



# DA'WAH THROUGH SOCIAL MEDIA FOR ISLAMIC RELIGIOUS COUNSELLORS AT THE OFFICE OF RELIGIOUS AFFAIR, BINUANG DISTRICT POLEWALI MANDAR REGENCY

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## ABSTRACT

This study aimed to: (1) find out how to implement da'wah through social media for Islamic religious counselors at the Office of Religious Affairs, Binuang District, Polewali Mandar Regency. (2) knowing the supporting and inhibiting factors for implementing da'wah through social media for Islamic counselors at the Office of Religious Affairs, Binuang District, Polewali Mandar Regency. This type of research is qualitative, with descriptive data procedures through observation, in-depth interviews, questionnaires, and documentation. The results of this study indicated that the implementation of da'wah by Islamic counselors at the Office of Religious Affairs in Binuang District is carried out in two ways, namely, direct da'wah and da'wah through social media. The factors that support the implementation of da'wah on social media include the impact of implementing da'wah on social media is more give more benefit than direct da'wah; besides being more practical in its implementation, pilgrims on social media also have more straightforward to access the information shared as long as they use social media. The inhibiting factors are the limited knowledge of Islamic counselors in Binuang District about IT (Information and Technology) and inadequate internet access in several villages in Binuang District.

**Keywords:** Da'wah; Islamic counsellor; social media

## 1. INTRODUCTION

Religion is a foundation of life for every community because it relates to spirituality, morality, and ethics to realize a prosperous, safe, and stable society. Thus, religion becomes a value system that must be understood, internalized, and implemented by every follower in the life order of every individual, family, and society. It always animates the life of the nation and state. Religion must be

disseminated and preached so that people know, recognize, and practice religious teachings in all activities.

Islam is a religion of da'wah, which always advises its people to invite their people to embrace Islam and always practice good and forbidding evil so that they always find happiness and safety in this world and the hereafter. The central point of the development of religion is da'wah, religion depends much on da'wah activities that continue without stopping. Because without preaching activities, religious progress will experience decline and paralysis. This is wrong because da'wah plays an important role in broadcasting religion. Therefore, Islam and da'wah are two things that cannot be separated. Islam requires proselytizing to run teachings, and preaching requires Islam as the basis.

Some of the executors of da'wah or da'i are Islamic religious instructors who carry out da'wa by providing theological guidance and counseling from an Islamic perspective, especially to Muslims. Islamic religious instructors play an important role in improving the quality of people's lives. All discussions on da'wah issues include Islamic religious counseling and are obliged to help provide advice and solutions to all society's problems. Both are related to the quality of life religion and human well-being. Some proponents of da'wah or da'i are Islamic preachers who carry out the da'wah process through Islamic religious guidance and advice, particularly for the Muslim community.

Islamic religious counselors is a profession that is one of the milestones of the development of the spread of religion, both functional extension officers, non-civil servant extension workers, and voluntary. Islamic religious counselors are essential in building a religious life, society and state. Extension religion has become popular since its enactment Decree of the Minister of Religion of the Republic of Indonesia number 79 of 1985, the SK appoints the instructor as a mentor for Muslims in the context of coaching mental, moral, and devotion to God Almighty. and describe all gate aspects and language development. With the decree issuance, religious instructors became known in the community, because the task of the extension officers was to deal directly with the community, and Muslims would become their (religious) guide.

All the problems or problems faced by Islamic religious instructors are increasingly diverse. Islamic religious counselors face various changes in society and life throughout the world. As a result of the rapid technological development and scientific progress, each person's knowledge, behavior,

and thoughts experience growth and significant development. Wrong One example is in terms of studying Islam. Today, the study of religion is no longer the authority of a scholar, wherever and at any time. people can learn religion in various ways, one of which is by taking advantage of existing technology.

In modern times like today, of course, this cannot be separated from the role of advanced technology, in almost all fields, one of which is in the field of da'wah, through developing technology, da'wah can not only be carried out manually, such as ustadz or lecturers who directly meet the congregation but now it can be done in more ways which of course make it easier for us to obtain religious information. Da'wah can be said as a need for self-improvement, of course, everything can go according to plan if we can be wise in using information technology.

Based on a statement from the Ministry of Communication and Informatics (kemenkominfo), it was revealed that there are currently 63 million internet users in Indonesia. 95% use the internet for social networking. With the increasing use of the internet and advances in current information technology, it can be used to optimize da'wah activities, therefore, as the main actor in the implementation of da'wah, Islamic religious instructors have a crucial and strategic role in improving the quality of their da'wah by utilizing today's technological media.

As the leading actor in da'wah activities, Islamic religious counselors must be able to do religious guidance and counseling activities in Islam society, wherever they are at. The task of Islamic religious instructors is realizing amar ma'ruf nahi munkar for creating a religious society prosperous and happy. Based on the background above, the author is interested in raising this issue by conducting an in-depth study, in the form of content analysis with the title "Da'wah Through Social Media for Islamic Religious Counsellors Office of Religious Affairs in Binuang District, Polewali Mandar Regency.

## **2) METHODS**

This study used qualitative methods. The research took place under conditions of natural research, used to research in the field of cultural anthropology, is referred to as a qualitative research method. After all, the data collected and the analysis are more qualitative. Denzin & Lincoln stated that qualitative research uses natural settings to interpret phenomena that occur and is carried out by involving various existing methods. Qualitative research intends to understand phenomena about

what is experienced by research subjects, such as perceptual behavior, motivation, actions, etc., holistically. It describes, in the form of words and language, a special natural context using various methods. natural. The purpose of qualitative descriptive research, according to Furchan is to describe what variables or conditions exist in a situation. As a qualitative descriptive research.

This research takes the problem or focuses attention on the actual problem as it was at the time the research was carried out so that the research object becomes clear, in this case, the researcher tries to research Da'wah through social media for Islamic religious extension officers at the Binuang District Office of Religious Affairs, Polewali Regency Mandar, as well as supporting and inhibiting factors for the implementation of da'wah on social media for Islamic religious counselors at the religious affairs office of Binuang District, Polewali Mandar Regency. The location or object of this research is the Office of Religious Affairs in Binuang District.

The data was obtained from observations, interviews, questionnaires, and documentation. Primary data is in the form of interviews and documentation of the informants who have been determined. Secondary data are questionnaires distributed to Islamic religious extension officers at the Office of Religious Affairs in Binuang District. Research informants are people or parties related to research who can provide information about various conditions in research locations to provide accurate data to researchers. There were 17 informants in this study, namely the Head of the Binuang District Office of Religious Affairs and Islamic religious extension officers at the Binuang District Religious Affairs Office. The observations were spent on research  $\pm$  1-2 months. The qualitative data analysis was carried out interactively and continuously until completion through data reduction, data display, and conclusion drawing/verification.

### **3. RESULTS AND DISCUSSION**

Islamic da'wah must adapt to technological advances, especially in technology, communication, information, and the Internet. In the verse containing the command of da'wah (Qs An; Nahl: 125), one of the da'wah methods is 'bil-hikmah' which means Al-Qur'an, Sunnah, and wisdom (Wise). Wisdom in this wise sense includes preaching in a way that is by the times and the conditions of the object of preaching. When people have all digital or online activities, this is where digital da'wah enters. People search for anything on the internet.

This has become a new demand for preachers or Islamic religious instructors to utilize technological sophistication in spreading da'wah. Da'wah executors must improve their information and communication technology abilities to use social media properly, especially in preaching. Digital da'wah invites people to follow God's teachings to believe in and implement Islamic law through digital media. Including social media applications.

Broadly speaking, this research presents descriptive data where the data is described in easy-to-understand word descriptions. about how the implementation of da'wah on social media for extension agents of Islam at the Office of Religious Affairs in Binuang District, Polewali Mandar Regency, was obtained from informants through direct interviews at the Office of Religious Affairs in Binuang District.

### **Implementation of Dakwah on Social Media for Islamic Religious Counsellors at The Office of Religious Affairs Binuang Subdistrict, Polewali Mandar Regency**

Social media is an application or website where users can create and share content and find and connect with other users. The social media used in this study, namely Facebook and Instagram, are widely used by people in the Binuang sub-district to meet their communication and information needs. With the current sophistication of technology, da'wah is no longer only carried out manually, but the implementation of da'wah has also begun to be carried out through social media. Integrating da'wah on social media can be carried out anywhere and anytime. So it is more practical and makes it easier for the public to obtain shared information.

The results of the interview with Mr. Ahmad Yasin, the Head of the Binuang Sub-District Religious Affairs Office where he said that currently, the implementation of Islamic religious extension services at the Binuang District Religious Affairs Office has been carried out in two ways, namely through social media and direct da'wah, but da'wah on social media for the time being this has not been optimally carried out because most extension workers are still carrying out da'wah in a manual way, that is, it is carried out directly from village to village. In addition, Mr. Ahmad Yasin also explained the factors that support the implementation of da'wah on social media for extension workers who can make it easier to share the contents of their da'wah on social media, namely, where currently the conditions in the office facilities already exist, the wifi network already exists and can help extension workers in uploading da'wah content on social media.

From the results of an interview with Mr. Ahmad Yasin about how extension preaching was carried out on social media, he said that there had been a previous call from the Ministry of Religion for extension workers to use social media in preaching, and IT (Information and Technology) training had also been carried out for extension workers, but not all counselors participated in the training, and currently, da'wah on social media has also not been optimally implemented, because there are still many factors that are the reason for the inhibition, one of which is the IT (Information and Technology), so currently most extension agents are still carrying out da'wah manually or directly to the location, therefore in the future, there will be plans to training information and technology for special extension workers in Binuang District.

From the results of the interview about how the extension preaching was carried out with Mr. Abdul Rahman as the Functional Extension Officer, he said that for now, in carrying out his duties as an Islamic religious extension agent, he often did it directly by visiting the location that was the goal in conveying information or preaching to the public rather than in the media social. Because he believes that as an extension worker, one must be careful and need to be careful first in sharing the preaching content of religious teachers or preachers to the public on social media hoaxes that are not yet valid.

Mr. Abdul Rahman also explained that the reason for not maximally utilizing social media in preaching was because he still lacked an understanding of IT (Information and Technology), as well as the age factor, which made it difficult for him to understand and use social media, he was indeed not very active in using social media in his daily life. Even so, he is well aware that preaching on social media has a huge impact compared to preaching directly. Because da'wah content or information shared on social media can be accessed and known by many people who use it wherever and whenever it becomes easier.

Utilizing social media in preaching can increase the number of worshipers, da'wah messages can be easily heard and repeatedly read by listeners or readers, and of course, physical distance is not an obstacle or obstacle. However, due to the age factor making it difficult to understand, his preaching on social media cannot be implemented optimally.

Munarti Arabiyah as a Non-civil servant Islamic religious counsellor said that currently in carrying out his duties, preaching, and sharing information with the community, she often does it

directly by visiting the location of the village that is his area of duty and preaching on social media it has not been implemented optimally. The reason is that the memory capacity of mobile phones is not yet supported for storing da'wah content, there is still a lack of knowledge about IT (Information and Technology). Munarti Arabiyah also explained that da'wah on social media has many advantages, one of which is accessing many congregations, especially the Z generation, which spends more time on social media.

According to the results of a statement from Ms. Nur Hidayah where she said that currently, in carrying out her duties as an Islamic religious counselor, namely conveying da'wah and providing information to the public, she did this in two ways, namely through social media and in person. He is well aware that the impact of preaching on social media is enormous, so he often shares da'wah content for religious teachers and Islamic words of wisdom on his social media accounts. However, he did not feel confident in implementing his da'wah. Still, he felt that his knowledge and insights about religion were limited, so he only often shared da'wah content for ustadz on his social media.

According to Ms. Nurhidayah, the reason is the enthusiasm for sharing da'i content and the enthusiasm for sharing Islamic words of wisdom and information to the public on social media because it is more practical to do anywhere, and the information can be seen by all groups who use social media. Because, with the help of technology, it makes it easier for preachers without worrying about time and space, it can also make it easier for the public to access da'wah easily.

Mr. Hamsah, a non-civil servant Islamic religious counselor, said that for now, in carrying out his duties of spreading Islamic information and preaching to the public, he often does it directly by visiting the location where he is assigned. For da'wah on social media, it has not been implemented optimally because several factors become obstacles, namely the lack of knowledge about IT (Information and Technology) and sometimes the internet network factor that is not optimal in certain places. He is also well aware of the advantages of preaching on social media, that the information conveyed is not limited, anyone can see the information shared as long as they use it.

Therefore, social media has become a new channel for expressing da'wah activities for certain circles. Preaching through social media provides many advantages. It can be done at any time, the audience is wide and unlimited, and they can also access it anytime and anywhere.

## **Supporting and Inhibiting Factors in the Implementation of Da'wah on Social Media for Islamic Religious Counsellors at The Office of Religious Affairs Binuang Subdistrict, Polewali Mandar Regency**

From the results of interviews with informants, the researcher concluded that several factors supported and inhibited da'wah through social media to Islamic religious extension officers at the Office of Religious Affairs in Binuang District:

### **1. Supporting Factors**

The factors that supported the implementation of da'wah on social media for Islamic religious extension officers at the Office of Islamic Affairs Binuang District Religion are as follows:

- a. The facilities and infrastructure at the Binuang District Religious Affairs office are adequate. A wifi network is available, which can assist extension workers in uploading da'wah content or Islamic information to the public via social media.
- b. All extension agents have Android mobile phones that they can use to record and create da'wah content via these mobile phones.
- c. The current sophistication of technology helps facilitate the work of extension workers in carrying out some of their duties, namely preaching and disseminating Islamic information to the public through social media.
- d. Da'wah on social media is more practical, anywhere and anytime it can be done without going to official places in carrying out religious studies, and the impact of da'wah on social media is greater than direct da'wah, because as long as people have internet access, have and using social media, social media users can see the da'wah information that is shared while the da'wah directly can only be known by people who are present at the assembly.

### **2. Inhibiting Factors**

Not all of the implementation of da'wah on social media to the Binuang Sub-district Islamic religious counselors went well because they must have faced some obstacles or obstacles in its implementation. The obstacles or obstacles to the implementation of da'wah on social media for Islamic religious counselors at the Binuang District Office of Religious Affairs are as follows:



- a. There is still a lack of understanding of extension workers about IT (Information and Technology), especially in utilizing and using technology as a medium of preaching. Because to attract the attention of the congregation on social media, it is necessary to create exciting content, and in creating exciting content, expertise in the field of IT (Information and Technology) is needed. This understanding is still lacking in Islamic religious extension officers in Binuang District.
- b. The age factor, where some extension workers over 50 find it difficult and slow to understand using social media, especially in preaching.
- c. Not all extension workers are active and have social media accounts.
- d. The capacity of some of the extension workers' mobile phones is still lacking in support and insufficient in creating and storing da'wah video content.
- e. The internet network factor, where internet access in several locations in Binuang Subdistrict is sometimes not supported, makes it difficult for extension agents to share live videos about their activities in locations via social media.
- f. Lack of interest from extension workers in making innovations and creativity in preaching on social media. They are already comfortable in a manual way, so it is difficult to get out of their comfort zone, namely preaching directly to the community.

Based on the results of the research conducted, the researchers provide the following discussion:

In carrying out their duties, namely providing educative/informative, advocative, and consultative to the Islamic extension community in Binuang sub-district, they do this in two ways, namely first, carrying it out directly by visiting community locations and second, carry out their duties through social media, by sharing information and preaching on social media.

The supporting factors for the implementation of da'wah on social media are as follows:

- a. The facilities and infrastructure at the Office of Religious Affairs in Binuang District are adequate, a wifi network has been provided in the office, which extension workers can use to share their da'wah content on social media.
- b. The current sophistication of technology that instructors can use to help carry out their duties on social media, by sharing information and da'wah content on social media, because

the implementation of da'wah on social media is more practical and can be done anywhere, as well as the audience or congregation in the media.

- c. Another supporting factor is that almost everyone already has a Hand Phone and has social media accounts, both children and parents. Therefore da'wah carried out on social media has a greater impact, whoever and wherever the public can see and know everything that is shared on social media via phone, their Android mobile

However, the implementation of da'wah on social media has not been fully implemented by Islamic religious instructors in Binuang District, because most of them are still comfortable with their duties manually by visiting community locations directly compared to social media. The factors that hinder the implementation of da'wah for Islamic religious educators in social media are as follows:

- a. There is still a lack of knowledge about IT (information and technology) for religious instructors, especially in using social media for preaching. Of course, IT (Information and Technology) expertise is needed to create exciting da'wah content, but the instructor's understanding of this knowledge is not well-known and mastered.
- b. The age factor is an obstacle and the reason for the instructors not being maximal in carrying out their da'wah on social media, where some extension workers who are over 50 have difficulty understanding the use of social media in preaching and indeed, they are not actively using social media in their daily lives, so they also do not use social media in preaching.
- c. Limited internet access in several areas in the Binuang sub-district, where internet access in some of these villages is not as adequate as in other villages, because of these limitations the reason is that extension workers cannot be active and maximal in broadcasting and sharing their da'wah activities directly on social media.
- d. The capacity of the cell phones owned by some extension workers is still low, which has not yet been able to enable extension workers to store high-capacity preaching video content or install video editing applications.
- e. The motivation or encouragement of Islamic religious instructors in Binuang District in using social media as a medium for preaching is still relatively low, some of them are not fully aware and motivated in making innovations and not yet motivated in making new creative preaching on social media.

## **CONCLUSION**

Based on the results of the research, the researchers draw the following conclusions: The implementation of da'wah for Islamic religious counselors in the Binuang District is carried out in two ways, namely, firstly direct da'wah by visiting the location of the community in their assigned area, and secondly preaching in the media social media, by utilizing technological sophistication in preaching and sharing knowledge and information with the public on social media. However, for now, the implementation of da'wah on social media has not been carried out optimally by extension workers, because they are still comfortable and accustomed to carrying out their duties, namely preaching manually to the community, by visiting community locations directly from village to village in Binuang District. The inhibiting factors are that they are not optimal in carrying out their da'wah on social media.

Religious extension workers in the Binuang sub-district are still limited in knowledge about IT (Information and Technology), especially using social media in preaching. Internet access is still limited in several locations in Binuang District. Not high enthusiasm and motivation for extension workers to actively use social media in preaching. In addition to the inhibiting factors, there are also supporting factors for implementing da'wah for extension workers on social media. Facilities and infrastructure in the office are adequate, there is already a wifi network that extension workers can use to upload their da'wah content on social media. All extension workers have Android phones that can create and upload da'wah content on social media. The impact of preaching on social media is greater than direct preaching. Because almost everyone already has an Android phone and a social media account, the content, and information shared on social media have a larger audience or congregation because as long as people have social media accounts, they can know and see what we share. Implementing da'wah on social media is more practical, wherever and whenever extension workers can carry out their da'wah by utilizing social media.

The study also recommends that Islamic religious counselors have whole duty and authority to convey information and preach to the community are necessary to utilize technology currently being developed by utilizing social media as a medium for preaching and conveying messages and information to the public. In carrying out their duties as extension workers, namely preaching and conveying, and sharing knowledge to the public on social media. Training information and technology specifically for extension workers so that they understand and can be even more creative

in carrying out their da'wah on social media. There needs to be complete awareness from extension workers in creating new creativity and innovations in preaching, so that they can attract the congregation's attention even more, by utilizing social media as a medium for conveying information to the public.

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