Hasibuan and Moedjiono have six purposes for providing reinforcement as follows:

- a. Increasing client's attention to learning.
- b. Facilitating the learning process.
- c. Controlling and changing attitudes that interfere with productive learning behavior.

²¹ Thursan Hakim, *Overcoming Distrust*, (Jakarta: Puspa Swaram, 2002), p. 107-111.

²² Fitriani, et al. "The Application of Reinforcement Techniques to Improve Physics Learning Outcomes for Class VIII Students. A SMP Bajeng Gowa Regency", in the journal JPF vol. 2, no. 3, p. 196.

- d. Developing and organizing yourself.
- e. Leading to good thinking patterns and based on their own initiative^[24].

There are generally two types of reinforcement, positive and negative. Positive reinforcement refers to an increase in the frequency of future behavior due to the addition of a stimulus. For example, a cake is given to the child (addition of stimulus) every time he sits correctly, and the frequency of the child sitting correctly will increase. On the other hand, negative reinforcement refers to an increase in the frequency of future behavior due to the removal of the stimulus. For example, an unpleasant song will be turned off (stimulus) every time the child wakes up in the morning, and the child's early riser behavior increases.

a. Positive Reinforcement

According to Muh Uzer Usman, in order to provide effective reinforcement, the following tips need to be followed:

- 1) Reinforcement to a certain person that is clear.
- 2) Given immediately and immediately after the expected behavior appears.
- 3) Strengthening through group activities.
- 4) Applying various reinforcement methods^[25].

Then Soetirlah Soekaji mentions the forms of reinforcement that can be used effectively, among others:

- 1) Food.
- 2) Objects, according to the preferences or needs of the subject and the location of the handling.
- 3) Activities/events, namely activities to adjust the subject's interest so that it does not create pressure and plays a good role as a reinforcement.
- 4) Social action, namely actions that are presented by others socially in verbal and non-verbal language.

b. Negative Reinforcement

In negative reinforcement, the increase or possibility of repeating the expected behavior is caused by the reduction or elimination of an unpleasant stimulus as a consequence of the behavior. So, behavior gets negative reinforcement, if the behavior is increased or maintained because it is related to or removed from a stimulus.

This negative reinforcement can take many forms. Anything that is potentially unpleasant can become negative reinforcement. However, it should be noted that everyone has a different view of whether an object or treatment that is used as reinforcement is pleasant or not. Silence, ridicule, ignored, and so on can be negative reinforcement that is social in nature.

In the application of behavior change, the use of negative reinforcement should not be too frequent and should be combined with positive reinforcement instead. Among the limitations of negative reinforcement are:

- 1) The presentation of negative reinforcement is often unpleasant to the changer/practitioner.
- 2) Repeated presentation of aversive stimuli makes the client more immune.
- 3) Negative reinforcement effects affect behavior that is not the real target.

Not unlike the use of positive reinforcement, the use of negative reinforcement also requires observation and considering various factors, such as quantity and quality, type, schedule, and so on. It is known that there are two types of negative reinforcement as follows:

- 1) Escape Conditioning, namely conditioning that occurs because something negative stops.
- 2) Avoidance Conditioning, namely conditioning that is done by avoiding something negative, happens because behavior is preventing something negative.

C. Methods

This research uses a qualitative approach with the type of case study research. A case study is a comprehensive description and explanation of various aspects of an individual, a

group, an organization, a program, or a social situation^[26]. In this study, there are 2 variables used, namely reinforcement for the independent variable, and the dependent variable is post-power syndrome disorders in the elderly. The operational definition of this research is: (1) Elderly is a term for someone who has reached the final stage of development in the human life cycle. It is written in the Law of the Republic of Indonesia Number 13 of 1998 that someone who has reached the age of 60 years and over is called the elderly group (elderly). (2) Post-Power Syndrome, is a mental condition that is generally experienced by people who have lost power or position, and are followed by a decrease in self-esteem. (3) Reinforcement, is a positive response from practitioners to clients who have done a good deed in an interaction to be able to make the act reappear.

The subject of this research is an old man who is about 70 years old, a retired TNI-AD who has post-power syndrome disorder. The type of data used in this study is non-statistical data, where data will be obtained in the form of descriptions and verbal and not in the form of numbers. The type of data obtained is primary because it comes from the first source in the field through observation methods as well as interviews and literature studies that become references in research related to reinforcement in patients with post-power syndrome disorders. Interviews will be conducted to collect data on (1) overcoming post-power syndrome disorders, (2) application of reinforcement in overcoming disorders post power syndrome. While the observations in this activity are used to review the behavior of the research subjects.

D. Results and Discussion

The research was carried out on April 19, 2021. The description of the subject of this research is as follows, Mr. M, an old man around 70 years old, born in Malang City, Javanese ethnicity, adheres to Islam, a former TNI-AD Corporal rank, has 3 sons, is spending a lot of time in the yard with his wife, just fell from a guava tree in front of his house in Subdistrict Sampung, Ponorogo Regency.

Mr. M admitted that he had suffered from *post-power syndrome* since 15 years ago, namely in 2005, this disorder started when he retired from his official duties in serving the country. The chronology begins when he retired, his three sons were studying in the TNI, 2 of his sons were in the TNI-AL, and 1 was in the TNI-AD. In one's life, it certainly requires a lot of money to stay alive and turn the wheel, he does not have a side job and only relies on his retirement salary, for food, daily necessities, and his son's education costs.

Since then, Mr. M felt useless, after the end of his working period he only spent his time at home and did not earn any money in life. In his home environment, he is a nomad who has no relatives here, and in other places, of course, each of them has been busy with their respective activities, with increasingly old age, of course, making clients unable to *connect* or share stories with them. No one puts any pressure on the client in fact, but on his responsibility as the head of the family, he feels a great pressure that is difficult to define himself. Many thoughts make him *overthinking*, such as children who are still alive and better than himself, a life that still has to keep turning its wheels, as well as all kinds of other problems that arise over time. His responsibility towards his family becomes tremendous anxiety for the client, it is difficult for him to accept the fact that he has to *move on* from the work that has adorned his days for decades. However, as the household atmosphere becomes lighter, the client begins to feel that he must accept the situation and learn to let it go.

Post-power syndrome disorders experienced by clients include the emergence of a sense of worthlessness for the people around them, despair because they feel that their life is dark, the client losing his social status in the community, feeling like a nobody in his environment, feeling sad and confused because no longer involved in making certain decisions, the client becomes often gouty, often has sudden dizziness and bloating that does not heal quickly. Clients crave the busyness that brings a big name for him back again, owned again, and owned forever until the end of his life. In addition, this client had fallen from a guava tree and suffered a fractured femur,

and received stitches along his thigh with about 12 platinum implants in his thigh, making him unable to walk, and increasingly thinking about various things for the rest of his life. Things like this are very stressful on the client's psyche and result in mental illnesses in the client. The client often daydreams, when he is really dizzy, anxious, and uncomfortable, the client does not hesitate to get angry and screams extraordinary to do whatever he wants to do, after that the client cries sobbing and is silent for a long time. What happened to this client made him feel embarrassed and awkward to those around him in the end. He had faced this for a long time until finally, he decided to ask for the professional help from a counselor to help his recovery.

Reinforcement or strengthening in patients with the post-power syndrome can be done using the power of a rational mind aimed at healing the body both physically and spiritually because in essence, humans have the ability to overcome their own problems. Meditation, doing self-reflection in the sense of the mind so that Allah SWT takes over everything for us.

Mr. M overcomes his post-power syndrome with support/reinforcement from the environment and the people closest to him, especially his extended family. Mr. M finally realizes that he cannot live in the shadow of his past glory. Positive transition Mr. M of post-power syndrome in self-healing or reinforcement include:

- a. Awareness arises, namely, the client realizes that being meaningful does not only have to be with a big name and being recognized by his presence, it is enough to carry out his duties and obligations well, remain a good society by continuing to do positive things will make himself much more meaningful. In this healing, the family plays a very important role in calming the client, of course accepting the client with full acceptance, and not making the client feel no longer owned.
- b. Motivated to plan new things, after realizing his presence in the environment, the client is important in making plans to live his retirement happily. In this section Mr. M took advantage of his relationships with his former workmates in Sumatra, Mr. M will buy oil palm land there and start organizing his life more quickly and with direction. At that time what was decided sounded *awkward* and difficult because they still had to borrow bank money for the payment, but now it has seeded unmatched happiness and can be a great investment.

Reinforcement applied by the therapist in the process of self-recovery of a client using the client's own instincts and the moral support of the people around, self-healing procedures like this certainly aim to reduce stress, fear, anxiety, insecurity, and various other mental-emotional problems. Reinforcement can help speed up healing of psychological problems experienced by clients, namely with the support of people around the subject, they will feel more meaningful, positive reinforcements on the improvement efforts made by the subject will run better and experience significant progress from time to time.

Based on the results of the meeting with Mr. M, he overcomes post-power syndrome at first without consulting a psychiatrist or counselor, considering that it is very rare to find professionals in his place of residence. However, after getting various suggestions and input from trusted people, finally the child helped the subject to get a counselor. Some of the things Mr. M before and after meeting the counselor are as follows:

- a. In sports, every morning the client does small fitness movements to give his body a refreshing effect, improve brain work, improve memory and emotional control for him so that post-power syndrome disorders are forgotten.
- b. Participated in religious activities in the community, before finally falling from a tree and carrying out a series of operations that made him unable to walk Mr. M is a community member who regularly attends congregational meetings at the mosque and participates in regular studies at the mosque. Until he fell, eventually he became more and more listening to tausiyah from the YouTube channel.
- c. Get closer to Allah SWT, Mr. M is now a much better servant of God and cares for others, performs worship on time and likes to give to the needy as a form of worship to Allah SWT. Because you can't go to the mosque and worship there, Mr. M perpetuates the reading of dhikr as a form of calming therapy for him, which he reads include the following: (1)

Tasbih reading (*Subhan Allah*); (2) Tahmid reading (*Alhamdulillah*); (3) Reciting tahlil (*Laa Ilaaha Illa Allah*); (4) Takbir reading (*Allahu Akbar*).

- d. Farming, with the help of *crutches* or *stilts* Mr. M always cleans and tidies up his yard, not infrequently his wife is asked to buy seeds and fertilizer for farming. The result is usually enjoyed alone as a daily meal and he is also willing to invite his neighbors to enjoy it. That sense of usefulness and belonging returned to Mr. M.

In addition, the family becomes *the* main support-system for healing post-Powers syndrome disorders in an elderly person. The family is a source of strength and happiness for an elderly person who can also minimize the anxiety and fear experienced by people with post-power syndrome disorders. It would be better if the family also fully understands related to post-power syndrome disorders, gains support and motivation because then the sufferer will feel much safer in the protection of the family. ^[27]

In this case study, positive reinforcement is also given by neighbors in the subject's neighborhood, by clearly replying to the subject's greeting, accompanying him in joking in the morning and evening, and occasionally enjoying the results of the subject's cultivation. This is done to foster a sense of meaning in the subject, namely a sense of belonging to everyone and not changing from before and after retirement.

E. Conclusion

The cause of post-power syndrome disorder is the unpreparedness of an elderly person in facing retirement or twilight after losing his permanent job, usually characterized by anxiety about the future that surrounds him, there are feelings of wanting to return to the previous world, not realizing that the potential in him is naturally occurring. gradually began to decline, as well as various kinds of insecurity in an elderly person. In the case of Mr. This M is preceded by a feeling of worthlessness that arises and becomes a powerful emotion that affects a person's life.

The effectiveness of the reinforcement applied by the counselor shows a positive response, by involving the entire extended family and community environment in providing a sense of meaning that the client feels that he is starting to accept his reality (self-acceptance), the client will feel that his days are getting better. Every daydream of the past come, the client will directly do things that can inhibit or eliminate the incident.

The healing of clients with post-power syndrome disorders is certainly closely related to the contribution of the family in helping the healing process, therefore it is important for family members or closest relatives of sufferers to understand and understand details related to problems related to the disorder.

References

- Afida, Nanik, et al. "The Relationship Between Fulfillment of Affiliation Needs and Depression Levels in Elderly Women in Nursing Homes". In *Anima, Indonesian Psychology Journal*. Vol. 15. No. 2.
- Ariyanti, Mahsunah. Indriana, Yeniar. "Hardiness and Tendency of Post-Power Syndrome in Elderly Retired Civil Servants (PNS) Members of the Republic of Indonesia Wredatama Association (PWRI) Gajah Mungkur District, Semarang". *Empathy Journal* Vol. 4. No. 1 January (2015)
- Corey, Gerald. *Theory and Practice of Counseling & Psychotherapy*. 2013. Bandung: PT Refika Aditama.
- Fitriani, et al. "The Application of Reinforcement Techniques to Improve Physics Learning Outcomes for Class VIII Students. A SMP Bajeng Gowa Regency". *JPF Journal* Vol. 2. No. 3.

- G. Corey. *Theory and Practice of Counseling and Psychotherapy*. California: Brooks/Cole Publishing Company Media Ners Vol. 2. No.1, May (2018).
- Grace, Abdul. Suyanto. "Post-Power Syndrome and Changes in Social Behavior of Retired Teachers" . *Scientific Journal of Psychology* Vol. 3. No. 2 (2016)
- Hamid, Abdul, et al. "Dhikr Method To Reduce Stress In Single Parent Women ". *Proceedings of the National Seminar on Islamic Psychology*. Vol. 2. (2012). Surakarta: National Seminar on Islamic Psychology.
- Hasibuan, JJ. Moedjono. *Teaching and Learning Process*. Bandung: PT Rosdakarya, 2008.
- Jahja, Yudrik. *Developmental Psychology*. Jakarta: Kencana, 2011.
- Judge, Thursan. *Overcoming Distrust*. Bandung: PT Pemuda Rosdakarya, 2011.
- Khodijah. "Post-Power Syndrome for the Elderly of Retired Civil Servants in the City of Surabaya". *In the Journal of Bioculture* . Vol. 7. No. 1. (2018)
- Mulyana, Deddy. *Qualitative Research Methods: A New Paradigm of Communication and Other Social Sciences*. Bandung: Youth Rosdakarya, 2002.
- Mulyasa. *Becoming a Professional Teacher (Creating Creative and Fun Learning)*. Bandung: PT Pemuda Rosdakarya, 2008.
- N. Amir. *2nd Textbook of Psychiatry*. Jakarta: FKUI, 2013.
- Usman, Uzer. *Becoming a Professional Teacher*. Bandung: PT Pemuda Rosdakarya, 2001.
- Rasmidi. *The Right Way to Respond to Retirement*. Depok: Indie Publishing, 2012.
- Restyandito. Kurniawan, Erick. "Utilization of Technology by Elderly People in Yogyakarta". *Proceedings of the XII National Seminar "Industrial and Information Technology Engineering 2017* Yogyakarta National College of Technology. 2017. Yogyakarta: National Seminar XII.
- Rahadian, Andi, et al. "Planning Wudhu Places for the Elderly". *Proceedings of the National Conference On Applied Ergonomics 2013*. Yogyakarta: Lab. Ergonomics.
- Santoso, Agus. Lestari, Novia Budi. " Family Participation in the Elderly with Post-Power Syndrome". *Journal of Media Ners*. Vol. 2. No. 1. May (2008).
- Semiun, Justin. *Mental Health 2*. Yogyakarta: Kansinus. 2006.
- Soodan S. et al. "Understanding the Pathophysiology and Management of three Anxiety Disorders". *International Journal of Pharmacy & Pharmaceutical Research*. Vol. 4. no. 3.
- Suhardi, Bambang. Utomo, Brian Pujo. Rochman, Taufiq. "Bathroom Design for the Elderly (Case Study of Panti Wreda Dharma Bakti)". *IDEC 2014 National Seminar* . Surakarta: Lab. Work System Design & Industrial Ergonomics UNS.

TRADITION CHANGES IN THE *KHATAMAN AL-QUR'AN* IN KEDIRI REGION

Ellyda Retpitasi¹, Naila Muna²

^{1,2}Tribakti Islamic Institute, Kediri

¹ellyda@iai-tribakti.ac.id, ²nmuna72@gmail.com

Abstract: The Covid-19 pandemic spreading in Indonesia has changed all aspects of social life. One of them is in the aspect of changing the culture of the *Khataman al-Qur'an* tradition in the Kediri Region. This study aims to describe the change in the *Khataman al-Qur'an* tradition in the Kediri Region. The research method used is the type of qualitative research with a phenomenological approach, while the analytical knife uses the theory of technological determinism. The results of the study state that changes in the implementation of *Khataman al-Qur'an* through WhatsApp Groups have positive and negative impacts. The positive impact is that it is easy to communicate for worship and maintain consistent motivation in reading the *Qur'an*. While the negative impact in the aspect of social solidarity such as the lack of emotional bonds and non-verbal cues between fellow members in the group. It is different from the dynamics of the implementation of the *Khataman al-Qur'an* which was previously held at a certain moment, but for now, it can be held at any time and become a daily habit of the community. In addition, there was a change in the implementation which was initially carried out with the custom of gatherings, and banquets serving food, while the presence of a pandemic changed the implementation of *Khataman al-Qur'an* through WhatsApp Groups.

Keywords: Determinism technology theory, *khataman al Qur'an*, tradition, culture

Abstrak: Penyebaran pandemi Covid-19 di Indonesia telah mengubah seluruh aspek kehidupan sosial. Salah satunya dalam aspek perubahan budaya tradisi *Khataman al-Qur'an* di Wilayah Kediri. Penelitian ini bertujuan untuk mendeskripsikan perubahan tradisi *Khataman al-Qur'an* di Wilayah Kediri. Metode penelitian yang digunakan adalah jenis penelitian kualitatif dengan pendekatan fenomenologis, sedangkan pisau analisisnya menggunakan teori determinisme teknologi. Hasil penelitian menyatakan bahwa perubahan implementasi *Khataman al-Qur'an* melalui Grup WhatsApp memiliki dampak positif dan negatif. Dampak positifnya adalah mudahnya berkomunikasi untuk beribadah dan menjaga konsistensi motivasi dalam membaca *Al-Qur'an*. Sedangkan dampak negatifnya pada aspek solidaritas sosial seperti kurangnya ikatan emosional dan isyarat nonverbal antar sesama anggota dalam kelompok. Berbeda dengan dinamika pelaksanaan *Khataman al-Qur'an* yang sebelumnya diadakan pada momen tertentu, namun untuk saat ini dapat diselenggarakan setiap saat dan menjadi kebiasaan sehari-hari masyarakat. Selain itu, terjadi perubahan pelaksanaan yang awalnya dilakukan dengan kebiasaan arisan, dan jamuan makan yang dihidangkan, sedangkan adanya pandemi mengubah pelaksanaan *Khataman al-Qur'an* melalui Grup WhatsApp.

Keywords: Determinism technology theory, *khataman al-Qur'an*, tradition, culture

A. Introduction

In 2020, the whole world was shocked by the presence of a virus that originated from Wuhan, China. The virus, which is named the 2019 Coronavirus Virus (Covid 19), just entered

Indonesia on March 2, 2020.¹ From time to time the Covid 19 virus continues to increase until mid-2021. The Covid 19 virus is a virus that interferes with the acute respiratory syndrome and is included in the list of communicable diseases.²

With this virus, these people must obey the health protocols from the government, one of which is staying away from crowds. If in 2020 the government sets a policy of Large-Scale Social Restrictions (PSBB) of up to 3 volumes, then in 2021 the government will implement the Enforcement of Community Activity Restrictions (PPKM) from levels I, II, III, and IV.

One of the areas that implement PPKM is Kediri Regency. In Kediri Regency, the social life of the Indonesian people finally had to adapt to the conditions that existed in the Covid 19 pandemic season. One of them was the *Khataman al-Qur'an* activity which was initially held directly and face to face, then in the pandemic season the *Khataman al-Qur'an* culture changed to using technology through virtual applications. which can be done anywhere and anytime.

Khataman al-Qur'an, which is the culture of Muslims in Indonesia, was initially held by gathering together in a place such as at home or a place of worship. *Khataman al-Qur'an* is a means of meeting and communicating to form a harmonious relationship in the community, such as visiting activities from one house to another and having a meal together. In the offline implementation of the completion of the *Qur'an*, the communication process that was present did not only discuss the completion of the Koran, but also discussed future developments in the village, discussions of religious values, and the means to foster a sense of love for the Koran. The *Khataman al-Qur'an* culture is part of the legacy of parents and family, where if people continue and practice it will affect the value of goodness they get from their parents or family environment, this is in the perspective of the *Nahdliyin* community.³ There are several virtues of completing the *Qur'an*, including the practice that is most loved by Allah, people who follow the completion of the *Qur'an* such as following the distribution of *ghanimah*, someone who completes the *Qur'an* gets prayers/blessings from angels and is part of worship that follows the *sunnah* of the Prophet Muhammad.⁴

Some modern people who are technology-savvy and followed by the spread of the Covid 19 virus, have finally changed the *Khataman al-Qur'an* activities which were initially carried out in person to become virtual. *Khataman al-Qur'an* Virtual is held by humans to continue to carry out their worship. Various applications or online media to replace the face-to-face process during the covid 19 pandemic. WhatsApp is another alternative as a means of communication and supporting the worship of the *al-Qur'an* at the same time. Tunjara stated that WhatsApp Group Activity has a positive influence in building social knowledge so that humans can connect informally. As is known, WhatsApp has features including sending text messages, audio notes, videos, file location details, and groups for discussion. Updates that always exist in the WhatsApp application from time to time become a preference for the people of Indonesia.⁵

Various studies on *Khataman al-Qur'an* include; first, the research entitled "Mandoa" Tradition for Children *Khataman Qur'an* in the Minangkabau Broad Family, the research examines descriptively with an ethnographic approach about Mandoa being an important

¹ Adityo Susilo et al., "Coronavirus Disease 2019: Tinjauan Literatur Terkini," *Jurnal Penyakit Dalam Indonesia* 7, no. 1 (April 1, 2020): 46, <https://doi.org/10.7454/jpdi.v7i1.415>.

² Eman Supriatna, "Wabah Corona Virus Disease (Covid 19) dalam Pandangan Islam," *SALAM: Jurnal Sosial Dan Budaya Syar-i* 7, no. 6 (April 14, 2020): 555, <https://doi.org/10.15408/sjsbs.v7i6.15247>.

³ Eka Octavia Indah Librianti, Zaenal Mukarom, and Imron Rosyidi, "Budaya Tahlilan Sebagai Media Dakwah," *Prophetica : Scientific and Research Journal of Islamic Communication and Broadcasting* 5, no. 1 (2019): 19.

⁴ Ali Mustofa and Siti Yulia Citra, "Kontribusi Khotimil Qur'an Dalam Meningkatkan Motivasi Belajar Membaca Al Qur'an Di MA Darul Faizin Assalafiyah Catak Gayam Mojowarno Jombang," *Jurnal Inovatif* 5, no. 2 (2019): 108.

⁵ "Content Analysis of Whatsapp Conversations: An Analytical Study to Evaluate the Effectiveness of Whatsapp Application in Karachi," *International Journal of Media, Journalism and Mass Communications* 4, no. 1 (2018), <https://doi.org/10.20431/2454-9479.0401002>.

culture in building relationships, educating oneself to be a human person, the spirit of helping each other, sacrificing and always be grateful for the blessings that have been given by Allah SWT.⁶ Second, the research entitled Meaning and Traditions in the Series of Children's Khatam Qur'an Traditions in Nagari Balai Gurah, West Sumatra, this research examines the Khatam Qur'an ceremony which has several traditions of deliberation, consensus, the tradition of eating bajamba, the tradition of mandabiah jawi, the tradition of talempong music, the tradition of the procession and the tradition of contributing.⁷ From the two literature studies that have been described, there are several differences with this study, so that the researchers not only describe the culture of *Khataman al-Qur'an* in the Kediri area but also discuss in the realm of changing the tradition of *Khataman al-Qur'an* during the covid 19 pandemic. Based on the description above, the researcher will describe the Changes in the Tradition of *Khataman al-Qur'an* in Kediri.

B. Theoretical Review

1. Social Media WhatsApp

With advances in technology and the use of social media, it provides convenience in human communication and information life. Social media is a platform that allows users to create and share information with other individuals and also encourages individuals to participate in social networks. Social media can be understood as the computer technology that facilitates various ideas, thoughts, and information through the construction of networks and virtual communities. Individuals engage with social media through computers, cell phones, tablets, and others.⁸ WhatsApp is a free, proprietary, cross-platform, and smartphone encrypted MIM application that includes multimedia, group chat, and unlimited messaging features. MIM in this case means applications that have rich services for open and transparent interactions that remind communicants of the time in interacting. By its real-time nature, MIM contains movement repair and negotiation of meaning. Among the MIMs available in the WeChat application, Kakao Talk, Tango, Viber, Telegram, and of course WhatsApp.⁹ WhatsApp not only helps people to communicate but has provided a platform for people to exchange information related to academics, news, politics, and others. As in this study, we explore WhatsApp groups in the *Khataman al-Qur'an* activities carried out by the people of Kediri.

2. Communication Pattern

The pattern of communication is a way for the community or community to communicate as a form of defense for their community, this can be in the form of regular meetings, routine communication, or even reciprocity between one another. Communication patterns certainly link typical and recurring relationships between communication components. The methods for describing and analyzing communication patterns are as follows: first, identifying recurring events that characterize the communication behavior of a group of people; second, an inventory of the communication components that make up the repetitive communication events; third, find the relationship between communication components that build communication events,

⁶ Wirdanengsih, "Tradisi 'Mandoa' Untuk Anak Khatam Qur'an dalam Keluarga Luas Minangkabau," *Jurnal Harkat: Media Komunikasi Islam Tentang Gender Dan Anak* 12, no. 1 (2016): 9.

⁷ Wirdanengsih Wirdanengsih, "Makna dan Tradisi-Tradisi dalam Rangkaian Tradisi Khatam Qur'an Anak-Anak di Nagari Balai Gurah Sumatera Barat," *Gender Equality: International Journal of Child and Gender Studies* 5, no. 1 (October 14, 2019): 9, <https://doi.org/10.22373/equality.v5i1.5375>.

⁸ Diganta Baishya and Saurabh Maheshwari, "WhatsApp Groups in Academic Context: Exploring the Academic Uses of WhatsApp Groups among the Students," *Contemporary Educational Technology* 11, no. 1 (2020): 31–46.

⁹ Galip Kartal, "What's up with WhatsApp? A Critical Analysis of Mobile Instant Messaging Research in Language Learning," *International Journal of Contemporary Educational Research*, December 13, 2019, <https://doi.org/10.33200/ijcer.599138>.

this is the beginning of communication and creates communication that is unique to community groups.¹⁰

3. Virtual Communication

Communication that uses information and communication technology via the internet is called virtual communication, virtual communication can occur through websites, e-mail, forums on the internet, blogs, social media is cyber media (cyber media). The existence of digitalization and modernization encourages the formation of virtual communication between individuals to work together and interact.¹¹

4. Virtual Community

According to Porter, the definition of a virtual community is a group of individuals or business partners who interact around the same interests, whose interactions are supported and mediated by technology and regulated by several moderators or certain rules. Meanwhile, Lindlof and Schatzer in their book McQuail state that virtual communities are formed because there are people who have similar interests and often interact with one another. There are two typologies of virtual communities based on their formation, which is this community typology coined by Porter; first, member initiated and second organization sponsored. Initiation member community is a community formed and managed by its own members. while the sponsoring organization community is a community sponsored by either commercial or non-commercial organizations (government, non-profit organizations)¹².

5. *Khataman Qur'an*

Khataman Qur'an is a term for ritual activities that are held as part of a tradition by reading verses of the Qur'an starting from Surah Al Fatihah to Surah an-Nas according to the order contained in the Qur'anic manuscripts. *Khataman Qur'an* is etymologically taken from Arabic, namely khatam which means reading to the end or reading the whole thing. *Khataman Qur'an* is an activity of reading the Qur'an starting from Surah Al Fatihah to Surah An-Nas carried out sequentially starting from chapter 1 to juz 30 or carried out simultaneously or 6

Basis in the theory of technological determinism according to MC. Luhan, namely changes in the way of communication will foster a way of thinking, behaving, and moving that is influenced by technology in human life. Humans as a knowledge society is a society that follows the development of knowledge, distribution, and transformation of changes in social aspects.¹³ The theory of technological determinism is part of the theory related to technological developments and changes in human culture. In this theory, it is explained that culture is the result of changing modes of communication.¹⁴ Technological determinism is a theory that

¹⁰ Cut Nadya Nanda Briliana and Rita Destiwati, "Pola Komunikasi Virtual Grup Percakapan Komunitas Hamur 'HAMURinspiring' Di Media Sosial Line," *Jurnal Manajemen Komunikasi* 3, no. 1 (April 18, 2019): 34, <https://doi.org/10.24198/jmk.v3i1.12045>.

¹¹ Teguhta Teguhta and Amri Dunan, "Komunikasi Virtual Game Online Defence of the Ancient-Dota 2 pada Komunitas Razer Gaming Depok Virtual Communication in the Defence of The Ancient-Dota 2 Online Game at The Razer Gaming Depok Community," *Masyarakat Telematika Dan Informasi: Jurnal Penelitian Teknologi Informasi dan Komunikasi* 10, no. 2 (December 9, 2019): 29, <https://doi.org/10.17933/mti.v10i2.156>.

¹² Cheryl Pricilla Bensa, "Tipologi Komunikasi Virtual: Studi Kasus Pada Facebook Parenting Indonesia," *Jurnal ULTIMA Comm* 7, no. 1 (December 1, 2015): 41-66, <https://doi.org/10.31937/ultimacomm.v7i1.422>.

¹³ Asep Saefudin, "Perkembangan Teknologi Komunikasi: Perspektif Komunikasi Peradaban," *Mediator: Jurnal Komunikasi* 9, no. 2 (December 29, 2008): 286, <https://doi.org/10.29313/mediator.v9i2.1113>.

¹⁴ Mubarak, "Determinisme Teknologi Dan Posisi Media Decenter Pada Kasus Pemberitaan Kecelakaan Maut Di Tugu Tani Jakarta," *The Messenger* III, no. 1 (n.d.): 76.

explains social and historical phenomena within the framework of one main factor or determining factor, Daniel Chandler states that technological determinism is part of the theory of social change that is influenced by communication technology, or media. In his view, gadget technology has an impact in changing society at every level, including institutions, social interactions, and individuals.¹⁵ The existence of technological determinism makes humans fragmented and machines are increasingly dominant in human life. In addition, technology has entered the physical and spiritual existence of humans, as well as being the embodiment of ideas in the human brain itself.¹⁶ Determinism Technology has an important effect on human life. The effects of this technology depend on how it is applied socially. If some contexts of WhatsApp social-media have a negative impact with the existence of hoax news, and fraud, but in the context that the researchers are currently studying, WhatsApp in the *Khataman al-Qur'an* culture has a positive technological effect.

C. Methods

This research uses qualitative research with a phenomenological approach. Qualitative research is a method for exploring and understanding meanings ascribed to social or humanitarian problems, focusing on individual meanings, and translating the complexity of a problem.¹⁷ William stated that qualitative research is the process of collecting data in a natural setting, using natural methods, carried out by researchers who are interested in nature.¹⁸ Meanwhile, Kirk and Muller's opinion about qualitative research depends on human observations, both in its area and terminology.¹⁹ This study uses qualitative because, in this study, researchers explore and understand the social problems that occur in the Cultural Change of the *Khataman al-Qur'an* Tradition from Offline to Online Through Social Media in the Kediri Region. The phenomenological approach is a qualitative research tradition rooted in philosophy and psychology and focuses on human life experience (sociology). The phenomenological approach is almost similar to the hermeneutic approach which uses life experiences as a tool to better understand the social, cultural, political, or historical context in which the experience occurs. This study discusses an object of study by understanding the core experience of a phenomenon. The phenomenological theory is primarily concerned with the extent to which language issues are given a major role in shaping experience. The phenomenological paradigm seeks to understand the meaning of events and their relationships to people in certain situations.²⁰ This research, with a framework that uses the Phenomenology of *Khataman* Online Activities and the Theory of Technological Determinism. Where phenomenology according to Communications Expert Mulyana is included in a subjective or interpretive approach that views humans as active, in contrast to the objective of behavioristic and structural approach which assumes that humans are active.

D. Result and Discussion

1. Covid-19 Pandemic

Covid is a phenomenon that shook the world at the end of 2019. There is a lot of speculation about the cause of covid. At the beginning of its appearance, covid 19 was named

¹⁵ Jen Ross, "Technological Determinism," n.d., 47.

¹⁶ Agus Raharjo, Yusuf Saefudin, and Rini Fidiyani, "The Influence of Technology Determinism in Forming Criminal Act of Legislation," ed. Hadiyanto, Maryono, and Budi Warsito, *E3S Web of Conferences* 73 (2018): 73, <https://doi.org/10.1051/e3sconf/20187312011>.

¹⁷ John W. Creswell, *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*, Edisi Ketiga (Yogyakarta: Pustaka Pelajar, 2009), 4.

¹⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2000), 3.

¹⁹ Moleong, 5.

²⁰ Moleong, 14–17.

novel coronavirus (2019-nCoV), then changed to u Coronavirus Disease (COVID-19) in 2020 as an official announcement from WHO. Coronavirus was originally a virus that infects animals, such as bats and bats. Coronavirus is RNA with a particle size of 120-160 nm. The results of the analysis also show that this virus is of the same type as the virus that caused the swine flu in 2004.²¹

The rapid transmission of corona through social interaction between humans requires the Indonesian government to carry out various policies to prevent the spread of covid. Policies in various fields, issued by the government. Government Regulation in place of Law number 1 of 2020, is the beginning of policies around covid. In the *Perpu* (Government Regulation in Lieu of Law), the fields that become objects include health, social, fiscal, and tax incentives, import-export trade policies, micro, small and medium enterprises (UMKM), large-scale social restrictions (PSBB), legal affairs, and other policies, policies/facilities.²²

Other policies will also appear in 2021. However, some terms have changed. The term PSBB in 2020, changed its name to PPKM. PPKM (Enforcement of Restrictions on Community Activities, officially carried out in 2021 ahead of Eid al-Fitr between May 2021. PPKM is carried out to prevent the transmission of covid 19. With PPKM, the government is trying to prevent the transmission of covid 19 which is feared to spike when the Eid homecoming tradition is implemented. PSBB and PPKM are two almost the same thing. But if you look closely, there are several points of difference. First, PSBB. The difference between the two arises both in terms of regulation, area size and. First, PSBB regulation is from PP number 21 of 2021 concerning Health Quarantine with criteria for the number of cases or the number of deaths due to disease is increasing and there is an epidemiological link with similar events in other regions or countries, while PPKM is only based on instructions from the Minister of Home Affairs, and is only limited to certain areas.²³

Second, community activities carried out during the PSBB period, both in the form of offices, learning are carried out online. The office is carried out with the WFH (Work from Home) system. While learning activities are carried out 100% online. Community activities that mobilize the masses are temporarily closed. Meanwhile, PPKM activities are limited in nature. 75% of office activities are carried out offline, while 25% are online. Then, carry out teaching and learning activities online. Restaurant eating or drinking on site is only allowed at 25 percent. Restriction of operating hours for shopping centers or malls until 19.00 WIB.²⁴

All government policies are of course to suppress the transmission of covid 19. However, of course, the government does not necessarily prevent all community activities. The government also provides dispensation for banking creditor customers, provides pre-employment guarantees, and provides free electricity subsidies to the public. The policy is to reduce the impact felt by the community due to COVID-19.

2. Changes in *Khataman al-Qur'an* Culture in Kediri Regency

The convenience of having a WhatsApp application that provides the WhatsApp Group feature is a solution during the Covid 19 pandemic season for the *Khataman al-Qur'an* group in the Kediri area. This is a study that technology can change the way humans work, interact, have religion, and be cultured. Technological developments affect progress in culture. In a study of the theory of Technological Determinism, McLuhan stated that communication culture has followed

²¹ Adityo Susilo et al., "Coronavirus Disease 2019: Tinjauan Literatur Terkini," *Jurnal Penyakit Dalam Indonesia* 7, no. 1 (April 1, 2020): 45–67.

²² "Kedutaan Besar Republik Indonesia di Brussel merangkap Luksemburg & Uni Eropa Belgia," Kementerian Luar Negeri Republik Indonesia, accessed November 25, 2021, <https://kemlu.go.id/brussels/id>.

²³ "Beda PSBB vs PPKM | Indonesia Baik," accessed November 25, 2021, <https://www.indonesiabaik.id/infografis/beda-psbb-vs-ppkm>.

²⁴ "Beda PSBB vs PPKM | Indonesia Baik."

a revolution, just as communication technology affects cultural change. *Khataman al-Qur'an* which was previously held in mosques, prayer rooms, people's homes, or work group institutions and was held directly, but with the development of communication technology and the WhatsApp social media application, the *Khataman al-Qur'an* group to prevent the spread Covid 19 decided for coordination and communication activities to be held through WhatsApp Group social media. WhatsApp provides the role of creating and managing the *Khataman al-Qur'an* culture during the Covid 19 pandemic season. WhatsApp overcomes problems in communication and information on al-Qur'an activities from government policies during the Pandemic Season to avoid crowds, so that *Khataman al-Qur'an* is carried out every year. each other's house. WhatsApp has become one of the applications that are in demand, and needed by the community, from young to old. WhatsApp is in demand because its use is quite easy by using a phone number as an ID to add contacts on WhatsApp, so it can be used for various ages, regions, and occupation levels. Researchers analyzed the *Khataman al-Qur'an* tradition in four community groups including the following:

Table 1 Typology of *Khataman al-Qur'an* Group via WhatsApp in Kediri Regency

Al Qur'an <i>Khataman</i> Group	Number of Participants in WhatsApp Groups	Economic Condition	Conditions and Situations in WhatsApp Groups in Organizing <i>Khataman</i> Al Qur'an
Bani Hasan Muhyi Family Group	30 People	Middle Class	1 Day 1 Juz
Hafidhoh Mother Community (Citizens of Housewives in the Pagu District Area)	20 People	Lower Middle Class	Online Juz distribution once a week, 1 day 2 juz, and offline activities once a month.
Bu Nyai Community in the Kediri Region	20 People	Upper Middle Class	1 day 2 Juz
The Hufadz Group of Kediri Regency which received Incentives from the East Java Provincial Government	100 People	Lower Middle Class	Adjusting Conditions when there is an event, then 1 day 15 Juz (When the event takes place)

Youth in WhatsApp that can be reached by all participants. Through the WhatsApp Group Community, it has an impact in creating a positive social atmosphere, building a sense of belonging between fellow members.²⁵ WhatsApp media is a tool in delivering messages and shaping human behavior in virtual social life. The following are changes in the culture of the *Khataman al-Qur'an* Tradition including:

3. Reducing the Aspect of Social Solidarity

The aspect of solidarity through WhatsApp Group social media has both positive and negative impacts. If a positive impact can make it easier for messages in information and communication to be conveyed during the Covid 19 pandemic season, bring those who are far away without having to meet face to face, and prevent the spread of the Covid 19 Virus. The *Khataman al-Qur'an* WhatsApp group becomes a medium to make it easier to worship and carry

²⁵ Pratika Ayuningtyas, "Whatsapp: Learning on the Go," *Metathesis: Journal of English Language, Literature, and Teaching* 2, no. 2 (October 31, 2018): 159–70, <https://doi.org/10.31002/metathesis.v2i2.629>.

out sunnah practices and maintain consistency of motivation to read the Qur'an. However, there are negative impacts that occur among members of the *Khataman al-Qur'an* community, namely the loss of nuances of non-verbal cues, facial expressions, body postures that help understand the deeper understanding of the things spoken, and of course the lack of emotional bonding between fellow members. This negative impact tends to affect the effect of social power in a less powerful group, and affects a lifestyle where the more often you use technology, the more dependent a person is and it is difficult to let go of his dependence on information and communication technology, as information and communication technology can bring people closer,²⁶ far, but also risky to keep near. This is like the religion of Islam as a teaching value for all aspects of the life of its people, not in the form of amaliah, but also social relations as an aspect that must be instilled as a form of *hablum minnana*s.

4. Communication Patterns for Virtual Friendship and Virtual Brotherhood

During the pandemic, members of the *Khataman al-Qur'an* WhatsApp Group in Kediri Regency created a virtual communication pattern, this communication pattern tends to group communication in the *Khataman al-Qur'an* WhatsApp Group. Group communication through the *Khataman al-Qur'an* WhatsApp Group aims to maintain the continuity of *Khataman al-Qur'an* activities amid the Covid 19 Pandemic season and maintain friendship and brotherhood between fellow members of the *Khataman al-Qur'an* WhatsApp Group in Kediri Regency.

5. The dynamization of the implementation of *Khataman Al-Qur'an*

Changes and shifts in the implementation of the *Khataman al-Qur'an* are carried out through online WhatsApp social media, of course, there are no gathering habits, and banquets serve both festive and simple meals. Because basically the process of the *Khataman al-Qur'an* there is a reality of the formation of a process of interaction and communication between individuals and groups without any face-to-face. There is a chairman and members, the chairman, in this case, becomes the admin of the Whatsapp Group, regulates the course of provisions for *Khataman al-Qur'an* such as the division of juz and members as communication for reporting the completion of the Qur'an, while for those who have an advanced age they provide positive reinforcement in the form of motivation to students. members to complete the *Khataman* Qur'an even though it is not carried out directly on the spot. Shifting the implementation of *Khataman al-Qur'an* if, before the emergence of information and communication technology that was easy to use, *Khataman al-Qur'an* was held when there were moments of activity and commemoration of Islamic holidays such as Haul community leaders, village clean up, 7 daily death commemorations; 40 daily; 100 daily; 1000 daily, *Maulid Nabi*, Approaching Fasting (Megengan), 4 months of pregnancy, Suroan, Rajaban, and so on. However, currently, the implementation of *Khataman al-Qur'an* is carried out every day with communication through WhatsApp Groups reducing the values of togetherness and harmonization as fellow Muslims.

E. Conclusion

Khataman al-Qur'an is a customary tradition of the Islamic community, including the people of the Kediri Regency. The implementation of *Khataman al-Qur'an* is usually done directly from the house to house, mosques, prayer rooms and in Islamic Educational Institutions, both Islamic boarding schools and non-Islamic boarding schools. The emergence of the pandemic virus which finally changed the cultural order throughout Indonesia also had an impact on changing the *Khataman al-Qur'an* tradition, if previously the Al Qur'an *Khataman* was

²⁶ Sigit Surahman, "Determinisme Teknologi Komunikasi dan Globalisasi Media Terhadap Seni Budaya Indonesia," *REKAM: Jurnal Fotografi, Televisi, dan Animasi* 12, no. 1 (November 21, 2016): 33, <https://doi.org/10.24821/rekam.v12i1.1385>.

held directly on the spot, with the Covid 19 pandemic and the availability of ease of features in information and communication technology, the public take advantage of advances in information and communication technology using WhatsApp Groups as part of the need to maintain the tradition of *Khataman Al Qur'an*. Changes in the implementation of *Khataman al-Qur'an* through WhatsApp Groups have positive and negative impacts. The positive impact is that it is easy to communicate for worship and maintain consistent motivation in reading the Qur'an. While the negative impact in the aspect of social solidarity such as the lack of emotional bonds among members in the group. As for the dynamics of the implementation of the Qur'an *Khataman*, which was previously held at certain moments, but for now, it can be held at any time and become a daily habit of the community. In addition, there is a change in the implementation which was originally carried out with the custom of gatherings, and serving food. For now, with the Covid 19 pandemic, *Khataman al-Qur'an* is carried out online without face to face.

References

- Ayuningtyas, Pratika. "Whatsapp: Learning on the Go." *Metathesis: Journal of English Language, Literature, and Teaching* 2, no. 2 (October 31, 2018): 159. <https://doi.org/10.31002/metathesis.v2i2.629>.
- Baishya, Diganta, and Saurabh Maheshwari. "WhatsApp Groups in Academic Context: Exploring the Academic Uses of WhatsApp Groups among the Students." *Contemporary Educational Technology*, 11, no. 1 (2020).
- "Beda PSBB vs PPKM | Indonesia Baik." Accessed November 25, 2021. <https://www.indonesiabaik.id/infografis/beda-psbb-vs-ppkm>.
- Bensa, Cheryl Pricilla. "Tipologi Komunikasi Virtual: Studi Kasus Pada Facebook Parenting Indonesia." *Jurnal ULTIMA Comm* 7, no. 1 (December 1, 2015): 41–66. <https://doi.org/10.31937/ultimacomm.v7i1.422>.
- Briliana, Cut Nadya Nanda, and Rita Destiwati. "Pola Komunikasi Virtual Grup Percakapan Komunitas Hamur 'HAMURinspiring' Di Media Sosial Line." *Jurnal Manajemen Komunikasi* 3, no. 1 (April 18, 2019): 34. <https://doi.org/10.24198/jmk.v3i1.12045>.
- "Content Analysis of Whatsapp Conversations: An Analytical Study to Evaluate the Effectiveness of Whatsapp Application in Karachi." *International Journal of Media, Journalism and Mass Communications* 4, no. 1 (2018). <https://doi.org/10.20431/2454-9479.0401002>.
- Creswell, John W. *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*. Edisi Ketiga. Yogyakarta: Pustaka Pelajar, 2009.
- Kartal, Galip. "What's up with WhatsApp? A Critical Analysis of Mobile Instant Messaging Research in Language Learning." *International Journal of Contemporary Educational Research*, December 13, 2019. <https://doi.org/10.33200/ijcer.599138>.
- Kementerian Luar Negeri Republik Indonesia. "Kedutaan Besar Republik Indonesia di Brussel merangkap Luksemburg & Uni Eropa Belgia." Accessed November 25, 2021. <https://kemlu.go.id/brussels/id>.
- Librianti, Eka Octavia Indah, Zaenal Mukarom, and Imron Rosyidi. "Budaya Tahlilan Sebagai Media Dakwah." *Prophetica: Scientific and Research Journal of Islamic Communication and Broadcasting* 5, no. 1 (2019).
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2000.
- Mubarok. "Determinisme Teknologi dan Posisi Media Decenter Pada Kasus Pemberitaan Kecelakaan Maut Di Tugu Tani Jakarta." *The Messenger* III, no. 1 (n.d.).

- Mustofa, Ali, and Siti Yulia Citra. "Kontribusi Khotimil Qur'an dalam Meningkatkan Motivasi Belajar Membaca Al Qur'an Di MA Darul Faizin Assalafiyah Catak Gayam Mojowarno Jombang." *Jurnal Inovatif* 5, no. 2 (2019).
- Raharjo, Agus, Yusuf Saefudin, and Rini Fidiyani. "The Influence of Technology Determinism in Forming Criminal Act of Legislation." Edited by Hadiyanto, Maryono, and Budi Warsito. *E3S Web of Conferences* 73 (2018): 12011. <https://doi.org/10.1051/e3sconf/20187312011>.
- Ross, Jen. "Technological Determinism," n.d., 47.
- Saefudin, Asep. "Perkembangan Teknologi Komunikasi: Perspektif Komunikasi Peradaban." *Mediator: Jurnal Komunikasi* 9, no. 2 (December 29, 2008): 383-92. <https://doi.org/10.29313/mediator.v9i2.1113>.
- Supriatna, Eman. "Wabah Corona Virus Disease (Covid 19) dalam Pandangan Islam." *SALAM: Jurnal Sosial Dan Budaya Syar-i* 7, no. 6 (April 14, 2020). <https://doi.org/10.15408/sjsbs.v7i6.15247>.
- Surahman, Sigit. "Determinisme Teknologi Komunikasi dan Globalisasi Media Terhadap Seni Budaya Indonesia." *REKAM: Jurnal Fotografi, Televisi, dan Animasi* 12, no. 1 (November 21, 2016): 31. <https://doi.org/10.24821/rekam.v12i1.1385>.
- Susilo, Adityo, Cleopas Martin Rumende, Ceva Wicaksono Pitoyo, Widayat Djoko Santoso, Mira Yulianti, Herikurniawan Herikurniawan, Robert Sinto, et al. "Coronavirus Disease 2019: Tinjauan Literatur Terkini." *Jurnal Penyakit Dalam Indonesia* 7, no. 1 (April 1, 2020): 45. <https://doi.org/10.7454/jpdi.v7i1.415>.
- . "Coronavirus Disease 2019: Tinjauan Literatur Terkini." *Jurnal Penyakit Dalam Indonesia* 7, no. 1 (April 1, 2020): 45-67.
- Teguhta, Teguhta, and Amri Dunan. "Komunikasi Virtual Game Online Defence of the Ancient-Dota 2 pada Komunitas Razer Gaming Depok Virtual Communication in the Defence of the Ancient-Dota 2 Online Game at The Razer Gaming Depok Community." *Masyarakat Telematika Dan Informasi : Jurnal Penelitian Teknologi Informasi dan Komunikasi* 10, no. 2 (December 9, 2019): 28. <https://doi.org/10.17933/mti.v10i2.156>.
- Wirdanengsih. "Tradisi 'Mandoa' Untuk Anak Khatam Qur'an Dalam Keluarga Luas Minangkabau." *Jurnal Harkat: Media Komunikasi Islam Tentang Gender Dan Anak* 12, no. 1 (2016).
- Wirdanengsih, Wirdanengsih. "Makna dan Tradisi-Tradisi dalam Rangkaian Tradisi Khatam Qur'an Anak-Anak di Nagari Balai Gurah Sumatera Barat." *Gender Equality: International Journal of Child and Gender Studies* 5, no. 1 (October 14, 2019): 9. <https://doi.org/10.22373/equality.v5i1.5375>.

DA'WA, KERIS AND COMMUNITY ELITES IN JAVA

Muchammad Ismail¹, Sholih Mu'adi²

¹Sunan Ampel State Islamic University, ²Brawijaya University

¹muhammad.ismail@uinsby.ac.id, ²sholihmuadi@ub.ac.id

Abstract: The keris is recognized as an heirloom by the people of the archipelago until now it is still interesting to study. Why is that. It is undeniable that many people are pro and contra of the keris cultural heritage. This study is to see people's view on Keris. This study uses a qualitative approach with a phenomenological approach. One of the research methods used is participant observation. The results of the data findings there are three discussions, among others; a) the history of the keris has existed since the Hindu-Buddhist era in Java. Keris comes from the *Keker* language and *Aris Kekeran* means fence (barrier, warning, control). Meanwhile, *Aris* means calm, steady, smooth. b) Keris in the Islamic perspective, Islam does not prohibit owning a keris because it is an asset of cultural capital in religion for preaching by the elite of society. c) the form of elite behavior in the possession of a keris there is a moderating attitude that the keris must be preserved to the community including the elite making it the object of the keris as a medium of da'wah d). keris as a moral and ethical symbol, during the movement of the Walisongo the keris was not just a noble iron aji, but in it contained the values and philosophy of the meaning of exemplary life, the keris for its owner was the embodiment of prayer to God by the master to the owner of the keris.

Key words: Kris, Da'wah, and Elite Society.

Abstrak: Keris diakui sebagai pusaka oleh masyarakat Nusantara sampai sekarang masih menarik untuk dikaji. Mengapa demikian. Tidak bisa dipungkiri, banyak masyarakat yang pro dan kontra terhadap benda peninggalan budaya keris. Penelitian ini bertujuan untuk melihat pandangan masyarakat tersebut terhadap keris. Penelitian ini menggunakan pendekatan kualitatif dengan jenis fenomenologi. Fenomenologi digunakan untuk pengamatan partisipatif pada elit masyarakat. Salah satu metode riset ini menggunakan participant observation. Hasil data temuan ada tiga pembahasan antara lain; a) sejarah keris sudah ada sejak zaman Hindu-Budha di Jawa. Keris berasal dari bahasa *Keker* dan *Aris Kekeran* mempunyai arti Pagar (penghalang, peringatan, pengendalian). Sementara *Aris* mempunyai arti tenang, mantap, halus. b) keris dalam perspektif Islam, Islam tidak melarang memiliki keris karena menjadi aset modal budaya dalam agama untuk berdakwah oleh kalangan elit masyarakat. c) bentuk perilaku elit dalam kepemilikan keris ada yang bersikap menjadi moderatif, bahwa keris harus dilestarikan ke masyarakat, diantaranya elit menjadikan keris sebagai objek media dakwah seperti apa yang telah diajarkan dalam Islam d). keris sebagai simbol moral dan etik, semasa gerakan para Walisongo keris tidak sekedar besi aji mulia akan tetapi di dalamnya mengandung nilai dan filosofi makna hidup keteladanan, keris bagi pemiliknya adalah pengejawantahan doa' pada Tuhan oleh empu kepada pemilik keris.

Kata Kunci: Keris, Dakwah dan Elit Masyarakat

A. Introduction

The keris is recognized as an heirloom by the people of the archipelago until now it is still interesting to study. Why is that. It is undeniable that many people are pro and contra of the keris

cultural heritage. There are many myths that develop in the vortex of the keris, some deny it and consider it unimportant in today's modern world. The most extreme is the debate and conflict over the ownership of the keris for religious people or communities, and specifically the Islamic religion. There are some groups who consider the ownership of a keris to be the same as believing in a God other than Allah and is included in the act of shirk (*mushrik*), there are also those who believe that the ownership of a keris is cultural care and can be used as religious infrastructure so that everyone still has an identity that is in accordance with religion.

However, as a fact, the keris is an archipelago culture in Indonesia that has characteristics and recognizes various types of keris. From its physical form, the keris with its short stature, is a weapon created for close combat. However, the keris is not only used as a melee weapon, it is also believed to be a symbolic weapon intended as a soul weapon for actual combat.

The role and function of the keris is not just an heirloom, but the keris is a symbol of the various teachings of life from the ancestors and ancestors. The existence of the keris is covered with various symbols that teach about various kinds of teachings that Javanese people should live in their lives.

Stamford Raffles (1811 – 1816) in Isaäc Grondeman at the time of the Dutch East Indies government by writing two volumes of *The History of Java*, by examining 41 keris blades with different shapes;¹ then continued Isaäc Groneman was born in Zutphen, the Netherlands when he saw the chaotic attention of the natives to the preservation of the keris in Central Java in 1858;² he was a personal doctor of the Sultanate of Yogyakarta so he decided the choice to enter Basalen Empu as a boarding school. Pondok boarding school for making keris.

Along with changes from time to time, in 1904 -1913, he wrote articles in newspapers and journals; His major article, entitled 'Der Keris der Javaner', is regularly published in the *Internationales Archiv für Ethnography* magazine. He tells the story of his sadness over the decline of material culture from extinction, the threat posed to Basalen as the Pondok - Pesantren of the Empu in making keris.

From the experience of Isaäc Grondeman mentioned above,³ he initiated and paid attention to other keris researchers such as Garrett Solyom and Bronwen Solyom;⁴ Mark Woodward in studying the keris as a cultural artifact.⁵ The results of the study examine the public's perception of the influence of the keris on cultural-religious behavior in society. There are many studies on keris qualitatively, but rarely examine the keris theme from the point of view of elite society in general. So that this research is interesting to study, how to find out the elites of society in terms of knowledge, understanding of the keris starting from recognizing the esoteric and exoteric aspects and even influencing cultural behavior to the implementation of community religion towards treating keris in Java.

B. Theoretical Review

Researchers will use the theory of symbolic interaction, and social construction theory and integrate other social theories that are considered relevant, by looking at the development of data in the field. According to the researcher, the use of theory is only as an analytical knife in reading data findings.

The Javanese people in understanding and getting to know the knowledge of the keris created by the masters of our ancestors did not mean nothing. The keris was created not only as a cultural artifact, the keris is known as a type of weapon, there is another side that slips ideas and hopes for its owner. The term keris language comes from *Ke* and *Ris*. *Ke* comes from the

¹ Isaäc Grondeman. *The Javanese Kris*. (Leiden: C. Zwartenkot Art Books, Leiden and KITLV Press, 2009). pp.15. https://www.academia.edu/23350430/THE_JAVANESE_KRIS

² Ibid. pp.19

³ Ibid. pp.15

⁴ Solyom, Garret and Bronwyn. *The World of The Javanese Keris*, (the institute, 1978)

⁵ Mark Woodward. *Java, Indoensia, and Islam*. (Dordrecht: Springer Netherlands, 2011)

abbreviation of the word *Kekeraan*, *Ris* is from the origin of the word *Aris*. *Kekeraan* means fence (barrier, warning, control). Meanwhile, *Aris* means calm, steady, smooth.⁶

Keris in Javanese Karma (a subtle word) is called *duwung*, in English it is called *curinga*. *Duwung* comes from the word *Du* which is from *Udhu* and *Wung*, from the origin of *Kuwung*. The translation of the meaning of *Duwung* is to contribute, to stake, to be willing to lose. While *kuwung* has the meaning of authority, reality. While the word *curing* comes from the word *padhas curi*. Not from the origin of the word *body*. This can be explained, stealing has the meaning of a pointed stone in a dangerous place. *Raga* means physical body.⁷

So, the keris as a cultural property in Javanese terms is known as *duwung*, *curinga*, that term was coined by our ancestors who were very creative, even complicated in creating their masterpieces. The object of embodiment of the work of a keris is, apart from being used in the birth order as a powerful weapon, but also an embodiment that gives meaning to an old symbol without words, but has a very high value. In the encroachment of taste, the masters make keris in addition to giving weapons to those who own, basically the dagger, *duwung*, *curinga* by the master wants the one who carries or owns his work to always be meaningful.

Cultural arts, including keris, that exist in Indonesia cannot be separated from the influence of cultural fusion during the Buddhist-Hindu period, which has existed since the early days of Christ which was brought by merchants from India before, Judith Schlehe, who stated that all cultures -mana is the result of mixing where (hybridization) and game complexity between global and local phenomena.⁸ This means that culture is formed from the assimilation of several cultures that form a new culture.

The keris is a cultural heritage of the archipelago and the Malays so that the keris is not only synonymous with Javanese culture.⁹ Keris is also commonly used by people in Riau, Bugis and Bali as a complement to their clothing (Al-Mudra, 2004), furthermore, the keris is also found in cultures in other Southeast Asian countries such as Malaysia, Brunei, Southern Philippines, Singapore and Thailand.¹⁰

Along with the transfer of royal power to East Java, the tradition of making keris experienced a significant development. In the days of kingdoms such as Kahuripan, Jenggala, Daha and Singosari (X – XIII centuries), the keris produced were of much higher quality than those of the ancient Mataram. Keris made in the Jenggala era was famous for its good quality iron and excellent forging prestige.¹¹ Currently, the formidable Jenggala – Singosari keris is being hunted by collectors because of its very high artistic value. When the largest kingdom emerged, namely Majapahit, the keris culture spread throughout the archipelago and Southeast Asia. It was at this time that the keris culture was thought to have spread widely to what is now called the neighboring country, such as Malaysia, Brunei, Thailand, the Philippines and Cambodia.¹²

In the next stage of making keris experienced a golden age, namely at the time of the breakup of Mataram into Surakarta and Yogyakarta. At this time there were new explorations, various kitchens and prestige and keris knick-knacks became very dominant. In addition to its larger shape than previous keris, the selection of quality materials is also increasingly selective, both for prestige and for the blade.¹³ Even though at this time the keris was experiencing the peak of its achievements, there were things that began to disappear, namely the role of the keris as *piandel* as a weapon, both outwardly and inwardly. At this time the keris was more intended as a ceremonial complement, a symbol of position and social status. Among the people of Central Java

⁶ Kijuru Bangunjiwo. *Misteri Pusaka Pusaka Soeharto*. (Yogyakarta: Galang Press, 2007), pp.23.

⁷ Ibid. pp. 24-25.

⁸ J. Schlehe. *Budaya Barat dalam Kacamata Timur*. (Yogyakarta: Pustaka Pelajar, 2006), pp.4

⁹ Bayu Wibisana. *Keris Pusaka Jawa*, Nunung Yuli Eti (ed). (Klaten: Intan Pariwara, 2010)

¹⁰ G.C . Wooley. "Keris: Its Origin and Development" in Hill etc. *The Keris and Other Malay Weapons*. (Kuala Lumpur: The Malaysian Branch of the Royal Asiatic Society, 1998).

¹¹ Solyom, Garret and Bronwyn. *The World of The Javanese Keris*, (the institute, 1978)

¹² Ibid.

¹³ Budiarto Danujaya. *1000 Tahun Nusantara*. (Jakarta: Penerbit Buku Kompas, 2000).

in general, for a certain event, for example at a wedding ceremony, the men must wear Jawi jangkep (complete Javanese attire). This obligation must be obeyed especially by the groom, which must wear a Javanese style wedding dress, namely batik cloth, wedding clothes, headgear (kuluk) and also a keris tucked in the waist. Why should the keris, because the keris is symbolized by the people in Java as a symbol of masculinity. Sometimes if for some reason the groom is unable to attend the wedding ceremony, then he is represented by a keris.

In the writings of R.M. Soedarsono, the Mataram Kingdom in the Giyanti agreement of 1755, was divided into the Surakarta Sunanate and the Yogyakarta Sultanate.¹⁴ Empu Wayang is already known as a master keris master who devoted himself to the Mataram kingdom of Kartasura.¹⁵ As the power of the Mataram Kartasura kingdom shifted, some of the servants of the masters, including Empu Wayang, moved to Yogyakarta. Royal turmoil is usually very influential on all people's lives, including keris makers or masters who have jobs that are considered difficult, so that type of work is very valuable in its time.¹⁶

They, the keris masters, are usually made into family or courtiers whose lives are close to power, but when the king's power is faltering, their activities also cannot run properly. If then the conditions of power are no longer able to fulfill their lives, then many masters will step aside.¹⁷ The shock of the kingdom according to Joko Sukiman usually encourages many 'potent' keris masters to move places, especially if they don't get an award from the king.¹⁸ On the other hand, according to Isaac Groneman, the keris masters are not valued as works of art, the masters of his life are as poor as other neighbors, even though they are the main royal servants who have to take care of all the heirloom weapons.¹⁹ Related to the crucial conditions that often occur in the kingdom, according to Hamzuri (1984: 1), the centers for making keris in Java often move from place to place, according to the appreciation or the rise and fall of the kingdom.

The historical track record of the keris began to appear since the Buddha's era, as evidenced in the relief paintings of Borobudur Temple, Central Java, in the lower corner of the southeast, depicted several soldiers carrying sharp weapons similar to the keris we know today. In Prambanan Temple, Central Java, also depicted on the reliefs, giants carrying stabbing weapons that are very similar to keris. Keris is a traditional weapon that has many symbolic meanings and benefits for the wearer, in the city of Yogyakarta the keris is still considered an item that has high artistic value in terms of shape and aesthetic prestige.

Pamor is a form that emerges from a keris from the result of mixing several metal materials that are forged into a keris blade, an abstract visual form emerges from the forging, so that prestige cannot be determined visually, so that prestige becomes very meaningful, prestige in a keris for some people Java has luck and as *piyandel* is a belief, as in his book Untoro's belief does not contain something that deserves to be worshiped and worshiped, but a tangible vehicle (*wadag*) which contains prayers, hopes and life guidance (Philosophy of life).²⁰ Javanese people who are included in the *sangkan paran dumadi*; *sangkan paraning pambudi*; save the Lord's people. Piwulang - this piweling is formulated in an artificial object called a keris.

Keris has many uses, seen from the aesthetic value of its prestige, during the Buddha's time the keris only had one black color (*keleng*), until the development of forging techniques in keris art until the Hindu era experienced many developments, giving rise to phenomena of prestige and

¹⁴ R.M. Soedarsono. *Wayang Wong: Drama Tari Ritual Kenegaraan di Keraton Yogyakarta*. (Yogyakarta: Gadjah Mada University Press, 1997)

¹⁵ Ki Darmosoegito. *Bab Dhuwung (Winawas Sawatawis)*. (Surabaya: Djojobjo, 1961). pp.47

¹⁶ Thomas Stamford Raffles. *The History of Java*. Translation: Eko Prasetyaningrum et.al. (Yogyakarta: Narasi, 2008).pp.109

¹⁷ RDS. Ranuwijaya. *Dhapur Putut Kembar dalam Pusaka Keris Vol. 16*. (Jakarta: PT. Pustaka Keris Indonesia, 2009).pp.39

¹⁸ Djoko Soekiman. *Keris, Sejarah, dan Funsinya*. (Yogyakarta: Proyek Javanologi, 1983).pp.2.

¹⁹ Isaac Groneman,. *Der Kris Der Javaner. Internationales Archiv Fur Ethnographie*, Band XIX, 1910.

²⁰ Untoro Suryo. *Keris Fungsi Dan Faedah Keris*, (Yogyakarta: RAPI, 1978).pp.57-58.

physical form until the Hindu era. now. The shape of the keris is very diverse and all of them have their own symbolic values and meanings. Among other things is the shape of the keris Tinatah Lung Kamarogan, in which various kinds of animals in Javanese mythology are carved into the blade of the keris, besides that there are also several gold accents or decorations or *Kamarogan*.

The keris is a work of art with high aesthetic value, because the creation of this keris uses a fairly complicated forging technique. This complexity is in the form of a beautiful prestige, which cannot be read by previous human reason. So that there are those who think that the making of a keris is interference from gods, supernatural beings and so on, therefore the keris is still considered something that has mystical value so that the keris is often sacred.

The form of community development can be observed from the pattern of people's thinking, broadly speaking, community development is classified into 4 levels, namely isolated and primitive society, traditional society, transitional society and modern society. In the 21st century the Javanese have progressed into a modern society. The attitude of the way of thinking began to lead to modernization, so that with the times, this weapon turned into a work of art that has many meanings in terms of expressing philosophy, elaborating symbols and hopes, in other words a keris is a manifestation of the prayers and hopes of the creator and the wearer.

Symbolic interaction theory explains that analyzing society can be done by observing the subjective meanings that people place on objects, events and behaviors. People behave based on what they believe, not just on what is objectively true. Symbolic interaction views meaning as something that is continuously modified through social interaction. People interpret each other's behavior and these interpretations form social bonds.²¹

This theory is very suitable to be used to examine the keris and the elite of society on the understanding of the keris; because they have language, behavior and see things with full terms of symbols. This interpretation can be called the definition of the situation.²² Language and meaning are central to it all, namely that significant and shared symbols constitute thought-provoking language which ultimately contributes to the state of the social self, which in turn is possible only through social interaction.²³

In line with Muchammad Ismail Sociologically in Postcolonial Theory borrowing the term Bhaba in Sardar,²⁴ and the understanding the content of moral messages in the da'wah dagger carried out by Walisongo is a hybridity that replaces the history that formed it but builds the structure authority and gave birth to new political initiatives. It is a site of resistance, a reversal of strategy from the discriminated against into the eye of power. That is, the rise of a community elite against the ownership of the keris in the community is a form of ideological opposite, how the tradition of preserving the keris becomes a legitimation or tool of power in society.

C. Methods

The research method that the researcher wants to use is a qualitative type of phenomenological approach. Phenomenology is used to observe participation in the elite of the keris lover community and is combined with other approaches. One of the research methods uses participant observation, where the researcher goes directly to the research location. Researchers will try a case study as an auxiliary method to read the uniqueness of research findings. According to Robret K. Yin and Campbell a research method that investigates a contemporary phenomenon

²¹ Margaret L. Andersen & Howard F. Taylor. *Andersen/Tylor's Sociology: The essentials*. (California: Wadsworth Pub Co, 2008). Pp.22.

²² Ibid. pp.12

²³ Charles C. Ragin, Howard Saul Becker. *What Is a Case: Exploring the Foundations of Social Inquiry*. (Cambridge University Press, 1992).pp.244.

²⁴ Muchammad Ismail. *Pesan Pesan Islami Ulama Jawa*, Jurnal Kebudayaan Islam Ibda' Vol 11, No.1, P3M: STAIN Purwokerto, 2013.

in the context of real life, how to clarify the boundaries between context and phenomena in society to be visible.²⁵

Eisenhardt, Kathleen M try to expand the study, by building a priori logic from several studies, including triangulation of several casuistic.²⁶ By choosing the location of a certain point and determining the sentence of the research question. And later researchers will enter on a different side from previous research so that the novelty appears.

D. Results and Discussion

1. Keris in Islamic Perspective

Keris is also called tosan aji. Tosan comes from the word Tos or Atos which means hard (iron), while Aji means valuable or noble, so Tosan Aji means valuable iron.²⁷ Keris is a stabbing weapon made of a mixture of iron, steel, and prestige (nickel, meteor stone, prestige iron). The Qur'an explains that Allah has sent down iron so that it can be used by humans, namely in Surah Al-Hadid Verse 25 :

"We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helped Him and His messengers, though unseen. Lo! Allah is Strong, Almighty (57: 25)".

Islam never forbids humans from owning a keris, because the function of the keris is not only as a piercing tool but also as a tool to defend themselves from threats. Allah commands His people to make tools that can protect themselves from war, namely in the letter Saba' Verse 11:

"And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him, saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do (34: 10-11)".

Today, it can be seen that many tools made by humans cannot be separated from iron, one of which is the keris. The keris was created by humans with various uses. Keris is a weapon that is used to defend oneself from the opponent's attack. The technology of making keris is currently using hot coals. At first the iron is burned in the kiln until the iron is red (like fire), then the iron is forged on an iron anvil or iron anvil over and over again. The process of processing iron like this is also described in the Qur'an Surah Al-Kahf Verse 96:

"Give me pieces of iron – till, when he had levelled up (the gap) between the cliffs, he said: Blow! – till, when he had made it a fire, he said: Bring me molten copper to pour thereon (18: 96)".

There are various types of iron used to make keris. The names of the iron materials for the keris include: Deer coral iron, *purose* art iron, *mangangkang* iron, *walulin* iron, katum iron, frangipani iron, *ambal* iron, *sinduaji* iron, overlapping iron, *warani* iron, *welangi* iron, *terate* iron, *malelaluyung* iron, iron *malela*, *kenur* iron, mashed iron, *balitung* iron, *gluing* iron, full iron, and many more types. These materials are used according to the wishes of the keris maker.²⁸

²⁵ Robert K. Yin., & Donald Campbell. *Case Study Research and Application: Design and Methods*. (California: Sage Publication, 2018)

²⁶ Kathleen M. Eisenhardt. "Building Theories from Case Study Research". *The Academy of Management Review*, 14 (1989).pp.532-550

²⁷Haryono Haryoguritno. *Keris Jawa antara Mistik dan Nalar*, (Jakarta: PT. Indonesia Kebangganku, 2005).

²⁸ Ibid. 40

Islam never forbids humans from owning a keris, if there is a view that says that a keris is an object that will mislead human belief in God (*mushrik*) then the one who should be blamed is the person who owns the keris, not the keris itself.²⁹ Man was created by God as a creature with the highest dignity compared to other creatures created by God. Humans were created by God equipped with reason and mind, while the keris is only an inanimate object created by humans.³⁰ Keris as a witness to the history of independence, many ancient warrior figures fought against the Dutch colonialists with a dagger, including: Prince Diponegoro, Tuanku Imam Bonjol, Panglima Sudirman, Kiai Maja, and other warrior figures. These figures cannot be said to be polytheists because they are people who are persistent in fighting in the way of Allah, they are obedient in carrying out religious orders and they are people who like to be concerned.³¹

The assumption that the keris is an object that can mislead humans, may be based on the phenomena that exist in today's society. People often pay excessive respect to a keris, some even worship it before opening the keris from its shell.³² Such behavior is not blamed for the keris lover community, as long as it is natural and not excessive. The Qur'an explains that Allah does not like anything in excess, namely:

Respecting the keris, in the world of keris is allowed, as long as it is not excessive. Bambang Harsrinuksmo in his book entitled "Questions and answers about keris" provides an illustration of how to respect objects fairly and not excessively: "A piece of red cloth is sometimes used as a dust cloth. White cloth is often used for pillowcases. If the two strips of cloth are sewn and joined into a flag, then we will place the Dwi Warna in a place of honor, even at official ceremonies, we will pay homage to the flag. The respect we do, of course, is not because of the two red and white strips of cloth, but the symbol implied on the flag. Red and White is a symbol of the sovereignty of our homeland".³³

The right and proper way to respect the keris is by not placing the keris in any place, not putting it in the kitchen, warehouse, car trunk and so on. The way to hold it is also not like holding a meat chopper or kitchen knife.³⁴ Such behavior (excessive respect for the keris) can give a bad image of the keris. People consider the keris as a scary object, because it can mislead people against God. The behavior was carried out because of human ignorance of the science of keris. In ancient times, the keris was classified as *ngelmu ingkang sinengker* knowledge that should not be taught to just anyone, even his own son.³⁵

Washing or caring for the keris is allowed, because the keris is an object made of metal, and is easily exposed to rust. Caring for the keris can be done by applying oil. Generally, people who give oil to the keris have a purpose to feed or treat the keris from rust. People think that caring for a keris is an act of polytheism, but in reality it is not, depending on where people look at it.³⁶ So, when viewed from an Islamic perspective and from the above description, the keris is not contrary to Islamic teachings, when it is not made something glorified, or excessive; the only thing that is great is God, the keris created by masters becomes a sacred heirloom because in it there is a prayer that is blessed by God. So that each type of keris in it contains philosophy, and the blessing of prayer 'entrusted by the master for the owner.

The entry of Islam to the archipelago certainly affected the public belief system for the magical ability of the keris. The Pajang kingdom was one of the first Islamic-style kingdoms that still had Hindu influence in it, because the Pajang kingdom was an inland kingdom that did not

²⁹Bambang Harsrinuksmo. *Ensiklopedi Keris*. (Jakarta: Gramedia Pustaka Utama, 2004).pp.117

³⁰ Ibid.pp.15

³¹ Ibid.pp.18

³² Ibid.pp.15

³³ Ibid.pp.16

³⁴ Ibid.

³⁵ Ibid.pp19

³⁶Ragil Pamungkas. *Mengenal Keris Senjata Magis Masyarakat Jawa* (Yogyakarta: Penerbit Narasi, 2007).

receive too much influence from outside. The Mataram kingdom, which still had Hindu influence from the previous kingdom, namely the Pajang kingdom, had great faith in sacred objects such as the keris. From here the keris developed and gained a special place in the community. The keris has a deep meaning, moral message and symbol, the values contained in this keris are called *pasemon*.

In that context, the elements and materials for making keris are considered to contain moral and ethical messages, which are related to the symbolization of the *manunggaling kawula Gusti*.³⁷ *Pasemon* which means symbolic meaning and value possessed by a keris is a symbol of *manunggaling kawula Gusti* which consists of :

1. The form of the outer relationship or 'skin' between the blade of the keris and the sheath (sheath of the keris) is a symbol of life in the *bebrayaning ageng* universe, as a *pasemon* of the formation of the human self which is influenced by socio-cultural processes
2. A more isoteric relationship between the blade of a keris and marijuana (which is covered in a *warangka*), a symbol of the relationship between Gusti and kawula as *lorone* manifest seagrass *ingaran satungal*, with a high interpedential, *ingaran ro kadiparan*, *pan sawiji jatinipun*.³⁸

The position of the keris in society has various meanings, both as a social symbol and its function which greatly affects the community psychologically. In a palace or palace environment, a keris is an heirloom that shows greatness, position and rank. In addition, the keris is also an heirloom that complements traditional ceremonies, complements clothing in official palace ceremonies and completes clothing in artistic performances. In the official ceremony of the palace, both the king and the sentanas who are facing of course wear a dagger with a *ladrangan wrangka* for completeness of daily clothes, the sentanas and servants in wearing a Gayaman wrangka keris.³⁹

In people's lives, at that time the keris was used in various activities, for example in various traditional ceremonies, weddings, births and circumcisions. The use of keris in various ceremonies is also used by those who help the ceremony, which is called *sinoman*. In traditional ceremonies, the function of the keris is as a repellent for reinforcements so that every ceremony goes well without any disturbance. In addition, in the wedding ceremony, the keris used by the bride and groom is given a jasmine flower which also functions as a repellent against reinforcements. Many people in rural areas make artificial keris from bamboo and then place it on the door as a repellent against reinforcements. This shows the amount of public trust in the magical power contained in a keris. This magical power has both good and bad effects on its owner.

This depends on the state of the keris itself. The prestige of the keris or the image on the blade of the keris has different magical powers, as well as the kitchen or the type of keris itself. The influence of the magical power of the keris can also be seen in several performing arts such as wayang purwa (shadow puppets). In wayang kulit shows, the keris appears as a weapon used to kill enemies. In the scene where the enemy is difficult to kill by other weapons, the keris appears as a powerful weapon capable of killing the enemy. In other performances such as the keris dance, wayang golek and wayang orang, the keris is also used as a complement to clothing and also as a weapon. In wayang orang performances, the keris is used as a weapon only by the knights. A keris that has magical powers can be said to have 'yoni', namely luck or power that makes the function and charm of the keris prestige effective. Yoni is related to the process of making, guarding, securing or maintaining and the existence of the keris itself. Here are some ways in the formation of yoni:

³⁷ M.T. Arifin. *Keris Jawa, Bilah, Latar Sejarah, Hingga Pasar*. (Jakarta: Hajied Pustaka, 2006).

³⁸ Ibid.

³⁹ Hamzuri. *Keris*. (Jakarta: Jambatan, 1984).

1. Yoni can be formed from the relationship of the master (keris maker) with the Creator or the Creator. Through this relationship, the master offers prayers and requests for the formation of strength in the keris he makes,
2. The second way is to induce the ability of the master in the keris he makes. This method is called *asmak* or as safe by the masters.
3. Yoni or the magical power of the keris can also be due to the presence of spirits in the keris itself. These spirits are in the form of jinn, spirits or guardian angels called *khadam*.

There is a special way to find out the abilities and functions contained in a keris. This method is known as *tayu keris*. *Tayuh* is also a way to find out the state and origin of making a keris. And examine the compatibility between the character of the keris with its owner. *Tayuh* can only be done with the spiritual ability of the person who pedals, the process takes place by communicating with the treasure contained in the keris. The process of communication between the *penyuh* and *khadam* is done internally.

Actually, *Tayuh* is part of traditional knowledge that grows in Javanese society, to know the esoteric aspect and is often known as *tajug*.⁴⁰ The traditional knowledge called *tajug* includes *pasikutan* which is used to physically estimate the appearance of the quality of materials and manufacturing techniques as well as the purpose of prestige of their use for the owner. *Tajug* also includes knowledge of behavior in doing the *Tayuh* process. Certain behaviors in the *Tayuh* process must be carried out by the instructor, which usually begins with a sacred process, fasting or white fasting, and reading certain practices by not sleeping and staying away from public crowds, after those various steps that have been determined in a series of *tayeh* ethics can only be carried out. Someone who already has a certain level of knowledge can directly communicate with the treasure contained in a keris by simply lifting it with his left hand. Another *Tayuh* process that can be done by someone who is highly knowledgeable can also be done by asking about a keris on the *khadam* of the dagger he owns.

2. Forms of Elite Religious Behavior towards Keris Ownership

In this study, the researcher tries to describe moderate religious social attitudes and behavior among the elite of society for the knowledge and understanding of the keris. Keris as an asset of social and cultural capital of the people in Java. How from the esoteric and exoteric point of view, the meaning of the keris has been constructed into the knowledge and understanding of the elites of society, starting from addressing and treating it. Religious communities should take the middle way (moderation) to uphold cultural values in society.

Upholding the keris tradition in Islam is known as Islamic Post moderation, in Arabic it is called *al Wasatīyyah al-Islamiyyah*. Al-Qardawi mentions several vocabularies that are similar in meaning to him, including the words *Tawāzun*, *I'tidal*, *Ta'adul* and *Istiqamah*. While in English as Islamic Moderation. Islamic moderation is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the two attitudes in question does not dominate in the minds and attitudes of the community elite on the possession of a keris. In other words, a moderate Muslim is a Muslim who gives each value or aspect that contradicts a certain portion no more than the portion that is due. The term moderation according to Khaled Abou el Fadl in *The Great Theft* is an understanding that takes the middle way, namely an understanding that is neither extreme right nor extreme left.⁴¹ Abdurrahman Wahid also formulated that moderation should always encourage efforts to realize social justice which in religion is known as *al muṣālaḥah al-'āmah*. However, this must be used as the foundation of public policy, because in that way we truly translate the essence of religion in the public sphere.

⁴⁰ M.T. Arifin. *Keris Jawa, Bilah, Latar Sejarah, Hingga Pasar*. (Jakarta: Hajied Pustaka, 2006).

⁴¹ Zuhairi Misrawi. *Hadratussyaiikh Hasyim Asy'ari Moderasi, Keutamaan, dan Kebangsaan*. (Jakarta: PT Kompas Media Nusantara, 2010).pp.13

And every leader has a high moral responsibility to translate it into real life that is truly felt by the public.⁴²

Islam actually has very qualified moderation principles, including justice, balance, and tolerance which are part of the *Ahl al-Sunnah wa al-Jamā'ah* understanding formulated by Imam al-Hasan Asy'ari and Abu Mansyur al-Maturidi in the field of faith, and following one of the four schools of thought (Hanafi, Maliki, Shafi'i and Hambali) in the field of *Sayari'ah* and in the field of Sufism following al-Ghazali and al-Junaidi al-Baghdadi.

As for one of the characteristics of *Ahl al-Sunnah wa al-Jamā'ah*, it is always able to adapt to situations and conditions, therefore *Ahl al-Sunnah wa al-Jamā'ah* is not old, not rigid, not exclusive, and also not elitist, let alone extreme. On the other hand, *Ahl al-Sunnah wa al-Jamā'ah* can develop and at the same time it is possible to break a conducive establishment such as the elites of society in treating the keris as a medium for preaching by explaining the history, philosophy and meaning of each type of keris iron, and the number of luk of the keris. Of course, the change must still refer to the paradigm and principles of *As-Salih Wal Aslah*, because it is an implementation of the rules of *Al-Muhafazah 'Alal-Qadim as-Salih Wal-Akhzu bi-Jadid al-Aslah*, including efforts to equate steps according to conditions. developing in the present and in the future.

According to the view of the Egyptian cleric, Yusuf al-Qardawi, Muslims should take the middle way (Moderation). Such a view makes it easy for Muslims to practice their religion. Because in essence, Islam is a religion that makes it easy for people to follow. In carrying out the commands of Allah and His Messenger, what the elites of society do in treating the keris in everyday life in the community only aims to maintain, promote culture and religious values that have long been constructed by the community with ceremonial and sacred rituals in the form of a keris heirloom carnival. in various areas that have been carried out from generation to generation.

The word moderation in Arabic means *al-wasāṭiyah*. *Al-wasāṭiyah* language comes from the word *wasat*. Al-Asfahaniy defines *wasat* with *sawa'un*, namely the middle between two limits, or with justice, the middle or the standard or mediocre.⁴³ *Wasatan* also means keeping from being uncompromising and even leaving the line of religious truth.

This moderation word is known as *wasat* or *wasāṭiyah*, which has the equivalent meaning of the words *tawassuth* (middle middle), *i'tidal* (fair), and *Tawāzun* (balanced). People who apply the principle of *wasāṭiyah* can be called *wasit*. In Arabic too, the word *wasāṭiyah* is defined as the best choice. Whatever words are used, they all imply the same meaning, namely fairness, which in this context means choosing a middle ground between various extreme options. The term moderation, and the opposite of extremism and radicalism, are therefore extreme and radical behavior towards minimalistic knowledge and understanding of the keris as a high cultural heritage of Javanese *adhi luhung*. As a result, there have been many religious followers in Indonesia from extreme or radical religious groups who cannot appreciate the keris being part of the culture, either spiritual values or ritual symbols that are sacred in various religions in the archipelago.

The keris is considered to be doubling the worship, the keris is considered shirk, the keris is considered dangerous to one's beliefs. As in certain cases related to religious behavior, when they act on behalf of a puritanical religious group by trampling on a keris, even breaking a keris, with uncontrolled emotions, it certainly becomes viral in the track record of digital society in the archipelago. The above concerns researchers, how the implementation of religious attitudes or behavior becomes moderate (balanced) in viewing the keris as a cultural heritage, which can be preserved and protected.

Therefore, in this study, how moderate religious attitudes and behavior in elite society regarding knowledge and understanding of keris becomes more interesting. Regarding religious behavior, it is described below, among others:

⁴² Ibid.pp.14

⁴³ Al-Alamah, al-Raghib, al-Asfahaniy. *Mufradat al-Fadz al Quran*. (Beirut: Darel Qalam, 2009).pp.869

a) Justice (*ʿAdālah*)

The Arabic dictionary informs that this word originally meant "same". The equation is often associated with things that are immaterial. In the Big Indonesian Dictionary, the word "fair" is defined as: 1) impartial / impartial, 2) siding with the truth, and 3) properly or not arbitrarily. The 'equality' which is the original meaning of the word "fair" is what makes the perpetrator "unbiased", and basically a just person "sides with the right" because both right and wrong must both get their rights. Thus, he does something "proper" again "not arbitrarily." The meaning of *al-'adl* in some interpretations, another antan: According to At-Tabari, *al-'adl* is: Verily Allah has commanded this and has been revealed to the Prophet Muhammad justly, namely *al-insaf*.

Allah SWT explains that He orders His servants to be fair, that is, to be middle and balanced in all aspects of life and to carry out the commands of the Qur'an and do *ihsan* (virtue). Fair means realizing equality and balance between rights and obligations. Human rights should not be reduced due to obligations. Islam prioritizes justice for all parties. Many verses of the Qur'an that show this noble teaching. Without promoting justice, religious values feel dry and meaningless, because justice is a religious teaching that directly touches the lives of many people. Without it, prosperity and well-being will only be wishful thinking.

The word fair (*ʿAdālah*) in the attitude and behavior of the community elite over the ownership of the keris in treating the material object of the keris is certainly more fair, not culting excessive metaphysical shutters, even *syrik* (associating partners) that the keris is considered to have more power, so that it cults or deities. god. However, the elite of society for the possession of keris with religious knowledge, on the integrative side, the privilege of the keris is merely *maunah*, or the *karomah* entrusted by God to the keris becomes the power of *linuwih* or the sacredness of the keris object. So that the reflection of behavior for keris owners in the community elite, always treats the keris to be noble, honorable as is the tradition carried out and lived by the elites of the previous keris society, among the ancestors of the king in Java and still exists today as in the ruling elite of the king (Kasunanan; Sultanate, Kasepuhan) in Java.

b) Balance (*Tawāzun*)

Tawāzun or balanced in all respects, including the use of the *'aqli* proposition (the argument that comes from rational reason) and the *naqli* argument (sourced from the Qur'an and Hadith). Allah SWT says in surah al-Hadid verse 25:

We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helped Him and His messengers, though unseen. Lo! Allah is Strong, Almighty" (57: 25)

The principle of moderation here is manifested in the form of a positive balance in all aspects, both in terms of belief and practice, whether material or meaningful, worldly or hereafter balance, and so on. Islam balances the role of divine revelation with human reason and provides separate space for revelation and reason. In personal life, Islam encourages the creation of a balance between the spirit and the mind, between the mind and the heart, between rights and obligations, and so on.

Balance or *Tawāzun* implies an attitude and movement of moderation. This middle attitude has a commitment to issues of justice, humanity and equality and does not mean not having an opinion. Balance is a form of view that does something moderately, not excessive and also not lacking, not extreme and not liberal. Balance is also a balanced attitude in serving for the creation of harmonious relations between fellow human beings and between humans and God. *Tawāzun* comes from the word *tawāza yatazanu tawāzunun* which means balanced. It also means to give something of its right, without any addition or subtraction. And balance is not achieved without discipline. Balance as sunnah *kauniyyah* means the balance of the food chain, solar system, rain and others, as His word in Surah *al-Infithar* Verses 6 – 7 :

"O man! What hath made thee careless concerning thy Lord, the Bountiful, Who created thee, then fashioned, then proportioned thee" (82: 6 – 7).

Ethics in the treatment of keris, which are mostly carried out by the community elite for their keris ownership, treat them fairly and not excessively in respecting the keris as an heirloom and inheritance from the ancestors in the community. Often we meet, want to remove or remove the dagger from the sheath; there is a prayer ' which is said to pay respect to the master of the keris maker. As we respect the red and white and do not need to worship him. According to those with good and correct religious background, of course the response and attitude of keris lovers in treating the keris when pulling from the keris *warongko*, spontaneously by lifting the unsheathed keris in front of the forehead or beside the ear, the procedure is a form of mere respect. according to the world of keris. Ethics, procedures related to manners or customs as a way of respecting the keris. Because the treatment and action are a way of respecting the master of the keris maker. Behind the shape and symbol of the keris made by the master is that it contains a prayer or hope of blessing from God to the owner of the keris.

c) Tolerance (*Tasāmuḥ*)

Tolerance must be described properly, because religious tolerance that is practiced disproportionately will actually damage religion itself. Islam as a total teaching, of course, has perfectly regulated the boundaries between Muslims and non-Muslims, just as Islam regulates the boundaries between men and women, cultural values become religious unity, religious teachings cannot be separated from the prevailing culture in society, and so forth. A person who understands that religion is not only a teaching but also a rule (if he is a follower of that religion), or respects that rule (if he is not a follower of that religion).

In language, of course, Arabic that *tasāmuḥ* is the most commonly used today for the meaning of tolerance. *Tasāmuḥ* is rooted in the word *samhan* which means easy. ease or ease, Mu'jam Maqayis Al Lughat said that the word *tasāmuḥ* literally comes from the word *samhan* which means ease and ease. Meanwhile, the Big Indonesian Dictionary defines the word tolerant as follows: being or being tolerant (appreciating, allowing, allowing), stances (opinions, views, beliefs, habits, behavior, etc.) that are different or contrary to one's own stance. Tolerance is not just a *daif* attitude without an underlying principle. A Muslim must be strong in his faith and noble in his *Shari'a*.

How does the elite of society use the keris as a symbol of Islamic cultural capital in their daily life, it is not interpreted as something that is contrary to the teachings of religious doctrine, treating the keris as an *adhiluhung* heritage that needs to be treated until balanced treatment / tolerance in behaving aesthetically and esoteric. There is treatment of the elite on the keris solely from the beauty and intricacies of its manufacture, as well as its uses. While the esoteric side focuses on the content or fortune of the keris.

Community elites can apply tolerance or balance of course back to a person, whether they can believe in the aesthetic or esoteric dimensions of a keris. There are certain keris that can stand on the tip. Adherents of the keris aesthetic will consider it a special keris because it has an extraordinary fiscal balance. Meanwhile, adherents of the esoteric keris believe that the keris can stand because of the mystical power it contains.

3. *Walisongo, Da'wah Keris as a Moral and Ethical Symbol of Islam*

Wali is the name for Waliullah or Wali Allah who spread Islam on the island of Java in the 16th century AD. Walisongo consists of 9 (nine) scholars who spread the religion of Islam in a short time succeeded in Islamizing the islands of Java and Madura. The society at that time was generally a variety of Hindu-Buddhist and Animism which were held from generation to generation, developed and thrived, were embraced and embraced by the people during the heyday of the Majapahit kingdom.⁴⁴

⁴⁴ Ilyas Werdisastro, *Keris Kalimasada dan Walisongo*, (Jakarta: Timpani Publishing: 2009).pp.73

Of course, this situation is a challenge for the Walisongo in their efforts to spread Islam in the lands of Java and Madura. Especially after the Guardians formed a Guardian Council led by the most senior Wali, namely Sunan Giri (Panembahan Mas Giri), the originator of *Ahl al Halli Wa al Aqdi* (Religion and State Governance Policy). All actions and decisions in the effort to spread Islam are discussed in the Guardian Council so that the Islamic religion that is carried out can run wisely and harmoniously.⁴⁵ As a result, Walisongo's da'wah began to be accepted by the people, and its distribution area entered the territory of the Majapahit kingdom. This situation made Prabu Brawijaya feel hot and ordered to attack and stop and destroy the Giri Kedathon hermitage which is considered the center of the spread of Islam.

The resistance, Sunan Giri with his students made defense and security from the enemy attacks of the Majapahit army while teaching the students, suddenly the kalam or *sodo kalam* was thrown by Sunan Giri when the enemy suddenly became a keris spinning around by issuing a powerful linuwih (become) power. defeat the enemies. The keris heirloom in the keris is called Kiyai Kalam Munyeng made by the master Prince Sedayu who lives in Sedayu Village, Gresik

The dynamics of the development of the Dewan Wali, in the middle of Sunan Giri's preaching, both Islamic da'wah through religious instruments, culture, experienced divisions and formed a political elite faction of the Wahdatul Wujud group (singcritism) led by Sheikh Siti Jenar (Lemah Abang) who claimed to be the Essence of Allah by establishing a college in Krendhasawa Village. in Jepara (Central Java) in 1480, since then they have refused to go to Demak and become a protracted power polemic. His influence was very strong on the followers of Sheikh Siti Jenar after the defeat of Majapahit, even many nobles or Majapahit officials became his students. One of his followers from Majapahit officials was Ki Ageng Pengging alias Kebo Kenongo whose real name was Adipati Handayaningrat. He is the son of Parabu Brawijaya from the empress or Garwa Padmi as the sole heir of the Majapahit kingdom.

Wahdatul Wujud's strong influence as Siti Jenar's teachings gave birth to reliable students who were followers of Syekh Lemah Abang, apart from Ki Ageng Pengging appeared Ki Bisana, Ki Wanabaya, Ki Cantulaka, Ki Pringgabaya and Ki Lonthang Semarang to weaken Demak and the way to hegemony the lower society in Java left Walisongo's teachings made anarchy, conflict, riots and chaos everywhere so that it became the homework of the Sultanate of Demak Bintoro to be shaken as a state and religious architectural governance. To end the polemic on this power, the Guardian Council delegated the results of the meeting of Ki Patih Dyan Wansalam, the Penghulu and the Prosecutor of the Demak Bintoro Sultanate to find the best way to find a win-win solution in the case of Sheikh Siti Jenar, and sent Sunan Bonang as the head of the envoy, Sunan Kalijaga Pangeran Modang, Sunan Kudus and Sunan Geseng with their Santri headed complete with weapons and white-and-white clothes to arrest and execute in 1480 the Javanese Year of Nurjamna Catur Tunggal.

After the decline of followers of Wahdatul Wujud's teachings, Sheikh Siti Jenar, after 3 years Ki Ageng Pengging did not want to *sowan* to the Sultanate of Demak Bintoro, continued with resistance to political asylum, the Guardian Council was sent by Sunan Kudus to crush and arrest him and even sentenced him to death by being stabbed in the chest by the Sunan Kudus keris. The strength of the Guardians every day always slips a dagger behind his robes.

Sunan Bonang, the son of Sunan Ampel, who always wore a white robe, while walking in the Jatiwangi forest in East Java was interrogated and discredited by a group of the robber group of Brandal Lokajaya. The robber thought Sunan Bonang was carrying the treasure that was stored behind his robes. However, the robber was disappointed because after revealing his robes, it turned out that the contents were not treasure but an heirloom keris called Kiyai Bontit.

Sunan Bonang then pointed at the palm tree with a stick and instantly turned into a golden palm tree. Seeing the power of illness, Berabdal Lokajaya, suddenly fell from the palm fruit that

⁴⁵ Muchammad Ismail. *Pesan Pesan Islami Ulama Jawa*, Jurnal Kebudayaan Islam Ibda' Vol 11, No.1, P3M: STAIN Purwokerto, 2013. Pp.49

fell, hitting his head which caused him to slip and fall unconscious. Having come to his senses, he continued to chase the white-robed man as he walked where he was going until it was far and out of sight, even stopping at the river bank. Who was the Lokajaya scoundrel, none other than Raden Said, the son of Adhi Pathi Tuban Tumenggung Wilatikta, who was expelled from the Duchy for being a robber with the title of Lokajaya hoodlum. Arriving with Sunan Bonang, Andal Lokajaya conversely conveyed his desire to become his student, so he was told to meditate to wait for the stick that was being stuck on the river bank until Sunan Bonang came back.

With the success of the spiritual man Baerabdal Lokajaya was appointed as a student who managed to understand the science of Islam until he was appointed as a guardian by Sunan Bonang under the name Sunan Kalijaga. Everywhere, Sunan Kalijaga always carried his heirloom keris which was ordered from master Supa Anom, the brow of master Jaka Supa, who was a famous master during the late Majapahit kingdom until the time of the Demak Sultanate. The keris is known as Kiyai Carubuk.

In the world of keris, Sunan Kalijaga gave materials in the form of metal to master Jaka Supa to make a keris. After it was finished, Sunan Kalijaga was amazed to see that the keris was in the form of a Javanese Majapahit keris luk 13, very beautiful and has a beautiful shell. But it lacks Islamic characteristics. Sunan Kalijaga said, "It's very good to use the parsley, but if it's used for Santri, it's not suitable. The keris is more suitable for the king of Majpahit." The keris, because it is reddish in color, is called the Sengkelat kitchen (sengkelat means reddish). Then the keris was handed back to the master Jaka Supa, to be handed over to Prabu Brawijaya.

Sunan Kalijaga handed over the iron metal materials to the master Jaka Supa to make a dagger suitable for students to use. After the keris is finished, its shape is like a machete or dagger. Sunan Kalijaga was very happy that the keris was named Kyai Carubuk. The keris was later handed over to Sultan Trenggono and made a royal heirloom or Wahyu Kedaton's heirloom.

It seems that Sunan Kalijaga still wants to perfect the keris so that it truly breathes Islam, namely by completing the prestige of the keris with the holy verses of the Koran inscribed on two keris blades and called the Kalimasada keris. The pair of keris turned out to be accepted by the Guardian Council as Islamic-breathing keris. It fits perfectly with the da'wah broadcast by Walisongo. And the keris is in line with the spread of Islam through wayang which states that the highest heirloom is *Jamus Kalimasada*.

The Kalimasada keris consists of a pair of keris with the following information: a) The Demak tough keris whose prestige is inscribed with the Kalimah Shahada which reads: Ashhadu an laa illaaha illallahu wa ashhadu anna Muhammadan Rasullah, which means, there is no god but Allah and Muhammad are the messenger of Allah. b) Demak's tough keris whose prestige is inscribed with the verse: *Laa haula wala quwwata illa bil laahi 'aliyyil 'adhiim*, which means, there is no power and no strength except with the help of Allah, the Most High and Most Great.

So, it can be concluded, that the keris is a prayer to Allah which is symbolized in its prestige. According to Walisongo, Javanese people who are Muslim and have an heirloom keris must rely on the Kalimasada keris. So that all prayers' supplications to Allah are listed on their prestige, their success depends on the help of Allah, the Most High and Most Great, or in other words, depends on Allah's permission.

E. Conclusion

The findings show that the history of the kris has existed since the Hindu-Buddhist era in Java. Keris comes from the language Keker and Aris. *Kekeran* means fence (barrier, warning, control). Meanwhile, Aris means calm, steady, smooth. Keris in an Islamic perspective, Islam does not prohibit owning a kris because it is an asset of cultural capital in religion for preaching by the elite of society. The form of elite behavior in the ownership of the keris is that there is a moderating attitude that the keris must be preserved to the community, including the elite making the keris as an object of da'wah media like what has been taught in Islam. The keris as a moral and ethical symbol, during the Walisongo movement, the keris was not just a noble iron, but it contained values and philosophy of the meaning of exemplary life. Contribution to the elite of the

keris-loving community to build knowledge of local wisdom and strengthen mutual understanding of the importance of the keris as a cultural, social, political and religious symbol.

Reference

- Al Mudra, M. *Keris dan Budaya Melayu*. Yogyakarta: Balai Kajian dan Pengembangan Budaya Melayu, 2004.
- Al-Alamah, al-Raghib, al-Asfahaniy. *Mufradat al-Fadz al Quran*. Beirut: Darel Qalam, 2009.
- Arifin, M.T. *Keris Jawa, Bilah, Latar Sejarah, Hingga Pasar*. Jakarta: Hajied Pustaka, 2006.
- Bangunjiwo, Kijuru. *Misteri Pusaka Pusaka Soeharto*, Yogyakarta: Galang Press, 2007
- Bourdieu, Pierre. *The Froms of Capital* in John C. Richardson (ed), *Handbook of Theory and Research for the Sociology of Education*, USA: Greenwood Press, 1986.
- Bourdieu, P. and Wacquant, L. *An Invitation to Reflexive Sociology*, Chicago, University of Chicago Press, 1992.
- Brannen, Julia. *Memadu Metode Penelitian Kualitatif dan Kuantitatif*. Yogyakarta: Pustaka Pelajar, 1997.
- Ragin, Charles C. & Becker, Howard Saul. *What Is a Case: Exploring the Foundations of Social Inquiry*. Cambridge University Press, 1992.
- Craib, Ian. *Teori-Teori Sosial Modern*, Jakarta: CV. Rajawali, 1986.
- Doyodipuro, Hudoyo. *Keris Daya Magic manfaat Tuah Misteri*. Semarang: Dahara Prize, 2005.
- Damsar. *Pengantar Sosiologi Kapital*, Jakarta: Prenada Media, 2019.
- Danujaya, B. *1000 Tahun Nusantara*. Jakarta: Penerbit Buku Kompas, 2000.
- Darmosoegito, K.. *Bab Dhuwung (Winawas Sawatawis)*. Surabaya: Djojobjo, 1961.
- Departemen Agama RI. *Moderasi Islam*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012.
- Eisenhardt, Kathleen M. "Building Theories from Case Study Research". *The Academy of Management Review*, 14 (1989).pp.532-550
- Groneman, Isaäc. *Der Kris Der Javaner. Internationales Archiv Fur Ethnographie*, Band XIX, 1910.
- _____. *The Javanese Kris*. (Leiden: C. Zwartenkot Art Books, Leiden and KITLV Press, 2009). pp.15.https://www.academia.edu/23350430/THE_JAVANESE_KRIS
- Gaetano Mosca. *The Rulling Class*, Hamah D. Khan, penerjemah, Arthur Livingstones, New York: McGraw Hill, 1939.
- Hamzuri. *Keris*. Jakarta: Jambatan, 1984.
- Haryoguritno, Haryono. *Keris Jawa antara Mistik dan Nalar*, Jakarta: PT. Indonesia Kebangganku, 2005.
- Harsrinuksmo, Bambang. *Ensiklopedi Keris*, Jakarta: Gramedia Pustaka Utama, 2004.
- Harsrinuksmo, Bambang. *Tanya Jawab Soal Keris dengan Bambang Harsrinuksmo*, Jakarta: PT Grafikatama Jaya, 1993.
- Ismail, Muchammad. *Pesan Pesan Islami Ulama Jawa*, Jurnal Kebudayaan Islam Ibda' Vol 11, No.1, P3M: STAIN Purwokerto, 2013.

- Johnson, Doyle Paul. *Teori Sosiologi Klasik dan Modern*. Jakarta: PT. Gramedia, 1986.
- John Field. *Social Capital*. New York: Rautledge, 2003.
- Kementerian Agama RI, *Moderasi Beragama*, Balitbang Kementerian Agama RI, 2019.
- Max Weber. *Economy and Society*, Berkeley and Los Angeles: University of California Press, 1978.
- Nijhoff, M. *Poenika Serat Babab Tanah Djawi Wiwit Saking Nabi Adam Doemoegi Ing Taoen 1647, dalam Kaetjap Wonten Ing Tanah Nederlan Ing Taoen Weladi 1941*, April, Instituut Voor Detaal Leiden. 1941.
- Pamungkas, Ragil. *Mengenal Keris Senjata Magis Masyarakat Jawa*, Yogyakarta: Penerbit Narasi, 2007.
- Poloma, Margaret. *Sosiologi Kontemporer*. Jakarta: PT. Rajawali Grafindo Persada, 2000.
- Raffles, Thomas Stamford. *The History of Java*. Terj. Eko Prasetyaningrum dkk. Yogyakarta: Narasi, 2008.
- Ranuwijaya, RDS. *Dhapur Putut Kembar dalam Pusaka Keris Vol. 16*. Jakarta: PT. Pustaka Keris Indonesia, 2009.
- Schlehe, J. *Budaya Barat dalam Kacamata Timur*. Yogyakarta: Pustaka Pelajar, 2006.
- Singarimbun, Masri. *Metode Penelitian Survei*, Jakarta: LP3ES, 1986.
- Suryo, Untoro. *Keris Fungsi Dan Faedah Keris*, Yogyakarta: RAPI, 1978.
- Suzanne Keller, *Penguasa dan Kelompok Elit; Peranan Elit Penentu Dalam Masyarakat Modern*, (Jakarta: PT Raja Grafindo Persada, 1995).
- Soehartono, Irawan. *Metode Penelitian Sosial*, PT Remaja Rosdakarya Bandung, 1995.
- Soedarsono, R.M. *Wayang Wong: Drama Tari Ritual Kenegaraan di Keraton Yogyakarta*. Yogyakarta: Gadjah Mada University Press, 1997.
- Solyom, Garret and Bronwyn. *The World of The Javanese Keris*. The Institute, 1978.
- Soekiman, Djoko. *Keris: Sejarah dan Fungsinya*. Yogyakarta: Javanologi, 1983.
- Wooley, G.C. "Keris: Its Origin and Development" dlm Hill etc. *The Keris and Other Malay Weapons*. Kuala Lumpur: The Malaysian Branch of the Royal Asiatic Society, 1998.
- Werdisastro, Ilyas, *Keris Kalimasada dan Walisongo*, Timpani Publishing: Jakarta, 2009.
- Wibisana, Bayu. *Keris Pusaka Jawa*, Nunung Yuli Eti (ed). Klaten: Intan Pariwara, 2010.
- Woodward, Mark. *Java, Indoensia, and Islam*. Dordrecht: Springer Netherlands, 2011
- Vilfredo Pareto, *The Mind and Society, 4 vols.*, Arthur Livingstone, New York, Harcourt Brace, pertama kali terbit di Itali tahun 1916.
- Yin, Robert K., & Campbell, Donald. *Case Study Research and Application: Design and Methods*. California: Sage Publication, 2018.
- Misrawi, Zuhairi. *Hadratussyaikh Hasyim Asy'ari Moderasi, Keutamaan, dan Kebangsaan*. Jakarta: PT Kompas Media Nusantara, 2010.

BUDIKDAMBER (FISH FARMING IN BUCKETS) AS A FOOD SECURITY SOLUTION IN SIMOMULYO BARU SUKOMANUNGGAL SURABAYA

**Della Anugrah Heni¹, M. Shodiquil Anwar², Nihlatul Falasifah³,
Vera Arida⁴, Ummi Chairiyah⁵**

¹²³⁴⁵Sunan Ampel State Islamic University, Surabaya

¹dellaanugrahh@gmail.com, ²shodiquilanwar307@gmail.com, ³nihlatul.falasifah@uinsby.ac.id,

⁴vera.arida@uinsby.ac.id, ⁵ummi.chairiyah@uinsby.ac.id

Abstract: Fish farming in buckets or popularly known as *Budikdamber* can be an alternative as a food security solution especially during the current Covid-19 pandemic. It can be a solution for community who have limited land for fish and vegetable cultivation. The work system of *Budikdamber* is cultivating fish and vegetables in one bucket which is simple aquaponic system (polyculture of fish and vegetables). The result of this *Budikdamber* can harvest two types of commodities simultaneously in the form of catfish and vegetables. Community service was carried out in Simomulyo Baru Village, Sukomanunggal District, Surabaya, in March up to April 2021. The objectives of this community service are providing information and giving training on how to use the narrow land for fish and vegetable cultivation in buckets so that people can maintain food security during this pandemic. People in Simomulyo feel the benefits of *Budikdamber* because of the presence of catfish as animal protein and fresh vegetables that can be harvested at the harvest time. It can economically help reduce the risk of kitchen costs and it can be a solution for food security from the local community.

Keywords: Budikdamber, Community Service, and Food Security.

Abstrak: Budidaya ikan dalam ember atau yang populer disebut sebagai Budikdamber dapat menjadi salah satu alternatif untuk solusi ketahanan pangan terutama di masa pandemi Covid-19 seperti saat ini. Ini dapat menjadi solusi bagi masyarakat yang memiliki keterbatasan lahan untuk budidaya ikan dan tanaman. Budikdamber merupakan salah satu teknologi tepat guna yang mudah dilakukan oleh masyarakat di rumah masing-masing dengan modal yang relatif kecil dan mampu mencukupi kebutuhan gizi masyarakat. Sistem kerja dari Budikdamber adalah membudidayakan ikan dan sayuran dalam satu ember yang merupakan system akuaponik (polikultur ikan dan sayuran). Hasil dari Budikdamber ini bisa memanen dua jenis komoditi sekaligus berupa ikan biasanya menggunakan ikan lele dan sayuran biasanya menggunakan kangkung. Pengabdian kepada masyarakat dilaksanakan di Desa Simomulyo Baru, Kecamatan Sukomanunggal, Surabaya, pada bulan Maret sampai dengan April 2021. Tujuan dari pengabdian masyarakat ini adalah memberikan informasi dan memberikan pelatihan tentang cara memanfaatkan lahan sempit untuk budidaya ikan dan sayuran dalam ember sehingga masyarakat bisa menjaga ketahanan pangan di masa pandemi seperti sekarang ini. Masyarakat di Simomulyo merasakan manfaat budikdamer karena keberadaan ikan dan sayuran yang bisa dipanen kapanpun pada saat waktunya memanen. Secara ekonomi dapat membantu mengurangi biaya rumah tangga sehari-hari dan dapat menjadi solusi ketahanan pangan bagi masyarakat setempat.

Kata kunci: Budikdamber, Pengabdian Masyarakat, dan Ketahanan Pangan.

A. Introduction

Simomulyo Baru is a village in the Sukomanunggal district, Surabaya City, East Java Province, Indonesia. Simomulyo Baru Village has an extensive area of 2 km². Based on the usage of land, there is 172.5 hectares used for non-agricultural land, but there is no rice fields and non-rice fields¹. The distance between Simomulyo Village and Sukomanunggal District is 1 km. This area is located on a strategic plain and has a tropical climate. According to the division of regional planning, Simomulyo is divided into 12 community units consisting of 98 neighborhood units. The population of Simomulyo Baru Village is 42.248 people consisting of 21.263 men and 20.985 women. So that the population density of Simomulyo Baru Village is 21.124 people/km², two until four times denser than other villages in Sukomanunggal district².

Limited land is indicated with the unavailability of rice fields and non-rice fields while the dense population becomes another problem related to the increasing demand for vegetable and animal protein. Urban areas, especially metropolitan cities, characterized by high population density, most of the land is used for settlements and infrastructure development, with limited green open space³. Surabaya as a city of trade and service has relatively small contribution in agricultural sector considering the limited agricultural land and the occurrence of land conversion in urban areas. This is also due to the shift of farmers' livelihoods to other sectors that are more promising from an economic perspective. Administratively, the largest distribution of agricultural land is in the West Surabaya and East Surabaya areas with the main crops produced are rice and corn. In addition to food crops, agriculture in Surabaya also produces vegetables and fruits. The types of vegetables produced are kale, mustard greens, spinach, tomatoes, and garbis. Meanwhile, the types of fruits produced are guava, guava, mango, banana, and so on. The number of fish production in Surabaya from 2014 to 2017 is relatively fluctuating and tends to decrease⁴. In 2013, the total fish production in Surabaya was 15832.9 tons and in 2014 it decreased to 7992.89 tons⁵. Then, in 2015 and 2016, fish production in Surabaya was 8114.09 tons and 8114.43 tons, respectively⁶. In Surabaya, the largest types of marine fish are crab, white shrimp, crab, and mullet. The most common types of inland fish are milkfish, white shrimp, and vannamei shrimp.

Fish are a rich source of protein, fatty acids, vitamins such as D and B2 (riboflavin). Fish is also rich in phosphorus and calcium. It is a great source of minerals such as iron, zinc, iodine, magnesium, and potassium. In another word, fish has been an important source of protein and other nutrients for humans. Many species of fish are consumed as food by human around the world. One of the fish species is catfish which one of the most common culinary fish in the world. These fish live in freshwater environments and is usually found in Asia, Africa, Europe and Americas. Catfish has an impressive and excellent nutrition profile Despite being low in calories, the fish has a wide range of nutrients with high amounts of some essential vitamins. Catfish contains small amounts of fat and contains omega-3 fatty acids. It has white flesh and relatively lean and contains a low amount of mercury. According to research conducted by the Food and Drug Administration (FDA) from 1990 until 2012, catfish only contains a mean average mercury content of 0.024 PPM⁷. Catfish is extremely protein-dense and offers 26.41 grams of protein for

¹ "Kecamatan Sukomanunggal dalam Angka 2019."

² Ibid.

³ Ipanna Enggar Susetya and Zulham Apandy Harahap, "Aplikasi Budikdamber (Budidaya Ikan Dalam Ember) Untuk Keterbatasan Lahan Budidaya Di Kota Medan," *ABDIMAS TALENTA: Jurnal Pengabdian Kepada Masyarakat* 3, no. 2 (2018): 416–420, <https://talenta.usu.ac.id/abdimas/article/view/4165>.

⁴ *Statistik Sektor Kota Surabaya 2017* (Surabaya, 2017), <https://www.surabaya.go.id/id/berita/49832/statistik-sektoral-kota-surabaya>.

⁵ Ibid.

⁶ Ibid.

⁷ *Mercury Levels in Commercial Fish and Shellfish (1990-2012)* (Silver Spring, Maryland, 2014), <https://www.fda.gov/food/metals-and-your-food/mercury-levels-commercial-fish-and-shellfish-1990-2012>.

only 150 calories⁸. It is an excellent source of Vitamin D which Vitamin D has many important roles within the body to enhance our immune system. Another great benefit of catfish is so rich in B vitamins. In particular, it is a great source of vitamin B12 where vitamin B12 is one of the most common dietary deficiencies in the world⁹. Overall, catfish has essential nutrients with several key benefits.

Vegetables contain healthful vitamins, minerals, and dietary fiber. One type of vegetable is kale. It contains fiber, minerals, antioxidants, vitamins, and various bioactive compounds. Kale is high in vitamin A, vitamin C, and vitamin K¹⁰. It also contains large amounts of vitamin B6, copper, calcium, magnesium, potassium, and manganese. Kale and other leafy greens are also high in various bioactive compounds, including indole-3-carbinol and isothiocyanates which have been known to fight cancer.

As we know that food is very important in human life and without food humans cannot live properly. Food is a substance that is eaten by humans to get nutrients which are processed and converted into energy. Food security is certainly the key to facing the threat of food crises in the future. Various efforts have been made by Indonesian government to improve food security such as the provision of subsidized fertilizers, construction of irrigation infrastructure, provision of seeds, and so on. Availability, access (affordability), and quality (safety) of food for 270,20 million people in Indonesia must be fulfilled by Indonesian government. It is necessary to design appropriate food management policies in accordance with empirical conditions in the field especially during Covid-19 pandemic. The Covid-19 pandemic, which is still ongoing until now, has awakened humanity to prepare various efforts and breakthroughs to face various threats of crises, especially the food crisis. In other words, this pandemic can be a threat to food security in Indonesia. Food is a strategic issue because it is closely related to the social, economic, and political dimensions of the people in terms of production, distribution, and consumption. Food is a very strategic and complex affair whose existence will determine the future of the nation. The national food system involves agricultural systems, industrial systems, logistics, warehousing systems, distribution, trade systems, and food institutional systems. Each of these systems is supported by various sub-systems and components.

Pandemic affects on farm activities and its distribution. This will also affect on agricultural production activities as well as food availability, and will further affect on food security. Food security will affect to nutritional status and nutritional status can affect food policy by the government. Food security will be achieved if there is food availability. The food availability will also be achieved if there is agricultural production. However, agricultural production is now declining, especially in the Surabaya area. The decline in food production in Surabaya is caused by the narrower area of productive agricultural land as a result of conversion of functions, and also the global issue of increasing land degradation in developing countries. Moreover, problems that occur in marine waters, namely pollution and ecosystem damage triggered the effort to solve this issue in order to fulfill the needs of people to consume fish. Reviewing this issue, it is needed to provide food self-sufficiency solution in Simomulyo Baru village, Sukomanunggal district, Surabaya city through the development of integrated cultivation system technology between fish breeding and rearing systems with plant production systems. This land cultivation

⁸ R A Hall et al., "National Marine Fisheries Service Survey of Trace Elements in the Fishery Resources," NOAA technical report ;NMFS SSRF-721 (Rockville, Md.: Dept. of Commerce, National Oceanic and Atmospheric Administration, National Marine Fisheries Service, 1978), file://catalog.hathitrust.org/Record/102424037.

⁹ Michael Joseph, "Catfish 101: Nutrition Facts and Health Benefits," last modified 2019, accessed September 2, 2021, <https://www.nutritionadvance.com/catfish-nutrition-benefits/>.

¹⁰ Autumn Enloe, "The 13 Healthiest Leafy Green Vegetables," last modified 2018, accessed September 2, 2021, <https://www.healthline.com/nutrition/leafy-green-vegetables>.

is called *Budikdamber*¹¹. According to Luckyta Anjasari, the conditions of limited land and the increasing number of residents become a separate problem for people in urban and rural areas, especially for lower middle-class people. Considering that lower-middle class people living in cities have limited areas of land for agricultural cultivation, therefore they only act as consumers. People living in cities must find root cause of these problems and nutritional needs that should be balanced.

Another issue that strikes Simomulyo Baru Village is regarding the Covid-19 pandemic. As of 5 August 2020, the number of confirmed COVID-19 cases was 253 in Sukomanunggal District and 76 positive confirmed cases in Simomulyo Baru Village, besides that, the number of positive confirmed cases in the Simomulyo Baru Village got first rank with the highest cases in the Sukomanunggal district¹². This pandemic affected the economy of people that live in cities and villages. Minister of Manpower, Ida Fauziyah mentioned that the number of workers affected by layoffs (PHK) reached 2.9 million, give highest contribution on unemployment rate in Indonesia¹³. This condition supposed resident of Simomulyo Baru village to live independently and always be productive within limited land and economic caused by the pandemic. The study results conducted by Akbar et al revealed that *Budikdamber* is suitable to be applied as a strategy to strengthen food security and the economy of people in Brebes Regency in the midst of Covid-19 pandemic¹⁴. People who has been success with the bukdidamber technique were able to create business opportunities and increased income during Covid-19 pandemic¹⁵.

Fish farming in buckets or more popularly known as *Budikdamber* or in Indonesian acronym "*Budidaya Ikan dalam Ember*" is a potential solution for aquaculture and agriculture in a narrow space with an efficient water use. This *Budikdamber* is currently viral because many people were active and staying at home during the Covid-19 pandemic. *Budikdamber* is suitable for urban areas with minimal land and want to cultivate at home. This method has several advantages, one of them is easy to apply in respective house with low budget, which finally able to meet their nutritional needs of Simomulyo Baru Village community.

Budikdamber is also a complete method for fish farming and growing vegetables in one medium, namely a bucket. The work system of *Budikdamber* is cultivating fish and vegetables in one bucket or it usually known as an aquaponics system (polyculture of fish and vegetables). This is the integration of recirculating aquaculture and hydroponics in one production system. In another word, *Budikdamber* is a simple aquaponic for household purpose. *Budikdamber* is not as complicated as aquaponics which requires pumps and filters which ultimately require electricity, large land, expensive, and complicated method. *Budikdamber* actually has benefits such as saving water, zero waste, easy maintenance, without chemicals, does not require electricity, water spinach plants can be consumed daily, high public interest in consuming catfish, affordable capital, easy maintenance and food security solution for community. Therefore, the recent study desirable to implement *Budikdamber* as a Food Security Solution in

¹¹ Ninuk Purnaningsih et al., "Diseminasi Budidaya Ikan Dalam Ember Sebagai Solusi Kegiatan Budidaya Di Lahan Sempit (Dissemination of Aquaculture in The Buckets as Solutions for Cultivation Activities in Narrow Lands)" 2 (2020): 112–120.

¹² "Peta Dan Visualisasi Data Covid-19," last modified 2021, accessed August 5, 2021, <https://lawancovid-19.surabaya.go.id/>.

¹³ Adhi Wicaksono, "Kemenaker Sebut 2,9 Juta Pekerja Dirumahkan Dan Kena PHK," *CNN Indonesia*, May 1, 2021, <https://www.cnnindonesia.com/ekonomi/20200501182722-92-499300/kemenaker-sebut-29-juta-pekerja-dirumahkan-dan-kena-phk>.

¹⁴ Akbar Syaifariz et al., "Budikdamber Sebagai Strategi Penguatan Ketahanan Pangan Dan Perekonomian Masyarakat Kabupaten Brebes Di Tengah Pandemi" (n.d.).

¹⁵ Sherina Annis, Dewi Saputri, and Dessy Rachmawatie, "Budidaya Ikan Dalam Ember: Strategi Keluarga Dalam Rangka Memperkuat Ketahanan Pangan Di Tengah Pandemi Covid-19 Fish Culture in a Bucket: Family Strategy in Order to Strengthen Food Security in the Covid-19 Pandemic Period" 2, no. 1 (2020): 102–109.

Simomulyo Baru, Sukomanunggal District, Surabaya City, Indonesia. We hope that it can be an effort to assist the Indonesian government in improving food security.

B. Theoretical Studies

According to research conducted by Purnaningsih et al (2020), fish are aquatic animals which spend 80% of their lives in water, to grow and thrive¹⁶. Fish is a useful food source because it has protein, fat, vitamins and minerals. However, fish has an excessive amounts of omega-3 and omega-6 which needed by children. Furthermore, Purnaningsih et al explained that fish meat does not cause cholesterol and high blood pressure¹⁷. According to Kordi (2012) in Saputri (2020) there are several species of catfish, namely *Clarias batrachus*, *C. leiocanthus*, *C. maladerma*, *C. Nieuhoi*, *C. Teijsmani*, and *C. gariepinus*. One of the six catfish species found in Indonesian waters is the local species (*clarias batrachus*) which has been cultivated for a long time¹⁸. Local catfish cultivation started in 1975 at Blitar, East Java and around 1980 was cultivated in pairs at Jagakarsa area, South Jakarta¹⁹.

Furthermore, Saputri and Rachmawatie explained that in the fish farming business, water quality is one of the important factors that affect the life sustainability of cultivated fish²⁰. Catfish are resistant to water with low quality or poor water quality, even catfish can live in very low oxygen conditions, because they have a breathing apparatus in the form of an arborescent, that can take oxygen directly from the air. *Budikdamber* or Fish Cultivation in Buckets was first introduced by Juli Nursandi who is a Lecturer in Fisheries Cultivation at the Lampung State Polytechnic²¹. *Budikdamber* can be used to cultivate a variety of freshwater fish, such as; catfish, tilapia, carp, catfish, and sepat fish. This method not only cultivating fish, but it can be used to grow water spinach. These vegetables were chosen because they are easy to cultivate, low prices, and fast harvesting²². The previous research related to Fish Cultivation in Buckets is as follows:

1. Research conducted by Asep Agus Handaka, Lantun Paradhita Dewanti, and Aulia Andhikawati with the title of "Counseling Support of Fish Cultivation in Buckets (*Budikdamber*) at Sukapura Village, Dayeuhkolot District, Bandung Regency" in 2021, mentioned that *Budikdamber* might be an alternative business that can be carried out to maintain fishery food security²³. *Budikdamber* is also able to increase community income during the Covid-19 pandemic. *Budikdamber* with Cultivating the catfish in buckets with an aquaponic system has advantages such as easy to practice, cheap, saves water, does not

¹⁶ Purnaningsih et al., "Diseminasi Budidaya Ikan Dalam Ember Sebagai Solusi Kegiatan Budidaya Di Lahan Sempit (Dissemination of Aquaculture in The Buckets as Solutions for Cultivation Activities in Narrow Lands)."

¹⁷ Ibid.

¹⁸ Annis, Saputri, and Rachmawatie, "Budidaya Ikan Dalam Ember: Strategi Keluarga Dalam Rangka Memperkuat Ketahanan Pangan Di Tengah Pandemi Covid-19 Fish Culture in a Bucket: Family Strategy in Order to Strengthen Food Security in the Covid-19 Pandemic Period."

¹⁹ Ibid.

²⁰ Ibid.

²¹ Nur Rohmi Aida, "Viral Video Budikdamber, Pelihara Ikan Dan Tanam Sayur Di Ember, Ini Cerita Penemunya," *Kompas.Com*, May 4, 2020, <https://www.kompas.com/tren/read/2020/05/04/084700065/viral-video-budikdamber-pelihara-ikan-dan-tanam-sayur-di-ember-ini-cerita?page=all>.

²² Bejo Suroso and Antoni Novi Eko Rivo, "Respon Pertumbuhan Tanaman Kangkung Darat (*Ipomoea Reptans* Poir) terhadap Pupuk Bioboost dan Pupuk ZA," *Journal of Agricultural Science* 14, No. 1 (2016): 98–108, [Http://jurnal.unmuhjember.ac.id/Index.php/AgriroP/article/view/417/310](http://jurnal.unmuhjember.ac.id/Index.php/AgriroP/article/view/417/310).

²³ Asep Agus Handaka Suryana, Lantun Paradhita Dewanti, and Aulia Andhikawati, "Counseling on Fish Cultivation in Buckets (*Budikdamber*) in Sukapura Village, Dayeuhkolot District, Bandung Regency," *Farmers: Journal of Community Services* 2, no. 1 (2021): 47–51, <https://jurnal.unpad.ac.id/fjcs/article/view/31547>.

require large land, and is economical so that this activity becomes a potential for the resident in Sukapura Village in an effort to maintain food security independently. The *Budikdamber* activity was one way to educate the surrounding community that was held virtually. The output of the program was the society in Sukapura Village who became more educated about *Budikdamber* in order to maintain independent food security in the Covid-19 pandemic²⁴.

2. Research conducted by Putu Shantiawan Prabawa, Made Suarsana, and I Putu Parmila in 2021 regarding "*Budikdamber* Training as an Effort to Maintain Family Food Security in Banyuasri Buleleng Villagers", which used combination method of counseling, coaching, and direct assistance in order to help residents to understand the material²⁵. Residents are very enthusiastic about participating in this activity. The results of this study were able to provide additional knowledge to local residents regarding strategies for maintaining food security during the Covid-19 pandemic. Furthermore, the results of the assistance and field monitoring found that the condition of the dead fish was caused by delays in feeding. However, the low fish mortality report indicates that the transfer of knowledge and technology through community service programs is running optimally. At the end of the activity the community service team also provided *Budikdamber* tools and materials so that residents could practice independently in their homes.
3. Deni Irfayanti and Putri Wahyu Ningsih in their research entitled "Food Independence by Making *Budikdamber* (Fish Cultivation in Buckets) in Telanaipura District, Jambi City" 2020, stated that the results of *Budikdamber* can be used to fulfill household food needs that can support economic conditions local community²⁶. This *Budikdamber* is also suitable for community who have difficulties to fulfill their food independently during the Covid-19 pandemic. In addition to aiming for food security, *Budikdamber* can also strengthen a sense of togetherness and create a culture of mutual cooperation in the community.
4. Research conducted by Rr Retno Sugiharti, Dhanes Noor Viana, and Nibras Anny Khabibah in 2020, entitled "*Budikdamber* (Cultivation of Plants and Fish In Bucket) to Support the Organic Village Program in Dumpoh Kampung Village Magelang City" stated that the residents of Dumpoh Village became independent in terms of food and environmentally conscious²⁷. Practice is carried out to provide guidance on cultivation steps in narrow areas using the *Budikdamber* method. Assistance is provided in the management of *Budikdamber* for sustainable harvests. This activity was expected for the community will be able to cultivate independently. From the harvested products, entrepreneurship training is also provided for marketing and calculating business profits to increase household income. The implementation of the Community Partnership Program is carried out using classical/ lecture methods, tutorials, practices, and discussions. Dumpoh Village residents are becoming food-independent citizens who are environmentally conscious by this Community Partnership Program activities. The results of his research showed that insight and knowledge of local residents about household food security were increased.

²⁴ Ibid.

²⁵ Putu Shantiawan Prabawa, Made Suarsana, and I Putu Parmila, "Pelatihan Budikdamber sebagai Upaya Menjaga Ketahanan Pangan Keluarga pada Warga Kelurahan Banyuasri, Buleleng," *BERNAS: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 SE-Articles (January 4, 2021), <https://ejournal.unma.ac.id/index.php/bernas/article/view/717>.

²⁶ Deni Irfayanti and Putri Wahyu Ningsih, "Kemandirian Pangan dengan Pembuatan Budikdamber (Budidaya Ikan dalam Ember) di Kecamatan Telanaipura Kota Jambi," *Jurnal Pembelajaran Pemberdayaan Masyarakat* 1, no. 4 (2020): 350–355, <http://riset.unisma.ac.id/index.php/JP2M/article/view/8815/7645>.

²⁷ Rr. Retno Sugiharti, Dhanes Noor Viana, and Nibras Anny Khabibah, "Budikdamber (Budidaya Tanaman dan Ikan dalam Ember) untuk Mendukung Program Kampung Organik di Kampung Dumpoh Kota Magelang," *Civitas Ministerium Jurnal Pengabdian Kepada Masyarakat Fakultas Teknik Universitas Tidar* 4, no. 1 (2020), <https://jurnal.untidar.ac.id/index.php/civitasministerium/article/view/3458>.

5. Research conducted by Husna Ni'matul Ulya entitled "East Java Economic Recovery during the Covid-19 Pandemic through the *Budikdamber* Integrated Agricultural System (Fish Cultivation in Buckets)" stated that the decline in Indonesia's economic growth during the Covid-19 pandemic occurred during the first quarter and second quarter²⁸. It was caused a weakening of the economy and decreased people's income. Due to government policies to prevent the spread of Covid-19, people must stay at home and reduce outdoor activities. Among the sectors that have experienced a decline, the agricultural sector is still experiencing positive growth. This was caused by the productivity of the agricultural sector is not significantly affected by the pandemic situation, but the problem is that the amount of demand is decreasing more than before. *Budikdamber* is an option to fulfill an integrated agricultural system. Its was used to utilizing existing resources and it can also maximize the use of the same media for two cultivation systems. However, much remains to be done to follow up on the development of this system in line with the demands of social, cultural, technological, and economic development in society²⁹.

C. Research Method

This research was carried out for about 2 (two) months from March to April 2021. Socialization and training on how to utilize narrow space through *Budikdamber* was carried out to 15 (fifteen) residents who lived in alley 8 number 88, Simomulyo Baru Village, sub-district Sukomanunggal Surabaya city as shown in Figure 1. The tools and materials needed in this study as shown in Figure 2 include catfish seeds, water spinach seeds, coconut shell charcoal, 80 liter bucket/barrel, plastic cups, waterproof tissue, duct tape, catfish feed, solder, wire, pliers, and hose.

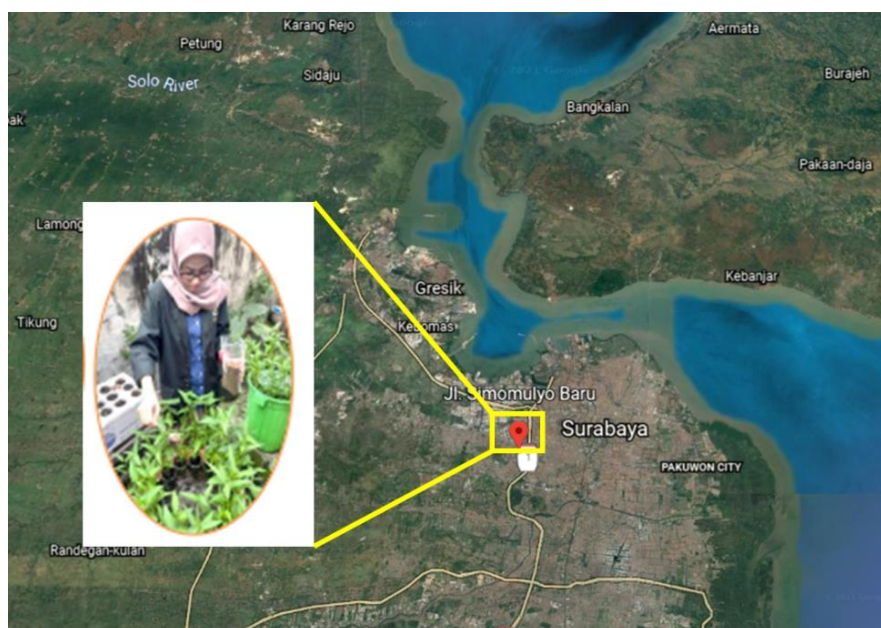


Figure 1 Project location

Source: Map obtained from Google Earth, accessed on October 18, 2021

²⁸ Husna Ni'matul Ulya, "Pemulihan Perekonomian Jawa Timur Di Masa Pandemi Covid-19 Melalui Sistem Pertanian Terpadu (SPT) Budikdamber (Budidaya Ikan Dalam Ember)," *JoIE: Journal of Islamic Economics* 1, no. 1 (2021): 41–66, <https://jurnal.iainponorogo.ac.id/index.php/joie/article/view/3085>.

²⁹ Ibid.



Figure 2 Tools and materials needed for *Budikdamber* (bucket, hose, plastic cup, wire)

Step by step techniques for making *Budikdamber* as shown in Figure 3 as follows: 1) preparing vegetable planting media, 2) punching 10 plastic cups with soldering iron, 3) cutting the water spinach plant and left over the bottom part, 4) inserting the water spinach into the glass, 5) the glass is filled with coconut shell charcoal between 50 and 80 percent of the size of the glass, 6) cutting the wire to approximately 12 cm, 7) making hook model as a glass holder on a bucket. Next is the preparation of the media for *Budikdamber*, including: 1) Filling the bucket with 60 liters of water and allowed to stand for approximately 1 to 2 days, 2) putting catfish seeds in a bucket, 3) Assembling a glass of water spinach and placed on the edge of the bucket.



Figure 3 The process of making *Budikdamber*. (left) filling a glass with charcoal and tissue; (middle) hooking the glass into the bucket and (right) punching holes in the bucket with solder

D. Results and Discussion

The increasing population growth from year to year has converted land into a housing complex or other functions. The lack of remaining pages has made the land for fish cultivation and agriculture increasingly limited while the demand for vegetable and animal protein continues to grow. In this regard, the technique of Cultivating Fish in Buckets (*Budidaya Ikan dalam Ember – Budikdamber*) becomes a potential alternative for the community to maximize the remaining land for fish cultivation and agriculture with more efficient use of water. *Budikdamber* can be easily carried out by the community in their respective houses with relatively small capital, eventually enabling them to meet their nutritional needs. In addition, like “killing two birds with one stone”, *Budikdamber* is also a complete way to cultivate fish and

vegetables in the same medium, namely buckets. The work system of *Budikdamber* is cultivating fish and vegetables in one bucket which is almost similar to an aquaponics system (polyculture of fish and vegetables). The difference is that *Budikdamber* is not as complicated as aquaponics with pumps and filters which require electricity, large land, much cost, and a more complicated system.

Some advantages of *Budikdamber* are the efficient use of water, zero waste, easy maintenance, and no use of chemicals. Not all fish can be cultivated with the *Budikdamber* technique. Only fish that can tolerate low oxygens are suitably cultivated with the *Budikdamber* technique, such as catfish. Meanwhile, the type of plants that can be grown depends on the type of media used. Vegetables such as water spinach (*kangkung*) can be grown using this technique with charcoal media. Maintenance for *Budikdamber* is not difficult but takes consistency in the following steps:

1. Place the bucket in a place exposed to maximum sunlight.
2. *Kangkung* will be seen growing on the third day.
3. Remove immediately the *Kangkung* leaves or stems if there are lice on the leaves (lice can make *kangkung* curl and die).
4. Feed the fish as much as they want (it can be given 2-3 times at a fixed time).
5. Replace the water or siphon (suction the dirt at the bottom of the bucket with a hose), usually once every 10-14 days. If the fish's appetite decreases, the water smells bad (NH_3 , H_2S) and the fish hang with head up and tail below.
6. The suction can be 50-80% of the total water or can be entire if needed.
7. Then, replace it with clean water.
8. Add water up to the neck of the bucket because enlarged *kangkung* requires more water.

When routine maintenance has been carried out, the maximum yields at the harvest stage can be achieved. The procedure for harvesting the yields of this *Budikdamber* technique is as follows:

1. The first harvest of *kangkung* is 14-21 days from planting (Figure 4).
2. The bottom of the *kangkung* shoots is left for regrowth.
3. The second and subsequent harvests are 10-14 days apart (once every 10-14 days).
4. Catfish can be harvested in 2 months only if the seeds and feed are good.
5. The survival rate of the catfish is 40-100%.
6. Catfish can be harvested by scooping or draining.

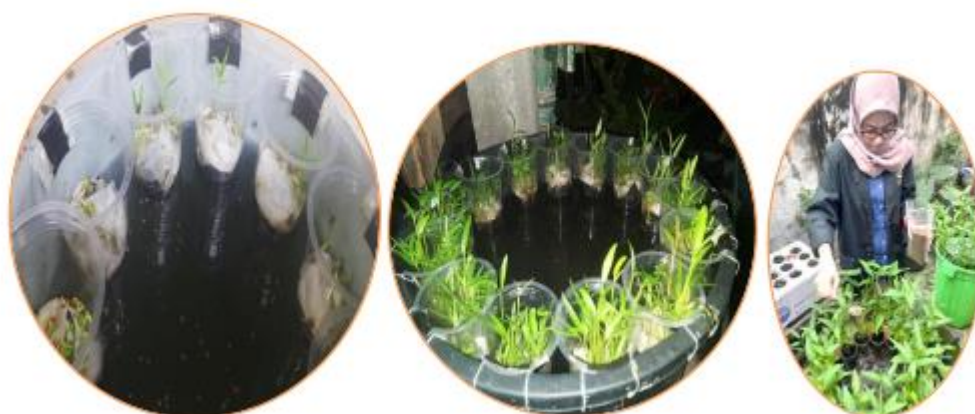


Figure 4 The growth of *Kangkung* in 6 days (left), 2 weeks (center), and 1 month (right)

The best way to harvest *kangkung* is to leave the most bottom two leaves on the stem, on which new *kangkung* leaves will grow. This way of harvesting *kangkung* can only be applied a few times to keep producing good quality *kangkung*. *Kangkung* with poor quality is shown in

Figure 5. Meanwhile, catfish that has reached a suitable size for consumption must be immediately separated from the cultivation bucket.



Figure 5 Less-quality *Kangkung* (Requiring a New Nursery)

The people living in Alley 8 No. 88, Simomulyo Baru Subdistrict, Sukomanunggal District, Surabaya City have known *Budikdamber* technology and have felt the direct benefits obtained. The application of *Budikdamber* is a food security strategy at the family level during the Covid-19 pandemic so that the people can live independently and spend time with useful things during the social restriction. As found in previous studies, the other benefit of the application of *Budikdamber* is that the yields of fish cultivation and agriculture can be consumed at a low cost. In other words, people can save money without reducing their food nutritional needs. Besides, the process of *Budikdamber* is protected from environmental pollution, for example, waste contained in water bodies (rivers, lakes, and others). Due to limited land in big cities, *kangkung* is often planted in rivers or gullies with blackish water color containing a lot of pollutants. *Budikdamber* is proven to provide benefits for the people living in Alley 8 No. 88, Simomulyo Baru Subdistrict, Suomanunggal District, Surabaya City.

E. Conclusion

The technique of Cultivating Fish in Buckets (*Budidaya Ikan dalam Ember – Budikdamber*) becomes a potential alternative for the community to maximize the remaining land for fish cultivation and agriculture with more efficient use of water. *Budikdamber* can be easily carried out by the community in their respective houses with relatively small capital, eventually enabling them to meet their nutritional needs. This is suitable for urban areas with minimal land and it is easy to apply in respective house with low budget, which finally able to meet their nutritional needs of Simomulyo Baru Village community. The socialization and training of *Budikdamber* given to 15 (fifteen) people living in Alley 8 No.88, Simomulyo Baru Subdistrict, Sukomanunggal District, Surabaya City showed that the people of Simomulyo have felt the benefits of *Budikdamber* since they can harvest fish and vegetables any time at harvest time. Economically, it can help reduce daily household costs and maintain the community's food security. The researcher hopes that *Budikdamber* can be carried out consistently and expanded from only 5 Family Cards to one Neighborhood Unit (*RT*) or Community Unit (*RW*). One of the long-term benefits of *Budikdamber* is to produce fish and vegetables that can be traded by and

for the community. Furthermore, the community can together develop it as a Micro, Small and Medium Enterprise.

References

- Agus Handaka Suryana, Asep, Lantun Paradhita Dewanti, and Aulia Andhikawati. "Counseling on Fish Cultivation in Buckets (Budikdamber) in Sukapura Village, Dayeuhkolot District, Bandung Regency." *Farmers: Journal of Community Services* 2, no. 1 (2021): 47–51. <https://jurnal.unpad.ac.id/fjcs/article/view/31547>.
- Aida, Nur Rohmi. "Viral Video Budikdamber, Pelihara Ikan Dan Tanam Sayur Di Ember, Ini Cerita Penemunya." *Kompas.Com*, May 4, 2020. <https://www.kompas.com/tren/read/2020/05/04/084700065/viral-video-budikdamber-pelihara-ikan-dan-tanam-sayur-di-ember-ini-cerita?page=all>.
- Annis, Sherina, Dewi Saputri, and Dessy Rachmawatie. "Budidaya Ikan Dalam Ember: Strategi Keluarga Dalam Rangka Memperkuat Ketahanan Pangan Di Tengah Pandemi Covid-19 Fish Culture in a Bucket: Family Strategy in Order to Strengthen Food Security in the Covid-19 Pandemic Period" 2, no. 1 (2020): 102–109.
- Enggar Susetya, Ipanna, and Zulham Apandy Harahap. "Aplikasi Budikdamber (Budidaya Ikan Dalam Ember) untuk Keterbatasan Lahan Budidaya Di Kota Medan." *ABDIMAS TALENTA: Jurnal Pengabdian Kepada Masyarakat* 3, no. 2 (2018): 416–420. <https://talenta.usu.ac.id/abdimas/article/view/4165>.
- Enloe, Autumn. "The 13 Healthiest Leafy Green Vegetables." Last modified 2018. Accessed September 2, 2021. <https://www.healthline.com/nutrition/leafy-green-vegetables>.
- Hall, R A, G M Meaburn, E G Zook, and United States. "National Marine Fisheries Service Survey of Trace Elements in the Fishery Resources." NOAA technical report; NMFS SSRF-721. Rockville, Md.: Dept. of Commerce, National Oceanic and Atmospheric Administration, National Marine Fisheries Service, 1978. file://catalog.hathitrust.org/Record/102424037.
- Irfayanti, Deni, and Putri Wahyu Ningsih. "Kemandirian Pangan dengan Pembuatan Budikdamber (Budidaya Ikan dalam Ember) di Kecamatan Telanaipura Kota Jambi." *Jurnal Pembelajaran Pemberdayaan Masyarakat* 1, no. 4 (2020): 350–355. <http://riset.unisma.ac.id/index.php/JP2M/article/view/8815/7645>.
- Joseph, Michael. "Catfish 101: Nutrition Facts and Health Benefits." Last modified 2019. Accessed September 2, 2021. <https://www.nutritionadvance.com/catfish-nutrition-benefits/>.
- Ni'matul Ulya, Husna. "Pemulihan Perekonomian Jawa Timur di Masa Pandemi Covid-19 Melalui Sistem Pertanian Terpadu (SPT) Budikdamber (Budidaya Ikan Dalam Ember)." *JoIE: Journal of Islamic Economics* 1, no. 1 (2021): 41–66. <https://jurnal.iainponorogo.ac.id/index.php/joie/article/view/3085>.
- Prabawa, Putu Shantiawan, Made Suarsana, and I Putu Parmila. "Pelatihan Budikdamber sebagai Upaya Menjaga Ketahanan Pangan Keluarga pada Warga Kelurahan Banyuasri, Buleleng." *BERNAS: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 SE-Articles (January 4, 2021). <https://ejournal.unma.ac.id/index.php/bernas/article/view/717>.
- Purnaningsih, Ninuk, Thouriquel Ihsan, Budi Tryantono, and Reyfan Almer. "Diseminasi Budidaya Ikan Dalam Ember Sebagai Solusi Kegiatan Budidaya Di Lahan Sempit (Dissemination of Aquaculture in The Buckets as Solutions for Cultivation Activities in Narrow Lands)" 2 (2020): 112–120.
- Sugiharti, Rr. Retno, Dhanes Noor Viana, and Nibras Anny Khabibah. "Budikdamber (Budidaya Tanaman dan Ikan Dalam Ember) untuk Mendukung Program Kampung Organik di

- Kampung Dumpoh Kota Magelang." *Civitas Ministerium Jurnal Pengabdian Kepada Masyarakat Fakultas Teknik Universitas Tidar* 4, no. 1 (2020). <https://jurnal.untidar.ac.id/index.php/civitasministerium/article/view/3458>.
- Suroso, Bejo, and Antoni Novi Eko Rivo. "Respon Pertumbuhan Tanaman Kangkung Darat (*Ipomoea Reptans* Poir) terhadap Pupuk Bioboost dan Pupuk ZA." *Journal of Agricultural Science* 14, no. 1 (2016): 98–108. <http://jurnal.unmuhjember.ac.id/index.php/AGRITROP/article/view/417/310>.
- Syaifariz, Akbar, Achmad Aris Nursidik, Nabila Khusnul Khotimah, and Moh Tedo Khairun. "Budikdamber sebagai Strategi Penguatan Ketahanan Pangan dan Perekonomian Masyarakat Kabupaten Brebes di Tengah Pandemi" (n.d.).
- Wicaksono, Adhi. "Kemenaker Sebut 2,9 Juta Pekerja Dirumahkan Dan Kena PHK." *CNN Indonesia*, May 1, 2021. <https://www.cnnindonesia.com/ekonomi/20200501182722-92-499300/kemenaker-sebut-29-juta-pekerja-dirumahkan-dan-kena-phk>.
- Kecamatan Sukomanunggal Dalam Angka 2019*. Surabaya, 2019.
- Mercury Levels in Commercial Fish and Shellfish (1990-2012)*. Silver Spring, Maryland, 2014. <https://www.fda.gov/food/metals-and-your-food/mercury-levels-commercial-fish-and-shellfish-1990-2012>.
- "Peta Dan Visualisasi Data Covid-19." Last modified 2021. Accessed August 5, 2021. <https://lawanCovid-19.surabaya.go.id/>.
- Statistik Sektor Kota Surabaya 2017*. Surabaya, 2017. <https://www.surabaya.go.id/id/berita/49832/statistik-sektoral-kota-surabaya>.

Acknowledgment

We thank our colleagues from Islamic Community Development UIN Sunan Ampel Surabaya, who helped for data collection that greatly assisted this research.

COMMUNITY ORGANIZING FOR CLIMATE CHANGE ADAPTATION AND MITIGATION IN KALIKATIR VILLAGE, GONDANG SUB DISTRICT, MOJOKERTO REGENCY

Maufidah Nazilatul Habibah¹, Moh. Ansori²

^{1,2}Sunan Ampel State Islamic University Surabaya

¹maufidah16@gmail.com, ²anshormoh75@gmail.com

Abstract: This research focused on the following things; a) How are the problems resulting from climate change to the quality of the environment and people in Kalikatur village? b) How are strategies in solving the problem of climate change through adaptation and mitigation efforts? c). What was the meaning of da'wah in this community organizing? Researchers used the Participatory Action Research (PAR) method along with Participatory Rural Appraisal (PRA) techniques for data mining. The dynamics of community organizing included inculturation, knowing, understanding, planning, action, move, reflection, and report. The results of the research showed that the local climate change presents various problems in the disaster of natural resources, food resistance, economy, and health sectors. Community organizing of people produced a "Farmer Group Learning Center", and also facilitated some access to the information, knowledge, and experience about climate change. Da'wah activities showed in this community organizing on the form of *tathwir* and *tamkin* which transformed the teaching of Islam through empowering the community of their human, social, economic, and environmental resources.

Keywords: Community Organizing, Adaptation and Mitigation, Climate Change.

Abstrak: Penelitian ini difokuskan pada hal-hal berikut; a) Bagaimana permasalahan akibat perubahan iklim terhadap kualitas lingkungan dan masyarakat di Desa Kalikatur? b) Bagaimana strategi penyelesaian masalah perubahan iklim melalui upaya adaptasi dan mitigasi? c). Apa makna dakwah dalam pengorganisasian komunitas ini? Peneliti menggunakan metode Participatory Action Research (PAR) beserta teknik Participatory Rural Appraisal (PRA) untuk data mining. Dinamika pengorganisasian masyarakat meliputi inkulturasi, mengetahui, memahami, merencanakan, tindakan, move, refleksi, dan laporan. Hasil penelitian menunjukkan bahwa perubahan iklim lokal menghadirkan berbagai masalah di sektor sumber daya alam, ketahanan pangan, ekonomi, dan kesehatan. Pengorganisasian masyarakat menghasilkan "Pusat Pembelajaran Kelompok Tani", dan juga memfasilitasi beberapa akses ke informasi, pengetahuan, dan pengalaman tentang perubahan iklim. Kegiatan dakwah ditunjukkan dalam pengorganisasian komunitas ini dalam bentuk *tathwir* dan *tamkin* yang mentransformasikan ajaran Islam melalui pemberdayaan komunitas dari sumber daya manusia, sosial, ekonomi, dan lingkungan mereka.

Kata kunci: Pengorganisasian Masyarakat, Adaptasi, dan Mitigasi, Perubahan Iklim.

A. Introduction

In general, climate change is defined as a condition where the climate on earth is undergoing a process of change. This has the potential effects to cause extreme weather. So that without realizing it, the impacts in everyday life such as temperature increases, rainfall patterns and changes, the spread of disease, hydrometeorological disasters (floods, landslides, droughts,

forest and land fires, and tidal waves) increases, crop failures and others. The future trend of this disaster will continue to increase because it is anthropogenic.¹

The geographical condition of Kalikatur Village is currently experiencing degradation in its forest land use. The number of critical lands and the conversion of forest land functions around Kalikatur Village. The forest area which was originally a life support for both biodiversity and natural resources has now become reduced and unbalanced. The community shifted the function of forest land as an agricultural area and built several buildings. As a result, the Kalikatur Village environment is prone to floods and landslides.² Another negative impact of climate change is that it creates vulnerability in the agricultural sector. This vulnerability results in a decrease in agricultural production yields and the level of food security. Where the agricultural process is very dependent on the seasonal calendar such as rain patterns, planting and harvesting times. Changes in rain patterns cause farmers to find it difficult to determine the planting period and the types of plants to be planted. This condition gets worse when pest attacks also increase, so that farmers experience crop failure. Meanwhile, we know that Indonesia is an agricultural country that is very dependent on the agricultural sector.³

This condition is a problem that must be solved collectively and together. Public awareness and participation in maintaining the balance of nature is needed to rebuild a safe and comfortable environment. If this situation is ignored, even if there is no initiative to improve the environment, the impact will be even greater. Human activities utilizing ecosystems and natural resources without knowledge can indirectly damage the environment and the balance of nature.⁴

This research examines the following points; How is the problematic reality due to climate change on the quality of the environment and people's lives in Kalikatur Village; Community organizing strategies in solving climate change problems through adaptation and mitigation efforts; As well as the relevance between community organizing in dealing with climate change and the da'wah of Islamic Community Development.

B. Theoretical Review

1. Community Organizing

Community organizing is a process of reflection of awareness that arises from direct experience with the community. The term "Community Organizing" has a broad meaning. It stems from combining two words into a comprehensive framework. This framework can be used in solving "people-specific" problems as well as rebuilding a more just order.⁵

Another understanding put forward by Murray G. Ross in Soeroto's quote, community organizing and development is the step when people try to determine their needs and goals. In relation to the implementation of meeting the needs, it is necessary to develop cooperative and collaborative attitudes and practices in the community. So that before developing trust and the desire to fulfill, the community is required to organize, regulate, determine resources and take the necessary actions together. The concept of the emergence of the Community Organizing (CO) work pattern is the result of a reaction from development or modernization practices. The reality that is happening today often ends with low human dignity and the massive exploitation of various natural resources just for the materialistic interests of some ruling groups.⁶

¹ Tussy A. Adibroto, *et.al.*, *Iptek Untuk Adaptasi Perubahan Iklim: Kajian Kebutuhan Tema Riset Prioritas*, (Jakarta: Dewan Riset Nasional, 2011), pp. 2.

² Kusnadi, Secretary of Kalikatur Village, Gondang sub District, Mojokerto Regency, interview on 8 Maret 2020.

³ Tussy A. Adibroto, *et.al.*, *Iptek Untuk Adaptasi Perubahan...*, pp. 13.

⁴ Umar Fahmi Achmadi, *Kesehatan Masyarakat dan Globalisasi* (Jakarta: PT Rajagrafindo Persada, 2014), pp. 67.

⁵ Agus Afandi, *et.al.*, *Modul Participatory Action Research (PAR) untuk pengorganisasian Masyarakat (Community Organizing)*, (Surabaya: LPPM UIN Sunan Ampel, 2016), pp. 197.

⁶ Agus Affandi, *et.al.*, *Dasar-Dasar Pengembangan Masyarakat Islam*, (Surabaya: IAIN Sunan Ampel Press, 2013), pp. 114.

The whole process of community organizing consists of a series of stages that are related to each other as an integrated whole. Quoting from Agus Afandi in the book *Critical Research Methodology* regarding the stages which are also the steps in the process of community organizing, there are seven stages including; Through Approaches, Social Investigations (Participatory Research), Facilitating Processes, Designing Strategies, Directing Actions (Actions), Organizing the Organization and its Sustainability and Building Support Systems.⁷

2. Climate Change

Climate change is a physical condition of the Earth's atmosphere that undergoes changes. This process involves increasing temperature, wind, humidity and rainfall intensity over a period of 50 - 100 years. However, human activities (anthropogenic) actually accelerate the process of climate change. This results in GHG emissions. Thus, seasonal changes in weather and extreme events such as La Nina and El Nino are not categorized as climate change.⁸ Climate change is often associated with the effects of global warming. A general understanding of global warming (cause) and climate change (effect) are two different but closely related topics. The process of global warming occurs when sunlight passes through the earth's atmosphere, then some of the solar radiation is absorbed by the earth's surface. Some of this heat will be radiated back into the atmosphere in infrared (IR) waves. This IR radiation will be absorbed by GHGs in the atmosphere. Some of them will be emitted into space and the rest will be reflected back into the atmosphere causing global warming.⁹ GHG that coats the earth is formed naturally from water vapor. Meanwhile, GHGs that are formed due to human activities (anthropogenic) will produce a collection of gases in the form of, carbon dioxide (CO₂), nitrous oxide (N₂O), methane (CH₄), Sulfurhexafluoride (SF₆), Perfluorocarbons (PFCs), and Hydrofluorocarbons (HFCs). Nearly 80% of GHGs are dominated by gases originating from human activities. So do not be surprised if the concentration of GHGs in the atmosphere is increasing faster.¹⁰

Analysis of the calculation of the annual average air temperature aims as a comparison of air temperatures from previous years. BMKG data shows that 2016 was the hottest year with a temperature increase of 0.8°C from normal temperature. Meanwhile, in 2019 the increase in air temperature was 0.58°C so it was recorded as the second hottest year during that period. And the third rank was experienced in 2015 with an anomaly in air temperature of 0.5°C.¹¹

Climate change is closely related to globalization. Globalization holds the potential danger of pandemics (global outbreaks) of infectious diseases. Outbreaks or commonly known as Extraordinary Events (KLB) are actually also a series of natural disasters. Various kinds of infectious disease attacks due to climate change such as Malaria, dengue fever, cholera, diarrhea, typhoid, bubonic plague, bird flu, hanta virus, SARS, MERS and so on. Due to climate change, globalization, various problems in countries, including the incidence and spread of disease, can become world problems. Human movement helps spread various infectious diseases that move as fast as airplanes. Disease is also related to movement and technological change. Advanced technology from superpowers can spread to become a potential disease risk in developing countries. For this reason, cooperation between countries is needed in dealing with and dealing with global problems that tend to cross borders.¹²

⁷ Agus Affandi, *et.al.*, *Modul Participatory Action...*, pp. 209.

⁸ Dedi Hermon, *Mitigasi Perubahan Iklim*, (Padang: Rajawali Press, 2019), pp. 5.

⁹ Badan Meteorologi, klimatologi dan geofisika, "Pemanasan global dan dampaknya terhadap perubahan cuaca-iklim wilayah indonesia", dalam https://wxmod.bppt.go.id/dokumen/materi_seminar/bmkg.pdf diakses pada 19 Mei 2020

¹⁰ Edwin Aldrian, *Adaptasi dan Mitigasi Perubahan Iklim di Indonesia*, (Jakarta: Pusat Perubahan Iklim dan Kualitas Udara Kedeputan Bidang Klimatologi BMKG, 2011). pp. 31.

¹¹ Badan Meteorologi, klimatologi dan geofisika, "Perubahan Iklim", dalam <https://www.bmkg.go.id/iklim/?p=ekstrem-perubahan-iklim> diakses pada 19 Mei 2020

¹² Umar Fahmi Achmadi, *Kesehatan Masyarakat...*, pp. 59.

3. *Climate Village*

Climate village is a location where the community carries out activities as an effort to adapt and mitigate climate change in a measured and sustainable manner. The Indonesian government responded quickly to this activity by cooperating with a Climate Village Program (Proklim) according to the contribution report to the UNFCCC. Regulation of the State Minister of Environment and Forestry of the Republic of Indonesia Number P84/Menlhk-Setjen/Kum.1/11/2016, defines that the Climate Village Program is a national program managed by the Ministry of Environment and Forestry in an effort to encourage communities and stakeholders to participate in reducing GHG emissions and increasing adaptation and mitigation capacity to climate change. The government also appreciates the adaptation and mitigation efforts that have been carried out at the local level according to regional conditions. The implementation of Proklim is developed at the minimum area at the Hamlet/Dusun/RW level and a maximum at the Village/Kelurahan level. In addition, the implementation of Proklim includes a series of planning, socialization, facilitation, monitoring, assessment and evaluation activities from climate villages.¹³

In the Regulation of the State Minister of Environment and Forestry of the Republic of Indonesia Number P84/Menlhk-Setjen/Kum.1/11/2016, efforts to adapt to climate change in the climate village program include the following activities: 1) Control of droughts, floods and landslides; (2) Increasing food security; (3) Handling or anticipating sea level rise, rob, sea water intrusion, abrasion, ablation, and high waves; (4) Control of climate-related diseases; and/or (5) other activities related to efforts to increase adaptation to climate change. Meanwhile, climate change mitigation efforts in the climate village program include the following activities: 1) Waste, solid and liquid waste management; (2) The use of renewable energy and energy conservation and saving; (3) Handling agricultural land with low greenhouse gas emissions; (4) Increasing and/or maintaining vegetation cover; (5) Prevention and control of forest and land fires; and/or (6) other activities related to efforts to reduce greenhouse gas emissions. So that the government program is expected to be able to become a forum for the community to manage the environment by increasing the ability to adapt and prepare the community for climate change.

4. *Islamic Community Empowerment Da'wah*

Da'wah is a series of knowledge that aims to realize the welfare of society both in this world and in the hereafter. The da'wah as a form of empowerment must be balanced with an activity that touches on the process of transformation and change. So that when the concept is applied to participatory community empowerment activities, it is hoped that after the da'wah in society a social order is created that is full of harmony, peace, justice and diversity, as a reflection of the Islamic religion that is rahmatan lil 'alamin.¹⁴

The discussion regarding the meaning of community empowerment is taken from a word in English, namely "empowerment" which means "mastery", or "power" which means "power" or "power". Meanwhile, according to the term Community Empowerment, it means giving and increasing control over a community/community that is weak or disadvantaged (disadvantaged), so that previously powerless people become empowered, aka "power". Zubaedi explained in his book entitled community empowerment, that community empowerment efforts must be based on the understanding that the emergence of community powerlessness is due to the fact that people do not yet have power.¹⁵

¹³ Siti Fajria. "Kontribusi Program Kampung Iklim (Proklim) Untuk Pencapaian Target Pembangunan Berkelanjutan (SDGs) : Studi Kasus Provinsi Jawa Barat" *Skripsi*. Institut Pertanian Bogor (2018), Pp. 4.

¹⁴ Hasan Bastomi, "Dakwah Bil Hikmah Sebagai Pola Pengembangan Sosial Keagamaan Masyarakat", *Jurnal Ilmu Dakwah*, (online), Vol. 36(2) 2016 EISSN 2581-236X.

¹⁵ Zubaedi, *Pengembangan Masyarakat: Wacana dan Praktek*, (Jakarta, Kencana Prenadamedia Group, 2014), pp. 24-27.

Another definition also contributes its assumptions to empowerment as an effort to increase the ability of the weak (poor, marginal, and marginalized) to express opinions, ideas, make choices, meet their needs, participate and manage community institutions responsibly in order to improve life. The facilitator is only tasked with organizing and supporting the community so that they are able to make beneficial behavior changes to improve the welfare of their more independent lives.¹⁶

This research raises the issue of climate change adaptation and mitigation efforts. A research on community organizing action which is included in da'wah bil wisdom. According to Imam Abdullah bin Ahmad Mahmud an-Nasafi, explaining that da'wah bil wisdom is da'wah using true and definite words, namely arguments that explain the truth and remove doubts. In other words, da'wah bil wisdom is a series of ways for the da'i to adapt da'wah techniques to the conditions of mad'u. Ability to convey Islamic views in reality through communicative language and have logical arguments.

Islamic Community Development is a real action system that provides various alternative models for solving "people-specific" problems in an Islamic perspective. So, it is not surprising that Islamic Community Development is one form of da'wah bil hal, which transforms all aspects of institutions according to Islamic teachings in family life, social groups and society.¹⁷

5. Nature Conservation in Islamic Perspective

The nature that we inhabit now is experiencing criticality as a result of climate change, because on earth there is very fast global warming. Then what kind of responsibility is given by humans after taking the benefits from nature. Of course, noble souls will not be able to remain silent if the nature that provides life has been destroyed.

Allah SWT has said in QS. Ar-Rum verse 41: "Corruption has appeared on land and at sea due to the deeds of human hands so that Allah may taste for them some of the consequences of their actions, so that they will return to the right path." (QS. Ar-Rum: 41).¹⁸

The above verse briefly and clearly describes the prohibition against humans to do mischief on earth. Everything we do on earth, there will be a reciprocal relationship between humans and the environment. If humans always do damage to nature, then disaster will occur. So that human actions can result in the destruction of ecosystems, decreasing the quality and quantity of natural resources both on land and at sea.¹⁹

Religion is the main foundation for humans in carrying out the mandate of God as caliph. God does not immediately free His servants to do "as they please" on earth. In Islam everything has been arranged by Allah through His words in the holy book Al-Qur'an. The messages conveyed not only regulate the relationship between humans and God, the relationship between humans and humans, but also regulates the relationship between humans and the environment. Environmental ethics which is actually highly recommended by the Prophet SAW has been interpreted in a hadith Ath-Thabrani and Al-Hakim, "Love whoever is on earth, surely you will be loved by whoever is in the sky."²⁰

C. Methods

The researcher used the PAR (Participatory Action Research) approach as an effort to solve a problem in participatory community organizing. The community is directed to be active in every activity because they themselves understand the conditions and the problems they face.

¹⁶ Oos M. Anwas, *Pemberdayaan Masyarakat di Era Global*, (Bandung: Alfabeta, 2014), pp. 117.

¹⁷ Soetomo, *Strategi-Strategi Pembangunan Masyarakat*, (Yogyakarta: Pustaka Pelajar, 2006), pp.42

¹⁸ Al-Quran Kementerian Agama dalam <https://quran.kemenag.go.id/sura/94> diakses pada 27 Januari 2020.

¹⁹ Fajar Hardoyono, 2009, "Menggagas Dakwah Penyelamatan Lingkungan", *Komunika*, Vol.3 No.1 Januari-Juni 2009 pp.20-36 ISSN: 1978-1261, Pp. 2.

²⁰ Rachmad K. Dwi Susilo, MA., *Sosiologi Lingkungan...*, pp. 181.

The community is invited to jointly discuss in the form of FGD (Forum Group Discussion), formulate problems, design program strategies, implement change actions, and carry out monitoring and evaluation.²¹

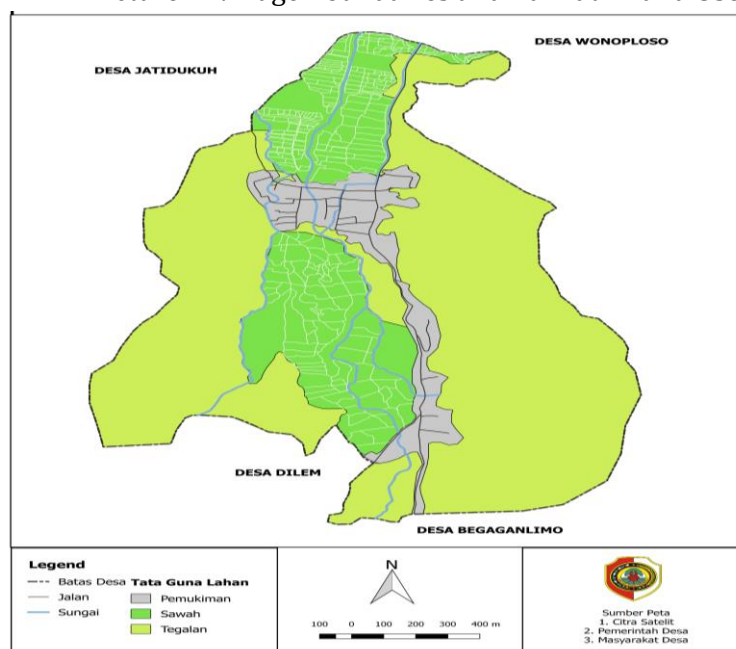
This research was conducted in Kalikatur Village, Gondang District, Mojokerto Regency. The target in research activities is the Kalikatur community. Local stakeholders such as village officials, RT/RW, disaster preparedness groups, Waste Bank groups, Youth Youth Organizations, Kalikatur Village Farmers' Groups and local NGOs. The data collection process was in the form of semi-structured interviews, FGDs and documentation. The data analysis includes participatory social mapping, problem tree and hope tree, transect, timeline, trend and change and flow chart. Meanwhile, data validation uses triangulation techniques according to the PRA (Participatory Rural Appraisal) principle. In the PAR module it is explained that triangulation is a system to cross check data in order to obtain accurate data, this triangulation includes; Triangulation of team composition, triangulation of various sources of informants, triangulation of tools and techniques. While the analysis technique uses two components, namely trend and change analysis and timeline analysis.

D. Results and Discussion

1. Profil Desa Kalikatur

Kalikatur Village is located in Gondang District, Mojokerto Regency, East Java Province. It is about 28 km from downtown Mojokerto. This village consists of only one hamlet which borders the villages of Wonoploso, Jatidukuh, Begagan Limo and the Perhutani area. The total area is approximately 2.22 km² at an average altitude of 256-300 meters above sea level. These data indicate that Kalikatur is a central watershed (DAS). The data on the population of Kalikatur Village is around 1,534 people with details of the number of men 783 people and women 751 people.²²

Picture 1. Village Boundaries and Kalikatur Land Use



Source: Mapping with the Community

²¹ Agus Affandi, et.al., *Modul Participatory Action Research (PAR) untuk pengorganisasian Masyarakat (Community Organizing)*, (Surabaya: LPPM UIN Sunan Ampel, 2016), pp. 90.

²² Badan Pusat Statistik Kabupaten Mojokerto, "Kecamatan Gondang Dalam Angka 2019", dalam https://mojokertokab.bps.go.id/publication.html?Publikasi_page=8&page=3 diakses pada 16 Mei 2020.

The variety of localities in Kalikatir Village has a fairly good condition in terms of facilities and community participation in aspects of education, health, religion and culture. Organizational institutions in the community also support the achievement of youth achievements and even get an appreciation as the first winner of Disaster Resilient Village. This is inseparable from the collaborative and massive movement carried out by the village and the community as a form of seriousness in reducing the risk of natural and non-natural disasters after the 2017 flash flood.

2. Problems Related to Climate Change

Environmental problems in Kalikatir Village can be summarized in the following two major groups. First, the low access to public knowledge. This problem is influenced by the lack of education about the impacts of climate change. The low level of knowledge affects readiness in dealing with problems that occur. Farmers often experience agricultural problems, such as crop failure, pests and diseases, lack of fertilizers, as well as extreme weather. The term climate change is still unfamiliar to rural communities. On the one hand, people do not know about the phenomenon of climate change. While on the other hand they are most vulnerable to the impacts of climate change.

Second, an irresponsible lifestyle towards the environment, various environmental problems are influenced by the human perspective on nature itself whether a view led to an attitude of anthropocentrism or ecocentrism. Causality can be seen clearly in people's daily lives. Either consciously or unconsciously. The results of in-depth research indicate that a lifestyle that is not responsible for the environment is reflected in activities such as; transition of forest land functions, natural exploitation, dependence on chemical fertilizers, limited human resource skills, even the habit of littering and littering.

3. Community Organizing to Solve Problems

Referring to the flow of the organizing process according to the PAR method, it includes several stages carried out in a participatory manner with the community. This activity indirectly brings the community to be the main actor of change. So that people can feel their role in every activity.

a. Introduction Through Approach

the first step is to approach or inculturate with the surrounding community to introduce themselves. The goal is to make it easier for researchers to form relationships with the community and build trust. During the inculturation period, the researcher applied in the form of a *sowan* to several village apparatus/leaders while at the same time conducting preliminary mapping. Researchers are also allowed to mingle with activities in the community.

b. Participatory Problem Identification

The identification process uses several techniques including participatory mapping, transects, seasonal calendars, trend and change, timelines, ven diagrams and flow charts in a meeting.

c. Analyzing Problems

Analyzing Problems carried out with the community at the second meeting through FGD. The topic of discussion is more focused on aligning climate change with the problems faced by the group today, or adjusting the results with problems. From the results of the Tani Jaya group discussion, it was found that there were three main problems focused on dry land, namely the availability of air, the shackles of conventional farming, and the limited skills of women farmers. These three problems are considered more important to be solved in the agricultural sector. Because it will be very obsessed with economic conditions.

d. *Designing a Strategy*

The process of designing a strategy begins with determining the urgency of the most dominant issue to be discussed in depth in order to find a point of completion. Technically, ideas emerge from the community through small discussions. The results of the discussion of the strategy design form a program framework called LFA (*logical Framework Appraisal*). This framework contains special notes in the form of Narrative Summary, Performance Indicators, verification tools and key assumptions. Narrative summaries are grouped based on goals, objectives, results and activities. Of course, strategic planning is strengthened by strategic feasibility analysis, participation analysis and activity planning schedules.

e. *Implementation of Solutions: Education and Action*

It is the core of a community assistance process. Action is intended as an action to solve community problems. The process was carried out by researchers in the Tani Jaya group. Actions to be implemented include providing education about climate change, restoring forest land functions and increasing spiritual awareness in maintaining ecosystem balance and environmental health. Each core program has several activity points that are carried out according to community needs.

f. *Monitoring and Evaluation of Work*

This stage is carried out by testing the work results during the mentoring process and then making revisions if necessary. The instruments used in the monitoring and evaluation process include content/materials, media developed and evaluation of the effectiveness and success of the organization. The existence of an evaluation process is expected so that the results of the mentoring activities can be followed up as a sustainable program.

g. *Sharing experiences*

Supporting stages, namely reflection as a continuation of the monitoring and evaluation stages. The reflection in question is telling the researcher's experience during the mentoring process in the field into new knowledge.

h. *Reporting Results*

The last stage is carried out by researchers by reporting the results of assistance in written form or popular media. The article can be submitted as a scientific work with a particular interest in order to provide better benefits and contributions in the field of research and science.

4. *Building Community Resilience*

One of the activities to improve environmental problems is to increase public awareness through education. The educational action aims to increase farmers' critical awareness of the environment by establishing a learning center for the Tani Jaya group. The facilitation team together with the assisted groups moved based on the agreement that was built from the start. The agreement begins with the formation of study groups that include study participants, time, place, learning media, and knowledge practice.

a. *Information Access*

Access to information on the activities of the Tani Jaya group learning center is a series of assessment activities, which are grouped into two; First, observing the area and spatial planning of dry land agriculture. That is the process of seeing, recognizing, analyzing, and knowing the condition of agricultural land with group discussions and observing directly the condition of the area in the moor. While the observation of spatial planning is the process of observing the arrangement of land, both in terms of settlements, agriculture, plantations, forestry and so on. In the observation process, it is necessary to at least print a raster map to make it easier for learning center participants to recognize and see the area.

Second, Observation of plant species. Where we are invited to know and find what plants are suitable for cultivation in dry land agriculture. Observation of plant species is also directed to see the condition of land cover around the forest area moor. This is one of the media to channel knowledge to farmers, so that awareness arises to participate in maintaining the balance of natural ecosystems. The activity of observing plant species began with a small discussion with several members of the Tani Jaya group. The process of observing plant species follows the flow of a transectional assessment and determines the seasonal calendar.

b. Knowledge Access

The next activity is to provide access to knowledge. This activity is an educational process that is packaged like a discussion or sharing. In the educational process, there are specific topics that will be delivered. So that the discussion carried out can run according to the curriculum material that has been provided. The educational activity lasted about 120 minutes with a material presentation session and a question and answer session. The materials presented included education on climate change, education on waste and waste management and socialization of PHBS.

c. Experience Access

Access to experience is a continuation of access to knowledge carried out with members of the learning center. Access to experience is intended as an effort to implement science in real life. Experience access activities are based on programs that have been prepared in the strategic design. There are several program designs to implement experience access, including; maintaining the availability of water in the dry season, making roasted husks, making organic fertilizers, making processed agricultural products aimed at women farmers. However, there are several obstacles in the implementation process. So that access to experience has not been fully realized. As an alternative to starting the activity, it was agreed to make burnt husk as an ingredient for making organic fertilizer.

5. Kalikatur Village Adaptation and Mitigation Activities

Basically, Kalikatur Village has made efforts to adapt and mitigate climate change. In this case, the activities carried out include disaster control and waste management. It's just that the results of the activity process are not optimal and comprehensive. So it still needs support from various parties involved.

Table 1 Climate Change Adaptation Activities in Kalikatur Village

Aspect	Program	Activity
1. Control of droughts, floods and landslides	Flood control	Construction of river embankments, provision of disaster early warning system facilities, socialization of DESTANA and disaster simulations.
2. Increasing food security	Not yet program	Not yet activities
3. Handling/anticipating sea level rise, rob, intrusion, abrasion, ablation and high waves	-	-
4. Control of climate-related diseases	Covid-19 prevention	Covid-19 socialization, distribution of hand washing places and masks

Source: The results of the discussion are processed by researchers

Table 2 Climate Change Mitigation Activities in Kalikatur Village

Aspect	Program	Activity
1. Waste management, utilization of solid and liquid waste	Waste management	Facilitating the community with a Waste Bank, sorting inorganic and plastic waste.
2. Use of renewable energy and energy conservation and saving	Not yet program	Not yet activities
3. Reducing emissions from agricultural activities	Not yet program	There is a farmer's initiative to make organic fertilizer
4. Forest conservation	Protection of forest area	Planting trees, selective logging.
5. Prevention and control of forest and land fires	Not yet program	Not yet action or activity

Source: The results of the discussion are processed by researchers

The table above is the result of the researcher's discussion with the stakeholders of Kalikatur Village. The discussions entered the stage of advocacy to the village government which was concurrently with the evaluation. Through this small discussion, the stakeholder team generates hopes that aim to build a better Kalikatur. Maximizing climate change adaptation and mitigation programs. As well as expanding the scope of the program in one village.

The community organizing process in the Tani Jaya group is a form of assistance to farmers to participate in climate change adaptation and mitigation efforts. Other factors influenced by the impact of climate change are very vulnerable to be felt by farmers in agricultural activities. The mitigation activities carried out are in the form of reducing emissions from agricultural activities.

6. Advocacy to the Village Government

Several points were put forward in the policy proposal to the Kalikatur Village government regarding the preparation of groups in dealing with the impacts of climate change.

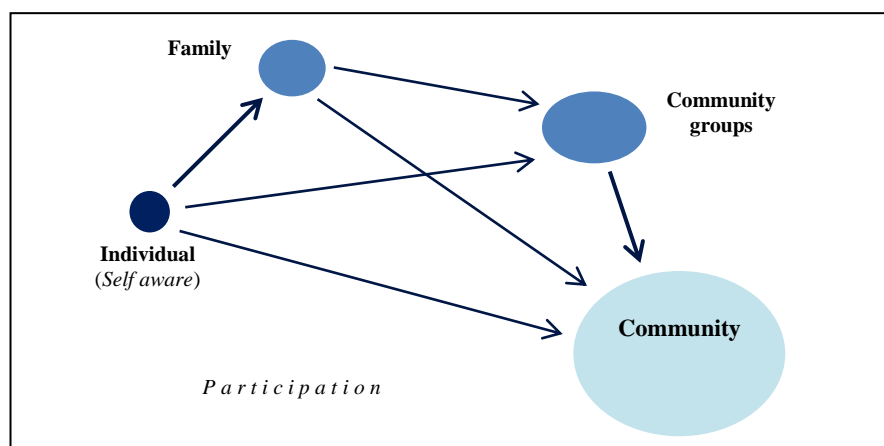
1. Environmental care involves all elements both as a group and individually.
2. To rehabilitate or protect forests, while the utilization and forest products are based on the applicable policy licensing.
3. Agricultural management is carried out by taking into account local local wisdom.
4. Implementation of Clean and Healthy Lifestyle starts from the family scope.
5. Every citizen has the right to access knowledge, information, security and justice.

So far, the theoretical practice that is often applied in providing assistance to the community is still top-down, that is, from top to bottom. The point is that the assistance provided is only limited to desire, sympathy which leads to the interests of the government, not based on the needs of the community with environmental ethics. In fact, certain government/company assistance in the form of tools, materials, or materials is left alone. Even if the aid can be used, what happens is that people are increasingly dependent on the aid. Interestingly, the reality between the wants and needs of the farming community in Kalikatur Village is slightly inversely proportional to the goals of the village government. All farmer life is based on nature. However, there are still many who ignore the nature of the relationship between humans and nature. Meanwhile, the village government has basically tried to improve environmental conditions, especially in terms of controlling floods and landslides.

Conditions like this can eventually lead to social inequality between communities. What the village wants is not in line with the wishes of the community. Meanwhile, if this is left unchecked, it can have a catastrophic impact. From here, there is a link between access to public knowledge and human capacity development packaged in organizational processes. Thus, alternative organizational strategies in solving environmental problems related to climate

change adaptation and mitigation efforts can be carried out through climate-aware family actions. An alternative description of the organizational process strategy for climate conscious action is illustrated below.

Chart 1. Alternative Community Organizing Strategies



Source: Processed by researchers

The main key in climate conscious action is participatory improvement that starts with oneself. When referring to community assistance, it can involve individuals as mobilizers. Then, each individual begins to invite climate-aware action within the family. Furthermore, participation in climate-aware actions is increased in community groups, so that climate-conscious actions can be mobilized in the wider community.

The real challenge when communicating climate change is where the causes are not visible. Often people convey climate change information only pointing out various problems without a solution. Meanwhile, the problem is still far from people's daily lives. All forms of complexity and uncertainty that arise due to environmental problems, of course, there are many things that accompany it. So, it is very natural if things are felt less urgent. What we know, some activities of some humans are not directly related to nature. On the other hand, there are groups of people who are so greedy to suck up natural resources. Then, how can humans feel the existence of climate change? Or, why do those who understand nothing suffer even more?

From here, the author can draw a common thread that the core of climate change is a behavioral problem. Where the moral crisis is more synonymous with a view of life that shapes attitudes. We as humans have the same rights and responsibilities over the earth. And, accept it or not, all of our activities have the potential to increase emissions or have a carbon footprint. So, we as actors have a moral obligation or debt to help reduce emissions. If it is reduced it is still quite difficult, because it is related to the business-as-usual process. There are economic pillars that must always be supported. So that the most effective alternative way is to instill in each individual, there is a moral demand for reducing the pollution that occurs.

7. Social Changes That Occur

The journey of the researcher to carry out the organizing process from beginning to end opened a new view of the Kalikatur community, especially the Tani Jaya group towards the environment. Monitoring and evaluation activities are important to see the results of the achievements during the organizing process.

Table 3. Changes in Community Conditions

Programs	Indicators of Social Change	
	Before	After
Conducting	• The public does not yet know	• The community understands

integrated education in response to climate change	<p>the information on the impact of climate change.</p> <ul style="list-style-type: none"> Adaptation and mitigation activities are carried out based on the experience of previous events. Do not know the causes and effects of environmental problems. 	<p>information about the impact of climate change and its solutions.</p> <ul style="list-style-type: none"> Adaptation and mitigation activities are directed at building climate villages. Have alternative ideas for activities in an effort to control environmental problems. Have a sense of concern for environmental sustainability.
Conduct group capacity building	<ul style="list-style-type: none"> Communities tend to depend on government assistance. Low community participation in maintaining environmental balance Lack of Human Resources capacity 	<ul style="list-style-type: none"> Farmers have a learning group facility as a medium for discussion Able to carry out alternative needs independently. Have the skills to become other community mobilizing actors There is a network relationship between groups and the village government Utilization of yard land by planting activities at home
Advocating for program sustainability	<ul style="list-style-type: none"> There is a fear of conveying aspirations to the village government. The community only follows village policies without any involvement in policy formulation. 	<ul style="list-style-type: none"> The community began to open up and dare to express opinions. There is community participation in policy formulation, especially regarding conservation.

Source: Research data from monitoring and evaluation results

The table above discusses the changing conditions of society. In the community-based action research process, it is known as the before and after method analysis. The analysis is applied to see the extent to which the community changes after the activity compared to before the education or training activity. The results of the before-after analysis show that there are changes in community conditions, both in integrated education activities, group capacity building, and advocacy.

8. The Meaning of Da'wah in this Community Organizing

The results of the study also show the relevance of organizing in the face of climate change in Kalikatr Village and Islamic Community Development Da'wah. This relationship is based on the concept of da'wah which means the obligation to invite people to the path of Allah. Among the da'wah activities carried out in the form of *tathwir* or tamkin, namely da'wah activities by means of the transformation of Islamic teachings through pious charity actions in the form of empowering human, social, economic and environmental resources. On a practical level, the word *tathwir* is synonymous with tamkin which means community development, which can specifically be interpreted as Islamic Community Development (PMI).²³

From the presentation, it should be able to open each other's awareness to be ecocentric. A view that every activity carried out by humans must be in line with ecology and must pay attention to environmental ethics. Climate change will be interesting and very urgent if we learn from the Covid-19 pandemic. The urgency here is because both of them have the capacity to be

²³ Mukhlis Aliyudin, *Pengembangan Masyarakat Islam Dalam Sistem Sistem Dakwah Islamiyah*, Jurnal Ilmu Dakwah Vol.4 No.14 Juli-Desember 2009.

detrimental to deadly across sectors. The ability of humans to maintain and protect themselves, as well as being careful in taking actions so as not to transmit negative impacts to others are the keys to improving better conditions.

The flow of the reciprocal relationship between humans and the environment is shown that all aspects of culture, behavior and even the "fate" of humans are influenced, determined, and subject to the environment. Including the religious aspect, there is a spiritual context that guides human awareness of maintaining relationships, involvement related to conservation and ecological issues. So it is important to re-explore the spirituality of human consciousness from each experience in relation to solving our current ecological crisis, such as climate change. In line with the concept of spirituality of consciousness, where every human being is a leader, and a leader has responsibility for himself on earth. So, the moral order of bonds should also be instilled in every individual. Moral responsibility plays an important role in reflecting knowledge into action. Mainstreaming common (social) interests before personal interests. Examples of ways that can be done such as, Utilization of natural resources must be based on licensing rights and obligations. Or the efficiency of using fossil fuels energy should need to be considered between the benefits and impacts. So that the carbon footprint can be minimized as small as possible.

E. Conclusion

Based on the fact's findings and discussion above, this research conclude the following things;

1. The phenomenon of climate change has a major influence on the quality of the environment and people's lives in Kalikatur Village. The problems due to local climate change causes various problems in the disaster sector, natural resources, food security, economy, and even health. The lack of information about climate change affects the community's readiness to face the impacts. The majority of rural people's lives to meet their economic needs rely on natural resources. So that climate-related problems both in agriculture and others, such as changing rainy seasons and extreme weather, people tend to depend on solving these problems.
2. To solve the problem of climate change in Kalikatur Village can be carried out with adaptation and mitigation activities. In this case the activities that have been carried out in Kalikatur Village include disaster control and waste management. It is proven by the existence of the Tagana group and the Waste Bank Group. It's just that the results of the activity process are not optimal and comprehensive. The organizational strategy in PAR-based mentoring is carried out using the inculturation and 7-T stages, namely to know, to understand, to plan, to action, to move, to reflect, and to report. During activities monitored by monitoring and ending with activity evaluation as a measure of the success of each activity. The activity was carried out in a participatory manner with the target group by pioneering the "Farmers Group Learning Center". The activities carried out are in the form of access to information, access to knowledge, and access to experience. The urgency of organizing is carried out in order to increase the group's capacity to be ready to face the impacts of climate change. Other factors that are influenced by the impact of climate change are very vulnerable to be felt by farmers in agricultural activities. So that adaptation and mitigation activities that can be carried out are in the form of reducing emissions from agricultural activities.
3. The results of the study also showed that the meaning of da'wah in this community organizing in dealing with climate change in Kalikatur Village based on the concept of da'wah which means the obligation to invite people to the path of Allah. Among the da'wah activities carried out in the form of *tathwir* or *tamkin*. It means the transformation of Islamic teachings through empowering community of their human, social, economic and environmental resources.

References

- Achmadi, Umar Fahmi. *Kesehatan Masyarakat dan Globalisasi*. Jakarta: PT Rajagrafindo Persada. 2014.
- Adibroto, Tussy A., et. al. *Iptek Untuk Adaptasi Perubahan Iklim: Kajian Kebutuhan Tema Riset Prioritas*. Jakarta: Dewan Riset Nasional. 2011.
- Afandi, Agus, et. al. (ed). "Participatory Action Research (PAR) in the Service of UIN Sunan Ampel Surabaya", in *International Conference on University-Community Engagement*. Malang: UIN Maliki Press. 2018.
- _____. *Dasar-Dasar Pengembangan Masyarakat Islam*. Surabaya: IAIN Sunan Ampel Press. 2013.
- _____. *Modul Participatory Action Research (PAR) Untuk Pengorganisasian Masyarakat (Community Organizing)*. Surabaya: LPPM UIN Sunan Ampel. 2016.
- Albar, Israr. et. al. *Roadmap Program Kampung Iklim (Proklam)*. Jakarta: Direktorat Adaptasi Perubahan Iklim Direktorat Jenderal Pengendalian Perubahan Iklim Kementerian Lingkungan Hidup dan Kehutanan. 2017.
- Aldrian, Edwin, et. al. *Adaptasi dan Mitigasi Perubahan Iklim di Indonesia*, Jakarta: Pusat Perubahan Iklim dan Kualitas Udara Kedeputan Bidang Klimatologi Badan Meteorologi, Klimatologi dan Geofisika (BMKG). 2011.
- Anwas, Oos M. *Pemberdayaan Masyarakat di Era Global*. Bandung: Alfabeta. 2014.
- Asmanto, Eko. Miftakhurrohmat, Dwi Asmarawati. "Dialektika Spiritualitas Ekologi (Eco-Spirituality): Perspektif Ekoteologi Islam pada Petani Tambak Udang Tradisional Kabupaten Sidoarjo". *Jurnal Kontekstualita* 31, No. 01, (2016).
- Aziz, Abd. "Konservasi Alam dalam Perspektif Etika Islam: Tantangan dan Tuntutan Globalisasi". *Jurnal Akademika* 19, No. 02, (2014).
- Aziz, Moh. Ali. *Ilmu Dakwah*. Jakarta: Kencana. 2017.
- Badan Meteorologi, Klimatologi dan Geofisika (BMKG). *Pemanasan Global dan Dampaknya Terhadap Perubahan Cuaca - Iklim Wilayah Indonesia*. Diakses dalam https://wxmod.bppt.go.id/dokumen/materi_seminar/bmkg.pdf pada 19 Mei 2020.
- _____. *Perubahan Iklim*. Diakses dalam <https://www.bmkg.go.id/iklim/?p=ekstrem-perubahan-iklim> Accessed on May 19, 2020.
- Badan Nasional Penanggulangan Bencana (BNPB). *Rencana Nasional Penanggulangan Bencana 2015-2019*, diakses dalam <https://bnpb.go.id/documents/buku-renas-pb.pdf>. Accessed on May 16, 2020.
- Badan Pusat Statistik (BPS) Kabupaten Mojokerto. *Kecamatan Gondang Dalam Angka 2019*. https://mojokertokab.bps.go.id/publication.html?Publikasi_page=8&page=3. Accessed on May 16, 2020.
- Boissier, Manuel. Amy E. Duchelle. Stibniati Atmadja dan Gabriela Simonet. *Panduan Teknik Pelaksanaan Pemetaan Desa Partisipatif*. Bogor: Pusat Penelitian Kehutanan Internasional (CIFOR). 2019.
- Eko, Sutoro. (ed). *Pemberdayaan Kaum Marginal*. Yogyakarta: APMD Press. 2005.
- Fadli, Moh. Mukhlis dan Mustafa Lutfi. *Hukum dan Kebijakan Lingkungan*. Malang: UB Press. 2016.

- Fajria, Siti. "Kontribusi Program Kampung Iklim (Proklam) Untuk Pencapaian Target Pembangunan Berkelanjutan (SDGs) : Studi Kasus Provinsi Jawa Barat", *Skripsi*. Institut Pertanian Bogor (2018).
- Fios. Frederikus. "Menjadi Manusia Spiritual-Ecologis di Tengah Krisis Lingkungan". *Jurnal Sosial Humaniora* 12, No. 01, (2019).
- Ghina, Nabila Yumna. *Kampung iklim: Pengelolaan lingkungan berbasis pemberdayaan masyarakat*. Skripsi: Universitas Sebelas Maret Surakarta. 2017.
- Hardoyono, Fajar. "Menggagas Dakwah Penyelamatan Lingkungan". *Jurnal Komunika* 3, No.1 (2009). pp.20-36.
- Hasan Bastomi, "Dakwah Bil Hikmah Sebagai Pola Pengembangan Sosial Keagamaan Masyarakat", *Jurnal Ilmu Dakwah*, (online) 36, no.2, (2016).
- Hasan, Mohammad. *Metodologi Pengembangan Ilmu Dakwah*. Surabaya: Pena Salsabila. 2013.
- Hermon, Dedi. *Mitigasi Perubahan Iklim*. Padang: Rajawali Press. 2018.
- Huraerah, Abu. *Pengorganisasian dan Pengembangan Masyarakat: Model dan Strategi Pembangunan Berbasis Rakyat*. Bandung: Humaniora. 2011.
- Masmuddin. "Dakwah dan Pengembangan Masyarakat". *Jurnal Al-Tajdid* 11 No.1, (2010).
- Masripatin, Nur. *Roadmap Sistem Registri Nasional Pengendalian Perubahan Iklim 2017-2030: Menuju Pencapaian NDC 2030*. Jakarta: Direktorat Investasi GRK dan Monitoring, Pelaporan, Verifikasi – Direktorat Jenderal PPI, KLHK. 2017.
- Mukhlis Aliyudin, "Pengembangan Masyarakat Islam Dalam Sistem Dakwah Islamiyah", *Jurnal Ilmu Dakwah* 4, No.14, (2009).
- Najiyati, Sri. Agus Asmana dan I Nyoman N. Suryadiputra. *Pemberdayaan Masyarakat di Lahan Gambut*. Bogor: Wetlands International-Indonesia Programme. 2005.
- Presiden Republik Indonesia. UU No.16 Tahun 2016 Tentang Pengesahan *Paris Agreement To The United Framework Convention On Climate Change* (Persetujuan Paris Atas Konvensi Kerangka Kerja Perserikatan Bangsa-Bangsa Mengenai Perubahan Iklim).
- Purbantara, Arif dan Mujiyanto. *Modul KKN Tematik Desa Membangun Pemberdayaan Masyarakat Desa*. Jakarta: Kementerian Desa, Pembangunan Daerah Tertinggal dan Transmigrasi Republik Indonesia. 2019.
- Rahman Mulyawan. *Masyarakat, wilayah, dan pembangunan*. Padjajaran: UNPAD Press. 2016.
- Ridla, M. Rosyid. *et. al. Pengantar Ilmu dakwah : Sejarah, Perspektif dan Ruang lingkup*. Yogyakarta: Samudra Biru. 2017.
- Robet Asnawi. "Perubahan iklim dan Kedauletan Pangan. Review: Tinjauan Produksi dan Kemiskinan". *Jurnal Sosio Informa* 01, No. 03, (2015).
- Shodiqin, Asep. "Membingkai 'Episteme' Ilmu Dakwah". *Jurnal Ilmu Dakwah* 5, No. 02, (2011).
- Siswanto, Eko. *Ekologi Sosial*. Yogyakarta: Ombak. 2015.
- Soetomo. *Strategi-Strategi Pembangunan Masyarakat*. Yogyakarta: Pustaka Pelajar. 2006.
- Steni, Bernadinus dan Mumu Muhajir. *Hukum, Perubahan Iklim dan REDD: Prosiding Pelatihan Kerangka Hukum dan Kebijakan Perubahan Iklim, Khususnya REDD dari Perspektif Hak Masyarakat Keberlanjutan Hutan*. Jakarta: HuMa. 2010.
- Susilo, Rachmad K. Dwi. *Sosiologi Lingkungan*, Jakarta: PT RajaGrafindo Persada. 2014.

Wardhana, Defrio Nandi. Novita indri Pratiwi dan Syaharani. *Desk Study Walhi : Analisis Kesenjangan Kebijakan Iklim Indonesia (Dalam Perspektif keadilan antargenerasi)*. Jakarta Selatan: Eksekutif Nasional WALHI. 2020.

Wiryono. *Pengantar Ilmu Lingkungan*. Bengkulu: Pertelon Media. 2013.

DEVELOPMENT OF URBAN COMMUNITY THROUGH CREATIVE BUSINESS GROUPS TOWARDS INDEPENDENT VILLAGE IN MENTENG VILLAGE JEKAN RAYA DISTRICT PALANGKA RAYA CITY

Noor Hasanah¹, Ries Dyah Fitriyah²

^{1,2}Sunan Ampel State Islamic University, Surabaya, Indonesia

¹ninoor.hasanah@gmail.com, ²risdyah@gmail.com

Abstract: The purpose of this research is to find a strategy in developing Creative Business Groups in Menteng Village, precisely in the RT 05/RW XII environment and its surroundings. The group's efforts have been to recycle used tires into useful items, for example making flower pots and others, focusing on the environmental theme. Furthermore, mentoring is carried out because the group understands that they have potential in the field of business for the development of their group. They mobilize the community to join together in managing the business and its environment in collaboration with stakeholders (RT). The strategy used is to analyze pentagonal assets and determine asset advantages using the Orid Technique, which is then described in the program strategy analysis table (related to program potential, expectations, and plans). The summary of the agreed program is to strengthen group management and design development efforts for infrastructure development before the business is realized. The Asset Based Community-Driven Development (ABCD) approach is used as the method of this action research, namely community development carried out based on the assets owned, namely human, social, and supportive environmental assets. Community development process with independent participation (self-mobilization) through Appreciative Inquiry. The discovery of data is covered in the FGD process, interviews, observation and documentation, and the evaluation techniques used are before-after and historical plots. Program changes can be analyzed by looking at the development of a more structured group management and realizing the development of a business development plan. So that if the business starts operating, in the future it can have an impact on strengthening the economy, social and environment of the community.

Keywords: Assets, Business Group, Community Development, Environment, Management, Self-Mobilization.

Abstrak: Tujuan dari penelitian ini adalah untuk mengetahui strategi dalam mengembangkan Kelompok Usaha Kreatif di Desa Menteng tepatnya di lingkungan RT 05/RW XII dan sekitarnya. Upaya yang dilakukan kelompok adalah mendaur ulang ban bekas menjadi barang yang bermanfaat, misalnya membuat pot bunga dan lain-lain, dengan fokus pada tema lingkungan. Selanjutnya pendampingan dilakukan karena kelompok memahami bahwa mereka memiliki potensi di bidang usaha untuk pengembangan kelompoknya. Mereka menggerakkan masyarakat untuk bersama-sama mengelola usaha dan lingkungannya bekerja sama dengan pemangku kepentingan (RT). Strategi yang digunakan adalah menganalisis aset pentagonal dan menentukan keunggulan aset menggunakan Teknik Orid, yang kemudian dijabarkan dalam tabel analisis strategi program (terkait potensi program, harapan, dan rencana). Rangkuman dari program yang disepakati adalah untuk memperkuat manajemen kelompok dan merancang upaya pengembangan untuk pembangunan infrastruktur sebelum bisnis direalisasikan. Pendekatan Asset Based Community-Driven Development (ABCD) digunakan sebagai metode penelitian tindakan ini, yaitu

community development yang dilakukan berdasarkan aset yang dimiliki yaitu aset manusia, sosial, dan lingkungan yang mendukung. Proses pengembangan masyarakat dengan partisipasi mandiri (self-mobilization) melalui Appreciative Inquiry. Penemuan data meliputi proses FGD, wawancara, observasi dan dokumentasi, serta teknik evaluasi yang digunakan adalah before-after dan history plot. Perubahan program dapat dianalisa dengan melihat perkembangan pengelolaan kelompok yang lebih terstruktur dan merealisasikan pengembangan rencana pengembangan usaha. Sehingga jika usaha tersebut mulai beroperasi, kedepannya dapat berdampak pada penguatan ekonomi, sosial dan lingkungan masyarakat.

Kata kunci: Aset, Kelompok Usaha, Bina Lingkungan, Lingkungan, Pengelolaan, Mobilisasi Diri.

A. Introduction

Creativity is one of the characteristics of Menteng Village in RT 05/RW XII, there are 10 community members who focus on developing their area by recycling or recycling goods to become more useful by processing used tires into useful goods. Recycled products that are created are Plant Pots that seem strong, durable, and creative or of artistic value. In addition, there are other products or decorations that are processed with the basic ingredients of used tires, which can be seen in the Accessories or decorations of the Balanga Menteng Park in RT 05/RW XII. The park is a creative effort carried out in 2020, this group won the favorite champion in the healthy, clean, and creative village competition.



Figure 1 Examples of Business Group Products

Other products that have been successfully created include Balanga (jars), cartoon and animal miniatures, tire railings, chairs, and even swing seats. Successfully carrying out these efforts with their capacity in revitalizing the environment, at the end of 2020 they agreed to transform into a business group, by developing their capacity to become more valuable.

Besides this, it turns out that the form of Taman RT 05/RW XII has succeeded in inspiring government agencies within the Menteng Urban Village to participate in carrying out spatial planning in the environment around the Menteng Village Office. The village provided funds for the construction of the park, until finally Menteng Urban Village Park was successfully completed on February 14, 2021. The system was carried out in collaboration with representatives of the creative business group of 5 people and 5 people from the Menteng village.

Building a Park is said to be a form of development cooperation, a form of Stakeholder support from the Government, and as a manifestation of the success of the Creative Business Group in creating a healthy environment. This is a way of promoting the group's creativity apart from using social media, as a result, this group managed to sell its processed products while working on the Menteng sub-district park.

The business runs for one month getting a turnover of 2 million less capital, so that each person has a profit of 100 thousand / person multiplied by 10 members. After that, in mid-February the group agreed to develop its group so that the business has more economic value

than before, by analyzing the potential, expectations, and plans for further programs. The next group development effort is to innovate to create development efforts to make sustainability efforts or maintain the survival of community members, in accordance with the actual development concept.

Of course, in realizing this, community participation is very important in it. Participation is an element of development in community development and empowerment programs.¹ Moreover, this sustainability is carried out based on the agreement and willingness of group members, which reflects independent community participation. Strengthening potential in carrying out group management is expected to be able to walk side by side with elements in the community, and be able to mobilize potential and reduce challenges in their environment, economy, and social, so that they can go to the independent village they aspire to.

B. Theoretical Review

1. Community Development: Group Self Mobilization

Community development is a process of community restructuring (rearrangement) with participatory self-help in managing socio-economic life so that it can meet its own needs compared to previous times. Community development aims to develop the ability of lower-level communities to identify needs, access resources to meet their needs and empower them together and ultimately have strong control over their own lives.²

Community development is the initial stage towards the community empowerment process,³ with efforts to develop a sustainable and active community condition.⁴ Focused on efforts to help weak people who have an interest in working together in groups, identify needs and jointly implement development programs that provide the power to fulfill needs or fulfill the needs of responsible parties with social action.⁵ Community development can be defined as a method that improves the quality of life and is able to increase its influence on the processes that affect their lives.

All community development activities are directed at forming a community structure that reflects the growing spirit of self-reliance and participation. Community development includes efforts to strengthen social interaction in the community, create a spirit of togetherness, solidity among community members and help them to communicate with other parties by means of dialogue naturally or without intervention, based on full understanding and followed up with real social action.⁶

Community development is a verb, which means that society is not the goal or result of a community process called an object, but is a process of change.⁷ Take control over existing resources to be used or exploited i.e. People mobilize themselves. Self-mobilization is the highest level of participation that shows the empowerment of the community, where the community controls all development processes. So that the slogan of development from, by, and for the people can be implemented in real terms and maximally at this level of participation.

Here the community is able to develop contacts with other institutions for assistance or technical support, as well as the necessary resources. There are two characteristics of independent participation, namely:

¹ Shomedran, "Pemberdayaan Partisipatif dalam Membangun Kemandirian Ekonomi dan Perilaku Warga Masyarakat (Studi Pada Bank Sampah Wargi Manglayang RT 01 RW 06 Kelurahan Palasari Kecamatan Cibiru Bandung)", *Jurnal Pendidikan Luar Sekolah*, (online), vol. 12, no. 2, 2016, 8.

² Zubaedi, *Pengembangan Masyarakat: Waacana dan Praktek*, (Jakarta: Kencana, 2013), 2.

³ Zubaedi, *Pengembangan Masyarakat*, 2.

⁴ Zubaedi, *Pengembangan Masyarakat*, 5.

⁵ Zubaedi, *Pengembangan Masyarakat*, 6.

⁶ Zubaedi, *Pengembangan Masyarakat*, 6-7.

⁷ Jim Ife dan Frank Tesoriero, *Community Development: Alternatif Pengembangan Masyarakat di Era Globalisasi*, Penj. Sastrawan Manulang, dkk. (Yogyakarta: Pustaka Pelajar, 2008), 344.

- a. Take their own initiative freely.
- b. Not influenced by outsiders, to change the system or values upheld.

2. Creative Business Group

Quoted by AP. Hadi, According to Devito (1997) that a group of individuals small enough to communicate easily is called a group. Wherewith each other the members relate to some of the same goals and have a structure or some kind of organization between them. then norms or rules are developed to identify what is desired for all group members. So, the group has the following characteristics:⁸

- a. Consists of two or more people.
- b. Interact with each other.
- c. Have the same goal.
- d. Seeing himself as part of a group.

While business is a synonym of power, effort, endeavor and so on, so that the word business group means a group of people who are organized and create a group that usually has one thing in common in its goals, so that they merge into one in the field of business interest, namely sales, trade, doing business, or entrepreneurship. Regarding the word creative, in "Creative Business Community", word is taken from the community concept of the business that the community is engaged in, namely the Creative Economy.

According to economist Paul Romer (1993) cited by Waluyo, et al, ideas are very important economic goods, more important than objects emphasized in most economic models. The creative economy is an economic concept in a new era where Human Resources (HR) is the main production factor in its economic activities. Information and creativity are carried out by relying on ideas, knowledge, skills, and talents, rather than human resources. So that knowledge is needed about self-potential and the cultural environment in each village by the people themselves.⁹

3. Urban Community

People who live in cities are referred to as urban communities, because the people in Menteng village RT 05/RW XII, are diverse from various ethnic groups. A tribe is a group of people who identify themselves with each other based on lineage. The impact of the population migration program and urban development, the majority of ethnic communities in RT 05/RW XII are Dayak, Banjar, and Javanese. Meanwhile, the languages most widely used and easy to use by the community are Indonesian and Banjarese, followed by Javanese and Dayak languages.

The ethnic groups here are divided into three more or less equal parts, such as the Dayak 40%, Banjar 30%, and Javanese 30%. Broadly speaking, each tribe consists of sub-tribes that are diverse again if each pair of family heads is recorded regarding their hometown. The process of inter-tribal marriages, activities to try their luck in people's villages or migrate, and others make the tribes here seem to unite and tolerate each other to understand each other's languages, this is one of the characteristics that are suitable for urban society.

Recorded population data at the beginning of 2021 reached 125 families. A total of 193 people (39.95%) of the male population and 290 people (60.05%) of the female population, with a total population of 483 people. Overall, for both natives and immigrants, the religion of the community here is the majority of Islam as much as 75%. Followed by Christianity (Catholic and Protestant) 15% and Hinduism 10%.

People's livelihoods in the productive age, namely the age range of 15-64 years, are divided into 2 types of work, namely private and public. The private sector (laborers or builders,

⁸ Agus Purbathin Hadi, *Konsep Pemberdayaan, Partisipasi*, 11.

⁹ Waluyo dan Ayu Intan Sari, *Penguatan Ekonomi Kreatif Masyarakat Lereng Merapi Melalui Peningkatan Keterampilan dan Produktivitas Usaha*, 307. Diakses pada 23 Maret 2021, dari <https://psp-kumkm.lppm.uns.ac.id/>

rice and vegetable farmers, and traders) are around 75% and employees (state) are around 25%. Judging from their work, their average free time is in the late afternoon, and Saturdays and Sundays are said to be rest days for some people.

Communities that have been assessed as Prosperous or above the average are 3 Heads of Families or 2.4%. The middle class and above are 12 families or 9.6%, and the middle class is 72%. Meanwhile, people with welfare below the average or underprivileged are about 20 households or 16%. Of the 20 members in this creative business group, there are 2 families who are underprivileged, 4 families who are middle and upper class, and 14 families who are in middle positions.

4. *Da'wa bil Hal*

Derived from Arabic, the word Da'wah is *da'a-yad'u* (calling and inviting).¹⁰ It can be seen that da'wah activities are not just conveying but inviting, namely *amar ma'ruf* and *nahi munkar* which means enjoining good and preventing evil.¹¹ Imam Muslim conveyed three stages of the da'wah method, namely, *bil Hal* (real action), *bil Lisan*, and *bil Qolm* (heart).¹²

According to M. Quraish Shihab in Tafsir Al Mishbah, Qur'an Ali Imran verse 104 the word *minkum* has two meanings, namely part, and explanation. Meaning The explanation is related to the command to every Muslim to preach according to their respective abilities, but over time the word is very suitable to mean some groups who are specifically tasked with preaching. The command of da'wah, contained in two meanings *yad'una* (inviting) to goodness and *ya'muruna* (ordering) to carry out proselytizing da'wah, and prohibiting evil.¹³

The Mu'minin explained that Da'wah *bil Hal* means conveying Islamic teachings with real practice. The meaning is all efforts to invite people, individually or in groups, to develop themselves and society towards better social, economic, and needs according to Islamic Guidance. Emphasizing community problems with a real form of charity,¹⁴ namely helping them out of problems is worth worship and has the connotation of Da'wah.

a. Group Management

Islam is here to be a guide for all humans, as a way of life from its creator that must be followed if you want to survive in the journey of life.¹⁵ The *thoyyibah* life community will be created with human values through Da'wah as stated in Qur'an Ali Imran (3): 110,¹⁶ about the advantages of Muslims, compared to other people, "You are the best people who were born for humans, enjoining the right and forbidding the evil, and believing in Allah".¹⁷ Community groups are referred to as organizations, namely a group of people who have certain goals and purposes. Below is a verse that tells of a community group or *ummah*, must have a vision and mission in life or as *ushbah*.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

¹⁰ Departemen Agama RI, *Al-Qur'an dan terjemahnya*, 310.

¹¹ Hamzah Tualeka ZN, *Pengantar Ilmu Dakwah*, (Surabaya: Alpha, 2005), 1-3.

¹² A. Saiful Mu'minin, "Konstruksi Simbolik Dakwah bil Hal dalam Film Hafalan Shalat Delisa", *Skripsi*, KPI FDK UIN Syarif Hidayatullah Jakarta, 2014, 17-18.

¹³ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), 173-174.

¹⁴ A. Saiful Mu'minin, *Konstruksi Simbolik Dakwah*, 19.

¹⁵ Moh. Ali Aziz, *Ilmu Dakwah*, (Surabaya: Kencana Prenada Media Group, 2008), 113.

¹⁶ Enjang AS dan Agus Ahmad Safe'i, *Ilmu Dakwah: Kajian Berbagai Aspek*, (Bandung: Pustaka Bani Quraisy, 2004), 10.

¹⁷ Departemen Agama RI, *Al-Qur'an dan terjemahnya*, 94.

Translation of Qur'an Ali Imran verse 104, "And let there be among you a group of people who call to righteousness, enjoin the good and forbid the evil; they are the lucky ones."¹⁸ Quoted by Irfan Afandi in the Encyclopedia of Al-Qur'an, Dawam Raharjo explained that the word Ummah in the verse is not synonymous with society, but indicates a part of society that carries out a certain function. Some interpreters understand it as *ushbah* or League, association, organization, association.¹⁹

The organization is likened to a tool for gathering and cooperating rationally, systematically, planned, guided, and controlled to achieve organizational goals.²⁰ Thus, the creative business group is part of the community that carries out its function as a driving force for the community in carrying out its goals related to strengthening the economy and protecting the environment.

b. Economic Strengthening

Being able to run and develop a business is the next improvement that is expected. So that people can rule over themselves, awareness of participation is needed in contributing to life.²¹ To strengthen their economy and maintain the sustainability of business groups, the community here tries to manage business groups well. The ultimate goal of community empowerment is found in the word independent or community independence, and this ability is built to develop themselves in a sustainable manner.

When the community feels the impact of the pandemic, the enthusiasm of the group members is able to awaken, just as adversity unconsciously brings bright ideas that are more creative to innovate. This is one form of Da'wah *bil Hal*, with a touch of real action, it can invite the community together not to fall and move to be empowered even during the pandemic period which is carried out by the community themselves and is still accompanied by a facilitator. Remembering Allah is the One who guarantees human life and sustenance, as stated in the Qur'an Hud (11): 6.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

Translation of Qur'an Hud (11): 6, "And there is not a creeping animal on the earth except that it is Allah Who provides for its sustenance, and He knows its dwelling place and its place of storage. Everything is written in the real Book (*Lauh mahfuzh*)."²² According to Quraish Shihab in Tafsir Al-Mishbah, the guarantee of sustenance given does not mean giving it without effort, because everything has been spread out by the earth and sky and their contents. But Allah SWT. implies that the guarantee is for all *dabbah*, i.e. those who move.²³ Not staying silent or just waiting for sustenance is the basic understanding of other meanings, namely sustenance from the smallest or hidden animals even though Allah knows and has arranged their sustenance in the book of *Lauhul Mahfuz*.²⁴

c. Maintain Cleanliness

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

In line with the way of da'wah bil-hal, the translation of the verse that advocates environmental cleanliness in Qur'an Al-Baqarah verse 222, ".... Verily, Allah loves those who

¹⁸ Departemen Agama RI, *Al-Qur'an dan terjemahnya*, 93.

¹⁹ Irfan Afandi, "Manajemen Organisasi dalam Al-Qur'an (Kajian Qur'an. Ali Imran: 104 dalam Perspektif Manajemen Pendidikan Islam), Ar-Risalah, Vol. XVI, No. 2 Oktober 2015, 44 dan 46.

²⁰ Irfan Afandi, *Manajemen Organisasi*, 47.

²¹ Hasan Bisri, *Filsafat Dakwah*, (Surabaya: Dakwah Digital Press, 2016), 17-18.

²² Departemen Agama RI, *Al-Qur'an dan terjemahnya*, 327.

²³ M. Quraish Shihab, *Tafsir Al-Mishbah*, 194-195.

²⁴ M. Quraish Shihab, *Tafsir Al-Mishbah*, 193.

repent and loves those who purify themselves".²⁵ Islam really teaches the issue of cleanliness, both the cleanliness of the soul, body, and environment. Cleanliness is so important that people who maintain cleanliness or clean themselves will be loved by Allah SWT.²⁶ According to Quraish Shihab in *Tafsir Al-Mishbah* the verse means, "Repentance is purifying oneself from inner (spiritual) impurities while purifying oneself is from external (physical) dirt or visible and shaped by bathing or performing ablution".²⁷

C. Methods

The research method in this action research uses the ABCD (Asset-Based Community-driven Development) Approach or has a keyword by utilizing existing Community Assets. The ABCD approach is a continuation of CD (Community-driven Development) itself, namely community-driven development. The process by which a group of people (in a joint activity, organization, village, or urban village) are motivated by a challenge or opportunity. Then mobilize themselves to do something without being directed by outside institutions, by relying on their own resources and still having control even though there will be involvement from outside parties.

The steps or systematics taken are inculturations, applying 5-D steps, namely Discovery (Approaching and Excavation on data and assets), Dream (Finding Assets of Hope), then analyzed using Low Hanging Fruit to determine the priority of the many existing assets. Next is Design (drawing the planned program), Destiny (Definite Preparation for Action), and Define (Action), as well as the Monitoring and Evaluation Stage which is usually processed together with the Reflection stage.

D. Results and Discussion

The initial step taken was to ask for permission from the Head of RT 05, and continued to visit and ask for permission to the Head of RW XII. Then visit people's homes that don't look busy, either just to say hello and have a light interview. So that for 3 months running at the end of 2020 the author made observations and small research by looking at the success of one of the groups in developing community capacity in creativity skills in processing used tires into useful value, making environmental parks and Menteng urban parks. The author continues to monitor and even merge by participating in activities in the community during his spare time to better recognize and understand the community. In order to get to know each other, the author is willing to participate in activities in the community. While doing mapping, transects (area exploration), casual interviews, and others.

1. Discovery

Activities to identify assets with the aim of developing the environment, the community has known success stories in the past related to their potential as an independent food village and was subsequently named a clean and creative healthy village representing Menteng Village in 2020. Even in line with the planned development business, the community has established a market. night at G.Obos X parent, so it is sufficient to have experience in market operations. All of this is done, because the community has aspirations as a tourist village, both food and marine (Utilizing drainage).

²⁵ Departemen Agama RI, *Al-Qur'an dan terjemahnya*, 54.

²⁶ Faqihuddin, "membangun lingkungan bersih dan indah", Diakses pada 27 Juli 2021 dari <http://kotapekalongan.kemenag.go.id/>

²⁷ M. Quraish Shihab, *Tafsir Al-Mishbah*, 223.



Figure 2 Community Service RT 05/RW XII

The business group cooperates with the RT apparatus, discussing directly with other communities regarding this matter, namely taking advantage of the moment to meet directly with the community during community service activities. Community service is one of the monthly work programs for RT staff. This activity can bring together many people and eventually interact with each other in the midst of their respective busy lives.

Table 1 Asset Potential

Number	Type Asset	Asset Form	Benefit
1.	Human	Community members in creative business groups.	There are permanent members who are committed to the program process.
2.	Natural	Empty land	For business stalls because of the strategic location.
3.	Social Capital	Mutual Cooperation Culture	Business development is carried out independently.

It did not stop there, the plan was again discussed at the WA Community Group, especially in the RT 05/RW XII environment. This resulted in an agreement for the realization of holding a meeting or casual talk on February 28, 2021, by inviting all people who were not busy and interested in the discussion, especially representatives of creative business group members, which at that time only had 10 members.

This casual meeting can be called a Group Discussion with the theme of Environment and Economics, the authors together with the RT Tool have designed simple questions that are packaged lightly to explore and direct the conversation using the ORID Technique. So find assets and potential that suit the needs of the community.



Figure 3 First Meeting on Sustainable Groups

2. Dream

The priority of these assets is intervening with the aspirations or dreams of the community, especially the plan for the RT device program in 2019 and with the community. The plan is to make their environment into a Tourism Village, which is able to make their village more independent.

3. Design

According to Dun Steinhoff and John F. Burgess, quoted by B. Alma, entrepreneur is an actor whose job is to organize, manage, and dare (ready) to experience any loss (risk), in creating and starting a new business (business opportunity).²⁸ Derived from the word entrepreneur (business actor), entrepreneurship is defined as a process of creation that begins with capital, then develops creative, innovative, and competitive characteristics, and develops (sustainably). So, the concept of entrepreneurship is said to be a process in improving living standards towards a real prosperous economy.²⁹ So that a prosperous economy can be created as a result of the development of a well-managed business. The program design can be summarized as follows.

- a. In the group, the members are determined to strengthen the management structure and create more complete administrative data related to creative business groups.
- b. Meanwhile, in business development, they agreed to create an Angkringan Wsiata Park.

The rough design agreed by the community with the concept of the creative economy is to highlight the group's unique creations in new development businesses combined with *angkringan* stall rental business. The strategy to make the location crowded with visitors or have added value is to use Balanga Park which has the characteristic of processed used tires as the main icon at this time, the same concept is applied to the furniture or infrastructure used. In addition, the program is carried out independently.

4. Define

Together with RT 05 and RW XII apparatus along with several prospective members, they discussed the basic concept of their future business. The meeting was attended by a dozen prospective members because the group accepted new members to give the community the opportunity to join in full.

Followed by a meeting with 20 complete prospective members, they present and officially become members. The business group is under the protection of RT 05 because it is in the area. The results of the deliberation agreed to choose the core management or chairman, secretary, and treasurer. They made a news report for the formation of a Small Business-Creative Economy Group called "Hatantring", which means inviting each other/hand in hand together to motivate each other.

Furthermore, the group agreed to make a development business by determining the steps to be taken in the future, namely designing the details of the development business and preparation for legality. The suitability of the completion target at this stage becomes the stage in determining which business activities will be realized next.

²⁸ Bukhari Alma, *Kewirausahaan untuk Mahasiswa dan Umum*, (Bandung: CV Alfabeta, 2013), 26.

²⁹ Ahmad Fadhil Al-Jufri, "Peningkatan Ekonomi Wirausaha Melalui Penguatan Kapabilitas Keluarga Petani Kacang Hijau di Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar Provinsi Sulawesi Barat", *Skripsi*, PMI FDK UIN Sunan Ampel Surabaya, 2020, 38-39.

Table 2 Program Summary

Finish	Creating an Independent Village, especially in the Economic, Social, and Environmental Scope.
Purpose	Strengthening the Economy of Urban Communities in the Communal Scope (Creative Business Groups), with Participatory Empowerment in the aspect of Self-Mobilization by Strengthening Group Capacity.
Result	1. Designing a New Development Business. 2. Strengthening Group Management and Group Business. 3. Realizing the development of business development.

5. Destiny

The development effort that is planned and agreed to be realized is to create an *angkringan* tourism park. In order to speed up development in the field, the business group continues to prepare locations in the field, which at least is carried out every afternoon from 15:00 to 17:30 WIB or every Saturday and Sunday according to the freest time. This activity was carried out according to the direction of the group leader. Every time the fees collected are used up, the business group returns to a meeting and evaluates activities in the field while discussing legalities whose management is assisted by the head of RT 05.



Figure 4 Visualization of Angkringan Concept

a. Process in the Field:

The location of the *angkringan* is on the shoulder of the G. Obos X road, so to carry out construction at this location is permitted by the Palangka Raya City government after being reviewed by the village head, PUPR service, and other related parties. Then land preparation in the field is carried out.



Figure 5 Soil Leveling at Angkringan Locations

Before buying materials for the building, all members have closed the needs in the field where the calculations are handled by an experienced head craftsman, it is known that there are 3 members who have the job. After that is the process of making buildings.



Figure 6 Assembling the Foundation and Roof of Angkringan

When assembling and installing in the field, experts are human resources that play an important role. The selection of mild steel as the material for the *angkringan* stalls was the result of member discussions at the fourth meeting. The considerations are price, energy, and future efficiency. If you choose wood, the consideration is that it is affordable, many people can do it, but in the future, if there is damage, the group members will spend a lot of time and energy when repairing it.

It is seen in figure 7 that the people who are members of the business group install roofs on a series of foundations made of mild steel. In terms of price, it is quite expensive, the process depends on only a few experts human resources (head craftsmen), the strength is long-lasting so it doesn't need a lot of maintenance, it saves energy and time for the future. Even if there is the demolition and at any time the land is used by the city government, materials from mild steel can still be used. All of these things were taken into account at the meeting by making the following leaky bucket analysis.



Figure 7 Making Angkringan

Table 3 Leaking Bucket Analysis Summary

Aspects	Mild Steel
Personnel	There are 3 experts (chief craftsman) from the members, the rest share the task with the construction of other aspects.
Initial Capital	Around 50 Million/ 20 Members
Result	Fixed Assets: Parks and <i>Angkringan</i> worth 50 million. Moderate profits and low maintenance costs.
Income	Rp. 400,000/ Month.
Initial obstacle	The was the capital crisis so that development was carried out in stages.
Final constraint	Maintenance can be represented by field officers, and it saves time and effort. So they can focus on the development of the next project.

b. Group Structure Management:

When establishing an organization, there are at least 7 stages that are passed, namely deliberation on the selection of management, then making a vision and mission, ad-art, management decrees, making organizational structures, administrative completeness, and work programs. The group worked on it in conjunction with the realization of the business stall development process. Thus, complete 7 basic stages in group management.

6. Evaluation

Table 4 Program Evaluation Results

Number	Before	After
1.	The group only sells recycled used tires.	Has a new business, namely <i>Angkringan</i> Tourism Park. Combining the potential of human and environmental assets, creativity (used tires) as a hallmark, and the realization of village ideals.
2.	Do not have the capacity in good group management.	Already have the capacity and have knowledge related to good management, namely there is a group structure, Vision-Mission, Group Work Program, Articles of Association-Budgets, and Group Decision Letters.
History Flow		
1.	The community managed to build a night market every night of the week.	Now the community is able to make economic activities at the <i>angkringan</i> market, by attracting a tourist attraction, namely Balanga Park.
2.	Previously it was an Ex-Waste Disposal area.	Now as a container <i>angkringan</i> tourism park.

Evaluation can be seen by looking at the new assets that are added and by comparing past and present success stories after the program is completed or can be seen in the photographic evidence below.



Figure 8 Angkringan Realization Results

E. Conclusion

From the explanation in the previous chapters, it can be concluded as follows.

First, strategy to develop groups with natural and human assets, mobilize people to join creative business groups, so that from 10 members to 20 members, then strengthen group management. At first there was only 1 coordinator, then there was a change, namely there was a

core management of the chairman, secretary, treasurer, and members. Furthermore, planning and building new business developments with a leaky bucket analysis in “*Angkringan* Tourism Park”, there are areas of responsibility. Such as finance, public relations, asset management, and the environment. Apart from that, basic management equipment is already available, such as management structure, vision-mission, ad-art, work programs, and administrative files. The realization of the construction of 12 stalls was opened and an evaluation was carried out.

Second, the creative business group “Hatantiring” includes already doing da'wah bil hal, the reason is that group members not only make a discourse but take action in the field on the designs they have designed. In Qur'an Ali Imran verse 104 states that community groups must have a clear vision and mission in order to achieve their goals. The relevance of changing people's behavior is reflected in the success of strengthening group management, where each member who is a member has their own responsibilities so that the program plan is realized. In addition, members carry out God's orders to move or be innovative in seeking sustenance (Qur'an Hud verse 6), even implementing a culture of maintaining cleanliness according to Qur'an Al-Baqarah verse 222.

References

- Afandi, I., Manajemen Organisasi dalam Al-Qur'an (Kajian Qur'an. Ali Imran: 104 dalam Perspektif Manajemen Pendidikan Islam), Ar-Risalah, Vol. XVI, No. 2 Oktober (2015):
- Alma, B. *Kewirausahaan untuk Mahasiswa dan Umum*, Bandung: CV Alfabeta, 2013.
- Al-Jufri, AF. 2020. “Peningkatan Ekonomi Wirausaha Melalui Penguatan Kapabilitas Keluarga Petani Kacang Hijau di Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar Provinsi Sulawesi Barat”. *Skripsi*, PMI FDK UIN Sunan Ampel Surabaya.
- AS, Enjang dan Safe'i, AA.. *Ilmu Dakwah: Kajian Berbagai Aspek*. Bandung: Pustaka Bani Quraisy, 2004.
- Aziz, MA. *Ilmu Dakwah*. Surabaya: Kencana Prenada Media Group, 2008.
- Bisri, H. *Filsafat Dakwah*. Surabaya: Dakwah Digital Press, 2016 .
- Departemen Agama RI. 2000. *Al-Qur'an dan terjemahnya Juz 1-30*, Surabaya: UD Mekar.
- Faqihuddin, *Membangun Lingkungan Bersih dan Indah*, diakses pada 27 Juli 2021 dari <http://kotapekalongan.kemenag.go.id/>
- Hadi, AP. *Konsep Pemberdayaan, Partisipasi dan Kelembagaan dalam Pembangunan*. Mataram: Yayasan Agribisnis/Pusat Pengembangan Masyarakat Agrikarya (PPMA), 2010.
- Ife, J. dan Tesoriero, F. *Community Development: Alternatif Pengembangan Masyarakat di Era Globalisasi*. Penj. Sastrawan Manulang, dkk., Yogyakarta: Pustaka Pelajar, 2008.
- Mu'minin, AS. 2014. Konstruksi Simbolik Dakwah bil Hal dalam Film Hafalan Shalat Delisa. *Skripsi*, KPI FDK UIN Syarif Hidayatullah Jakarta.
- Shihab, MQ. *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2002.
- Shomedran, “Pemberdayaan Partisipatif dalam Membangun Kemandirian Ekonomi dan Perilaku Warga Masyarakat (Studi Pada Bank Sampah Wargi Manglayang RT 01 RW 06 Kelurahan Palasari Kecamatan Cibiru Bandung)”, *Jurnal Pendidikan Luar Sekolah*, (online), Vol. 12, No. 2 (2016):

Waluyo dan Sari, AI., *Penguatan Ekonomi Kreatif Masyarakat Lereng Merapi Melalui Peningkatan Keterampilan dan Produktivitas Usaha*, diakses pada 23 Maret 2021, dari <https://psp-kumkm.lppm.uns.ac.id/>

ZN, Hamzah Tualeka. *Pengantar Ilmu Dakwah*. Surabaya: Alpha., 2005.

Zubaedi. *Pengembangan Masyarakat: Waacana dan Praktek*. Jakarta: Kencana, 2013.