MEDIATIZATION OF DA'WAH IN DISRUPTION ERA (Study of Islamic Da'wah in Social Media)

by Zaenal Mukarom

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MEDIATIZATION OF DA'WAH IN DISRUPTION ERA
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ABSTRACT: Social media in the era of disruption has a very strong influence, almost all social and cultural activities involve the function of social media. That reality is what drives the emergence of the phenomenon of mediatization, namely the use and use of social media in daily activities, including the activities of Islamic da'wah. But the use of social media for the mediatization of da'wah, in practice is not without problems and obstacles. This study aims to find out and uncover: (1) Social Media as Da'wah Media; (2) Da'wah Content in Social Media; (3) Da'wah Strategies in Social Media. Based on the results of the study found several things as follows: (1) The most widely used social media for mediating da'wah is Yotube; (2) There are three categories of da'wah content in social media namely informative da'wah content, contemporary da'wah content, and controversial da'wah content; (3) There are two da'wah strategies on social media, namely the use of universal da'wah language and the selection of actual da'wah content. The results of this study are expected to contribute to: (1) Da'wah practitioners, as a guide in carrying out da'wah in social media; (2) The creator content, as a reference in presenting social media content that contains dawa; (3) Social media activists, as a basic construction in realizing the mediatization of da'wah

Keywords: Da'wah Media; Da'wah Content; Da'wah Strategy.

I. INTRODUCTION

All Countries in the world are experiencing an era of globalization now, including Indonesia as a developing country, can not be avoided from the impact of globalization. One of the most real and felt impacts of globalization is the loss of geographical boundaries due to the dynamics of increasingly massive communication technology development, especially in the context of mass communication. The phenomenon of the loss of geographic boundaries due to globalization, by Nestor Garcia Canclini (1995) is called "deterritorialization". According to Irwan Abdullah (2009: 3), in addition to causing the loss of geographical boundaries, one characteristic of globalization is the phenomenon of waning cultural boundaries. Abdullah called this phenomenon the term "deteritoralization of culture".

Arjun Appadurai (1990) states that there are at least five flows that form globalization: ethnoscapes (human flows), mediascapes (media flows), technoscapes (technological flows), finanscapes (financial flows), and ideascapes. Based on observations, that in reality, globalization flows that are most felt in the daily lives of Indonesian people are the influence of mediascapes and technoscapes. The convergence of these two currents has implications for the culture of communication and the distribution of information that has been transformed from traditional and conventional to more digitallybased. Geneologically, according to Roland Robertson (1992: 8), this era of globalization is a long-term process towards the era of modernization.

The impact of globalization around the world, including Indonesia is the rise of a new era (new era) that known as the era of disruption. Referring to Robertson's statement, it can be said that the era of disruption is an era of transition between the era of globalization and the era of modernization. The term "disruption" was introduced by Joseph L. Bower & Clayton M. Christensen (1995) in Disruptive Technologies: Cathcing the Wave. The word "disruption" in Indonesian means "things uprooted from the root" (Sugono, et.all, 2008). The term disruption, derived from English that is "disruption", which means "disturbance or problem which interrupt an event, activity, or process (Webster, 1990).

According to RhenaldKasali (2017: 149), this disruption phenomenon initially emerged in the context of business, investment and finance; but later, its influence expanded in all aspects of life, such as politics, entertainment, government, social, leadership, education, information technology, communication media, and even religion. Practically, the era of disruption can be defined by the phenomenon of the shifting of social and

cultural activities from the "real world" to the "virtual world". There are at least three main implications of the emergence of this era of disruption: mediatization, digitization, and the phenomenon of internet of things.

This fact has been proven by the results of a survey conducted by AGB Nielsen Indonesia (2019) which states that the number of digital media readers in Indonesia has exceeded the number of conventional media readers. AGB Nielsen's survey at the end of 2019 stated, Indonesian reading habits had a shift. Readers of printed media in Indonesia, the majority consists of people aged 20 to 40 years with a percentage of 20 percent, most of the people search for and access information through online media. The phenomenon of this shift does not only occur in printed media, but also in conventional electronic media. Indonesian society today, it is rarely active and intensive watching television and listening to the radio, today the people are more accustomed and familiar with Youtube. The following is complete data from the AGB Nielsen Indonesia survey about the shift from conventional media to digital:

Tabel 1: The Transition of Media Usage from Conventional to Digital
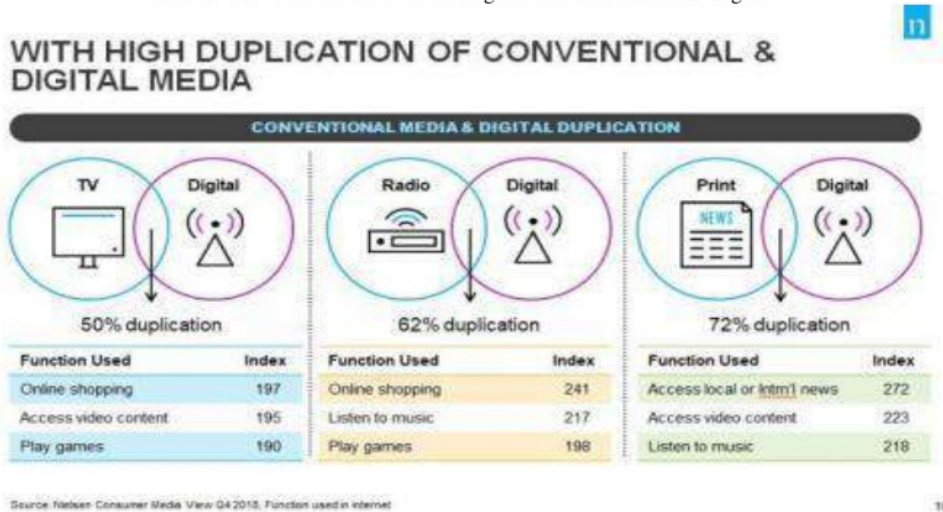
Source: AGB Nielsen Indonesia, 2019

The transition from conventional media to digital media in the era of disruption now, can be said because of the increasingly widespread internet network. Wood and Smith (2005) state, in the context of information and communication media, the internet represents a new form of mass media. The new form of convergence of mass media and internet networks, pragmatically gave birth to social media. It is interesting to analyze further, social media in this era of disruption has expanded its function. Functionally, social media today do not only function as social networks and communications, but at the same time are also often used for business media, political media, advertising media, and even religious socialization media. Observing from this fact, it can be seen that the influence of social media for today's life is very large, almost all social and cultural activities involve the function of social media. It is this reality that drives the emergence of the phenomenon of mediatization, namely the use and utilization of digital-based media as well as being connected to the internet for social and culutral activities in daily life. This mediatization has taken place in various aspects of life today, from communication, socialization, transportation, production, consumption, and education, which cannot be separated from the phenomenon of mediatization.

The era of disruption triggered many changes in various aspects of life in Indonesian society, including in the activities of Islamic da'wah. Islamic da'wah in the era of disruption requires more effective and progressive media. Based on the phenomena and dynamics of the development of social media in the era of disruption, in this position "mediatization of da'wah" in facing the challenges of the times becomes a necessity and *conditio sin qua non* especially as preachers and da'wah practitioners. Mediatization of da'wah can be more practically defined by da'wah activities that utilize social and digital media as da'wah media (*washilah ad-da'wah*). Da'i (communicators) are demanded to be able to use effective media in delivering *maudhu*(messages) to the *mad'u* (communicants), including digitalized da'wah by using social media; However, this missionary mediatization activity is not without obstacles and problems. The problem is that Islamic preaching through social media will certainly be very different from preaching on conventional media. In this context, it is needed

not only a matter of the masters' mastery of using the social media, but also able to initiate and dynamize social media as a medium for Islamipreaching to the wider community.

Based on these phenomena and problems, the purpose of this study will try to find out more deeply about the mediatization of Islamic da'wah that focuses on the subject: First¸ social media as da'wah media; Second, propaganda content in social media; Third, the da'wah strategy on social media. This study is academically expected to be useful to provide information and an inherent picture of the use of social media as an instrument of da'wah so that religion never loses its entity and identity in the era of disruption. The results of this study are also expected to be a reference and preference for the more recent implementation of Islamic da'wah.

II.   METHODOLOGY

The method that used in the study of Islamic preaching mediatization in the era of disruption is qualitative descriptive analysis. Theoretically, the qualitative descriptive analysis method is a research methodology that is carried out by observing, collecting and describing all events and data to be analyzed (Rakhmat, 2012: 24). At the practical level, the use of descriptive analysis method in a study is carried out by searching, observing and exploring various qualitative forms and data from the unit of analysis, then presenting the data in the form of descriptive narrative, then narration and description of the data it is analyzed based on the theory and literature relevant to the analysis study. According to DeddyMulyana (2010), the end of the research using this descriptive qualitative analysis method is to obtain the results and analysis findings that are the conclusions of the study.

Descriptive qualitative analysis method, in the context of the study of da'wah on social media begins with gathering various sources regarding the phenomena, dynamics, and events of Islamic da'wah activities in social media; then the data are theoretically analyzed using theories and literature regarding Islamic da'wah on social media. After the analysis is carried out, the results and findings of this study will be described in the discussion section. The end of this study is the presentation of a conclusion complete with recommendations and significance.

Studying about the activities of da'wah, both in the reality and in cyberspace, certainly cannot be released with the da'i entity (communicator) as the subject of da'wah who become the epicenter of the missionary activities. In relation to the phenomena and dynamics of da'wah in cyberspace, there are a number of popular Indonesian Islamic preachers who are quite active and intensive doing da'wah in cyberspace. Based on data from Tirto Id (2018) there are four people who are popular in social media, they are: Ustaz Khalid Basalamah, Ustaz Abdul Shomad, UstazHananAttaki, and KH. MustofaBisri. The selection of four preachers as "Ustaz on Social Media" (Tirto Id, 2018) is seen based on the large number of Twitter followers, "like" Facebook fans page, and the number of views on YouTube channel.

Based on the resultsofsearching the data, this study will focus on five preachers who have the most number of subscribers on YouTube Channel; in addition, the five da'i are popular and familiar preachers in Indonesian society and have a large number of viewers on the Youtube channel. The selection of the five preachers, based on the observation that the five preachers, borrowed Fidler's theory, had carried out a mediamorphosis in aspects of Islamic da'wah, or specifically in this study, the five *da'ies* had mediated the Islamic da'wah. Therefore, five preachers who were the focus of this study were BuyaYahya (2.06 Million Subscribers), HananAttaki (1.15 Million Subscribers), Ustaz Abdul Somad (733 Thousand Subscribers), UstazAdiHidayat (677 Thousand Subscribers), and Aa Gym (350 Thousand Subscribers). Data about the five most popular preachieson YouTube is obtained from YouTube Statistics (2020).

The five preachers are representative of the focus in the study of the mediatization of da'wah in this era of disruption. This study, at the methodological level will try to observe and analyze the phenomena and dynamics of Islamic da'wah on social media, which specifically will discuss social media as da'wah media, da'wah content in social media, and da'wah strategies on social media. Analyzing and discussing the activities of da'wah, comprehensively also surely in it will discuss da'i as perpetrators of da'wah, therefore this study will be limited and focused on the five preachers as mentioned earlier. The selection of the five preachers was based on the consideration that the five preachers were quite active and intensively mediating Islamic da'wah.

III.   LITERATURE REVIEW

This phenomenon of mediatization has broad influence on various aspects of social and cultural life. In the era of disruption today, "social media" has expanded its function, not just a medium of communication and socializing, but more complex than that the media currently used to help various activities of human life. Several studies concerning the use of more complex social media in various aspects of life have actually been carried out. Among the results of the study showed the function of social media relating to the economy (Valerio, et.all, 2019), politics (Karlsen and Enjorlas, 2016), culture (Huang, 2017), and also religion (Kgatle, 2018). The results of this study prove that today, social media does have such a complex function, it can be observed from various

studies conducted by several researchers that show that social media can be used as a political campaign tool, channel for spreading popular culture, to mission instruments religious.

The expansion of the function of social media, according to Fidler (1997: 22-23) in mediamorphosis, is due to the transformation of the form of communication media that is triggered by demands for strategic social and cultural needs. Communication media, continued Fidler, as living species evolve gradually according to higher life endurance in an ever changing environment. More simply, what you want to portray in that mediamorphosis is the transformation of conventional media (old media) into digital media (new media). New Media with a social media form is experiencing an expansion of functions that now dominate the activities of daily human life from communication, socialization, education, to transportation.

Idi Subandi Ibrahim and Bachruddin Ali Akhmad (2014: 3-8), more pragmatically stated that in general "media" has six functions which include media as forming, mirror, packaging, teacher, ritual, and god. It is interesting to analyze more deeply, on the function of the media as ritual and god, implicitly in it implies that there is a close relationship between the media and religion. Content and information broadcast through the media become a kind of ritualism that replaces the practice of rhythmism of every religion. In this function also, the media is seen as a "civil religion" and its various rhythms. More about the relationship between media and religion, the function of the media as a god illustrates that the existence of the media is like a "new god". In this function, borrowing the term George Gebner (1988), the media has transformed into "the first God", which advocates for acts of kindness and prohibits acts of crime.

The use of media as a tool and medium for conveying religious messages is felt in Indonesia too. This can be observed by the rising of Islamic da'wah content on various media, especially social media. Some of the most popular and familiar Islamic preachers in Indonesian society, at this time are utilizing many of their social media accounts to deliver content that contains religious messages. There are several social media accounts, such as Facebook, Instagram, Twitter and YouTube, which are owned and affiliated with certain Islamic preachers, which specifically broadcast Islamic da'wah content. Based on search results, there are several da'wah social media accounts, which include YouTube, Facebook, Instagram, and Twitter, the most populer in Indonesia, namely: Al-BahjahTV, HananAttaki Official, Ustaz Abdul Somad, AdiHidayat Official, and Aa Gym Official. The popularity and intensity of the five social media for da'wahshows that there is a dynamic mediatization of da'wah in Indonesia.

Some of the review literature outlined, serves as a positioning (mapping position) of this study with similar prior studies. This study focuses on expanding the function of social media as a medium, instrument, and channel for disseminating religious messages. Specifically, this study of mediating Islamic da'wah is expected to provide new information and literacy about the innovation of Islamic da'wah activities that utilize social media. The study of the mediatization of da'wah has become very important and strategic, because of this era of disruption is dominated by millennial generation that identical to social media. Innovative and varied content of da'wahin social media is expected to be able to better embrace millennial generation segmentation as aIslamic preaching audience.

IV.　　RESULTS AND DISCUSSION

Based on the results of the search, observing, deepening, and analysis of data related to the phenomenon of Islamic propagation mediatization, we found several important and strategic findings. The findings of the study are described in the following three discussions: (1) Social Media as Da'wah Media; (2) Da'wah Content in Social Media; (3) Da'wah Strategies in Social Media. The discussion in more detail is described as follows:

4.1. Social Media as Da'wah Media

The development of the era of disruption requires everyone to carry out their activities quickly. The demands of these fast-paced activities, bring everyone who lives in today's era to use and rely on the help of the internet to simplify and speed up every job. This era of disruption is characterized by the use of the internet in every aspect of life. Utilization and use of the internet for everything related to living entities, by Kevins Ashton (1999) is called "IoT" (Internet of Things). The IoT phenomenon, its development also has implications for the implementation of Islamic da'wah activities. Many preachers (preachers) use the internet as an instrument and media for da'wah. At this time, da'ioften delivering his message of preaching on various social media platforms, such as IG, FB, ect.

Many preachers have various social media accounts to socialize Islamic teachings and values. Tirto Id (2018) refers to preachers who are active and intensive preaching through social media as "Ustaz on Social Media". There are four Islamic preachers who received the title of Ustaz on Social Media according to Tirto Id (2018), they are:Ustaz Khalid Basalamah, Ustaz Abdul Somad, UstazHananAttaki, and KH. MustofaBisri. The selection of the four preachers is based on the highest number of followers of social media accounts YouTube,

Twitter, and Facebook among other popular preachers. The following is the data that was successfully processed from the Tirto Id press release regarding the Ustazfemomena on Social Media:

Table 2: Number of View, Like, and Follower Sosial Media Accountof Da'i

No	Da'i	YouTube	Facebook	Twitter
1	Ust. Khalid Basalamah	40,5 million view	265 thausand like	22.8 thausand follower
2	Ust. Abdul Somad	38,5 million view	688 thausand like	Tidak Ada Akun
3	Ust. Hanan Attaki	11,8 million view	7,6 thausand like	226 follower
4	KH. Mustofa Bisri	235 thousand view	9,6 thausand like	1,56 millon follower

Based on the data table, it can be seen that from each social media account owned by the preachers, Youtube is a social media which has the most significant amount of statistics compared to Facebook and Twitter. Youtube accounts of the preachers, the number of non-average number reached millions of views (the number of views); whereas for Facebook and Twitter the number of likes and followers is in the range of hundredthousands. Therefore, based on the findings of these data it can be said, the most widely used social media as a da'wahmedia is Youtube, both by preachers as preachers and mad'u as the receivers of Islamic preaching. With regard to these findings, there are other data that have been traced and explored.

Popular online information site JalanTikus (2019), has released 10 Best da'wah contentYoutube Channels to Watch. The ten channels are: (1) Islamic lights; (2) Al-Bahjah TV; (3) Yufid TV; (4) Tafaqquh Video; (5) Khalid Basalamah Official; (6) HananAttaki Official; (7) AdiHidayat Official; (8) SyafiqRizaBasalamah Official; (9) Felix Siauw; (10) Aa Gym Official. Ten TausiyahYoutube Channels are channels that have the most subscribers compared to similar channels. So, the selection of the ten best channels according to JalanTikus, based on the number of subscribers. In more detail, the following data was successfully processed from the JalanTikus site release:

Table 3: 10 Channel Da'wahYouTube with the Most Number of Subscriber

No	Channel Name	Da'iAfiliation	Year Established	Number of Subscriber
1	Lampu Islam	Dr. Zakir Naik	2012	2.850.000+
2	Al-Bahjah TV	Buya Yahya	2015	2.030.000+
3	Yufid TV	Ust. Abdullah Zaen	2011	1.900.000+
4	Tafaqquh Video	Ust. Abdul Somad	2012	1.680.000
5	Khalid Basalamah Official	Ust. Khalid Basalamah	2013	1.310.000+
6	Hanan Attaki Official	Ust. Hanan Attaki	2017	1.310.000
7	Adi Hidayat Official	Ust. Adi Hidayat	2019	659.000+
8	Syafiq Basalamah Official	Ust. Syafiq Basalamah	2014	600.000+
9	Felix Siauw	Felix Siauw	2009	591.000+
10	Aa Gym Official	Abdullah Gymnastiar	2016	345.000+

Based on the table, the data presented in it reinforces the previous findings, namely YouTube as the most widely used platform for the benefit of Islamic da'wah. This can be proven in Table 3 which explicitly explains that the number of YouTube subscriber channels on Islamic da'wah averaged millions. This phenomenon indicates that the mediatization of propaganda by using social media is increasingly dynamic and hegemonic in the era of disruption. Searching and extracting data about Islamic preachers who use social media as a da'wahmedia, continued on various sources and entity observations. The efforts toto explore further search and extract data, is a method to obtain optimal, maximum and universal study results. Explanation and discussion of the results of data analysis about social media as a Islamic da'wah media is expected not only obtain representative data findings, but also to obtain comprehensive analysis results.

Based on the results of the search and observation of various data sources, then representative and comprehensive findings were obtained that there were five preachers who were active and intensively using the social media platform as a propaganda media. The five preachers are BuyaYahya, HananAttaki, Ust. Abdul Somad, Ust. AdiHidyat, and Aa Gym. The selection of the five preachers specifically, based on data obtained from Youtube Statistics: Track Youtube Analytics, Future Predictiton& Live Subscribers (2020). YoutubeStatictic (2020) places five channels that are owned or affiliated with the preachers, which are the

channels that occupy the highest rating compared to the preaching channels owned by other preachers. Processing of the data obtained from the Youtube Statistics, the following detailed data findings are presented in the table:

Tabel 4: The most Popular D'wahYoutubeChannel

No	Da'i	Channel	Jumlah		
			Subscribers	Viewers	Uploads
1	Buya Yahya	Al-Bahjah TV	2,080,000	311,168,182	8,413
2	Hanan Attaki	Hanan Attaki Official	1,160,000	33,352,307	152
3	Adul Somad	Ustadz Abdul Somad	749,000	29,229,101	464
4	Adi Hidayat	Adi Hidayat Official	696,000	17,924,739	263
5	A Gymnastiar	Aa Gym Official	353,000	29,291,347	1,695

Based on the data that presented in table 4, it can be observed that there are two important and interesting points, that are: First, that the five channels of preaching are officialy the most popular and the most watched by viewers and subscribers; Secondly, that the five preachers are the most active and intensive preachers that use Youtube, it can be seen from the large amount of da'wahcontent uploaded. Interesting and important to be discussed more deeply, based on the findings of the data it can be said that there are five preachers who are currently active and intensive in utilizing social media as da'wah media. The five preachers are also quite popular and familiar among the Indonesian people, even those five preachers have their respective audiens. The results of observations and data collection on social media platforms in the era of disruption were widely used as media for Islamic preaching, there are at least four types of social media, namely: Youtube, Facebook, Instagram, and Twitter.

Many Islamic preachers comprehensively utilize the four types of social media as their digital da'wahmedia. This is also done by the five preachers who, according to Youtube Statistics,da'wahchannel is the channel that has the most number of subscribers and viewers. So, based on searching, collecting, and deepening the data about the five preachers, it was found that in addition to actively and intensively conducting da'wah on Youtube, they also often convey their preaching messages through Facebook, Instagram, and Twitter. It is proven that on the da'wah media with Facebook, Instagram, and Twitter accounts they also have a significant number of followers (worshipers / mad'u). The following is detailed follower count data regarding the use of social media as preaching media by preachers who are successfully processed and presented in tabular forms that are easy to understand:
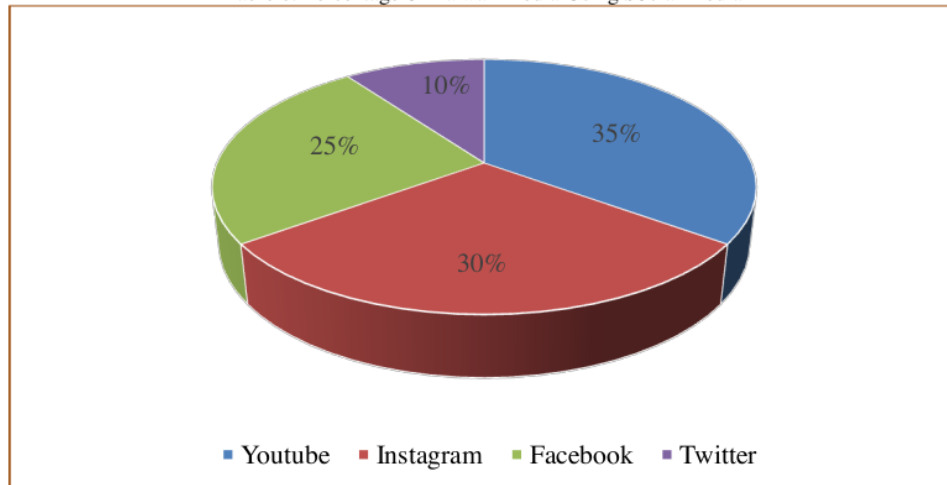
Table 5: Social Media that Used as Da'wah Media

No	Da'i	Youtube	Instagram	Facebook	Twitter
1	Buya Yahya	2,080,000	31,300+	49,766	900+
2	Hanan Attaki	1,160,000	8,200,000+	94,062	No Account
3	Abdul Somad	749,000	3,100,000+	183,579	45,400+
4	Adi Hidayat	696,000	2,700,000+	336.997	No Account
5	Abdullah Gymnastiar	353,000	5,500,000+	7,289,064	3,200,000+

Note: Data 26 *April* 2020

Analyzing the presentation of data findings about the number of social media followers owned by the five Islamic preachers, it can be seen that each Islamic preacher has a varied number of followers as presented in the table. Overall, the findings of the data presented in the table above, if ranked then it can be seen that Youtube occupies the first position of the most effective and efficient social media to be used for mediating propaganda. Following on in second place is Instagram, a popular social media for this young generation, attracting many users to follow the social media accounts of the preachers. Facebook occupies the third position as social media which is still used for da'wahmedia in the fact of attact from other social media. The last position is Twitter, which has the least number of users and followers among the four social media.

The results of the analysis of the four social media, if presented in a ranking it can look like the following: First, Youtube, second, Instagram, Third, Facebook, and Fourth, Twitter. Then, based on the data in Table 5, if interpreted in a representative and representative manner, then the percentage obtained is as follows: Youtube reaches 35%, then Instagram has 30% users and followers, Facebook with 25%, and Twitter only reaches 10% Facilitate understanding of the data findings, then presented in the form of the following table:

Table 6: Percentage of Da'wah Media Using Social Media

Based on the percentage of the use of social media as da'wah media as presented in table 6, it can be seen that Youtube is the most widely used social media platform and used for Da'wah instruments. Analyzed from a theoretical and technical perspective, Youtube is a type of social media with the category of media sharing. According to According to RulliNasrullah (2017: 39), social media is classified into six types, one of which is the type of "various media sites" (media sharing). Nasrullah stated that the media sharing site is a category of social media that provides a user facility to share a variety of media (images, videos, files, etc.). Some social media that fall into the category include Soundcloud (audio sharing media), and Pinterest (visual sharing media), and Youtube (video sharing media).

It is interesting to study pragmatically and practically about Youtube as a da'wahmedia, based on observations there are at least three reasons Youtube became an effective alternative media and da'wahchannel for people in the era of disruption: First, people who have limited time. The demands of work activities and other activities cause of the community to have less time that is truly focused on studying Islamic science. Based on this phenomenon, watching da'wah videos on Youtube becomes an alternative and solutive thing for people who want to continue learning Islam amidst their routines and activities. Armed with a smartphone or other gadget, and an internet connection, 10 to 30 minutes of leisure time in the midst of activities can be used to listen to Islamic propaganda videos. Second, many people are ashamed to go to the science council and other study sites. Based on Ahmad Zaenudin's research (2017), today there are many people who are ashamed to come to the da'wahclassroom because of old age but no increase in religious knowledge. Therefore, according to Zaenudin, such people are ashamed to come to the science council, and feel inferior when compared to young people now who are intensive and enthusiastic about studying religion. Based on these problems, watching YouTube containing propaganda videos, and reading posts that have a da'wah content, become an effective alternative for parents to learn religious knowledge, without having to be ashamed of teenagers. Third, people in this era of disruption have tended to many who want to learn instantly, including studying religious knowledge. This phenomenon is very easy to find in urban communities. Therefore, to learn religious knowledge instantaneously and quickly, Youtube and other social media, becoming a da'wahmedia for them to study in "digital Islamic education assemblies" that are easily accessible.

Summing up from the various findings that have been presented, it can be seen that, the type of social media that is most often and widely used for the da'wah media activities of Islamic da'wah is Youtube. Youtube's popularity which is ranked first as a propaganda media, proves that the Indonesian people are fond of and enjoy propaganda content delivered through social media, especially Youtube. The success of Da'wah conducted on Youtube can be identified from the number of subcribers and viewers on each Da'wah channel that is owned or affiliated with aIslamic preacher. This opportunity should be used by Islamic preachers and practitioners of da'wah as the realization and implementation of Islamic preaching mediatization in the era of disruption.

4.2. Da'wah Content in Social Media

The variety of social media used forda'wahmediatization has implications for da'wahcontent. Digital media that are more practical (in the form of smartphones and gadgets), in this era of disruption are slowly

beginning to replace conventional media. Shifting Islamic preaching activities that previously used conventional media to become digital media, also brought changes to the messages delivered. Religious content (propaganda) broadcasted through social media tends to adjust to the characteristics of the medium and the audience. In addition, the contents of propaganda also, tend to fulfill the needs of subscribers, followers, or viewers.

With regard to propaganda content in social media, based on search results and analysis of relevant data, it is found that the da'wah content that has been spreaded on social media can be classified into three main categories, namely: informative da'wahcontent, contemporary da'wah content, and controversial da'wahcontent. The three categories of Islamic preaching content are religious content (Islam) which are scattered in cyberspace, and are content that is quite widely distributed on various social media. More clearly, the following is an explanation of the three categories of da'wah content in the new media:
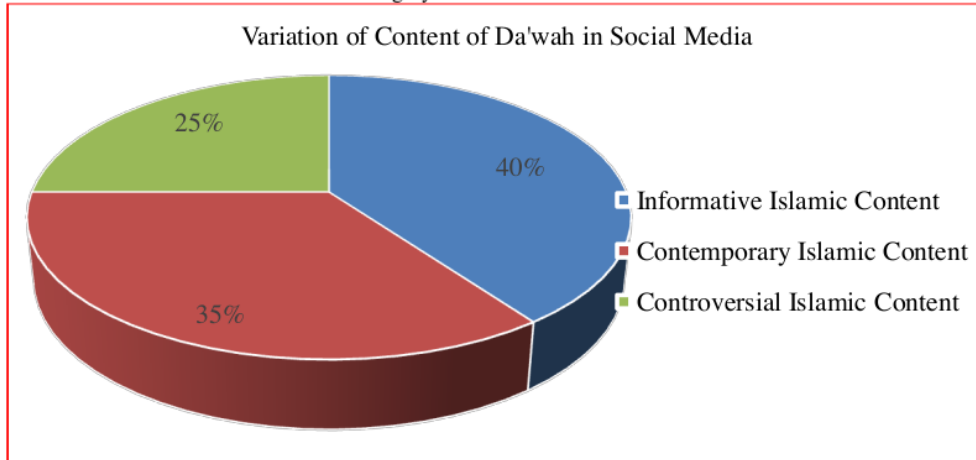
First, informative da'wahcontent. In this category, da'wahcontent is more informative and persuasive. The contents of this da'wah, usually contains studies or discussions about the practice of practicing Islamic values in the context of everyday life. Da'wah material (*maudu*) in this content category generally contains instructions, suggestions, or prohibitions that are *amaliyah* (religious practices) in accordance with *sharia* law. Examples for this informative propaganda content are, studies on how to respect guests, neighborly courtesy, advice on charity, wisdom of fasting sunnah, prohibition on doing wrongdoing, and so forth. Da'wah content of the same type before, will be easily found on YouTube channels, articles shared on Facebook, as well as posts on Instagram.

Second, contemporary Islamic preaching content. Contemporary in this context it is intended that broadcasting of da'wahcontent through social media is more actual and contextual in nature. Religious material in this category usually discusses contemporary phenomena - from a Muslim perspective. This contemporary da'wah content usually includes thoughts, ideas, opinions, and fatwas from Islamic preachers and other religious authorities regarding religious laws and regulations on a matter that is considered "new". In addition, this content also contains studies with themes that are more up to date, no longer discussing normative themes in religious discourse, but rather adjusting to religious discourse in a more modern context. Put simply, this contemporary da'wah content is content that addresses contemporary issues in Islam. Some examples of this contemporary da'wah content are, for example, e-commerce in fiqh review, the law of spreading hoaxes according to Islam, studies of Islamic banks, secular, plural, and liberal thinking in Islam, science and technology perspective of the Quran, etc. . Religious content that is loaded with contemporary Islamic issues is increasingly massive on social media, this is due to the growing demands of the age so that the heterogeneity of religious problems that arise.

Third, the content of Islamic preaching is controversial. The last category that was found in observation was the content of the controversial da'wah. In cyberspace and social media, content of this type usually contains things that are controversial and crucial. Religious content that contains discourse and discussion tends to be controversial, will trigger debate, polemic, even the excesses can cause conflict. These uploads of controversial religious content are usually motivated by religious fanaticism, religious sentiments, and stereotypes of certain religious groups. Religious entities for Indonesian people tend to be privacy and sensory matters, therefore if there is something related to religion in the public sphere, especially in cyberspace, the range triggers debate and polemics. One example of controversial da'wah content, often occurs in posts about "Merry Christmas from a Muslim", issues of intolernation, deradicalization discourses, and religiously charged content that can lead to other controversies. For example, it is an endless problem that is uploading the law to wish a Merry Christmas from a Muslim. The impact of the controversial content causes polarization between Muslims, that is, there are pro Muslims and there are counter Muslims. The pros and cons that were triggered by the upload of controversial content, in its development led to a new problem of blaming each other on social media. There have been many studies that say that the controversial religious content has implications for the proliferation of hate speeches against religion on social media. The problem is worsened by the massive distribution of religious sensitive content, until finally the flow of controversial religious content distribution is difficult to stem, because people easily share or copy paste from one social media to another. Practical features that exist on various social media push for the more easily spread of these controversial content.

Based on the results of data analysis which is further related to the da'wah content in social media, in percentage the Da'wah content with informative categories has the highest number of uploads, distributions, and downloads reaching 65%. Furthermore, postings and re-posts about the content of da'wah containing contemporary Islamic issues amounted to 25%. Finally, the da'wah content that leads to controversial matters that are scattered and spread on social media is 10%. Simplifying the percentage of the spread of da'wahcontent in social media, then it is presented in the form of a diagram illustrated in the following table:

Table 7: The Category of Da'wah Content in Social Media

Variation of Content of Da'wah in Social Media

- 40% Informative Islamic Content
- 35% Contemporary Islamic Content
- 25% Controversial Islamic Content

       These three da'wah content categories are spreaded across various social media platforms, namely Youtube, WhatsApp, Instagram, Twitter and Facebook. In social media which is widely used as da'wah media, generally almost will be found contents of the Islamic preaching. For example, based on the findings and discussion previously, it is known that the most widespread phenomenon of preaching mediatization is usingYoutube. In this regard, the three Islamic preaching content that has been described earlier will be found on Youtube. For example, based on observations, informative content is often found on the Aa Gym, HananAttaki and Ust channels. Abdul Shomad. As for contemporary da'wahcontent can be found on the YouTube channel BuyaYahya and Ust. AdiHidayat.

       Reegarding to the distribution of da'wahor religious content, not only much on Youtube, but also on other social media, there are also many contents that contain religious entities that are uploaded and disseminated. For example on Facebook, on this very popular social media, there will be a lot of religious content milling about. Some research results even revealed that the content of the controversial propaganda actually dominated many on Facebook, not even further findings stated that on Facebook and Twitter there are a lot of controversial religious content that often leads to hate speech. Based on the data found, it can be said that in general religious content that dynamizes social media. In connection with this phenomenon, Tempo (2018) in collaboration with the National Counterterrorism Agency (BPNT) has released a survey result entitled Exposure of Religious Content on Social Media. The survey results specifically show the distribution of religious content that is controversial on various social media. From the survey results, it can be seen that Facebook ranks first with the most major number of controversial content, while Youtube has the most recent position with a small amount of controversial content. Processing from the results of the Tempo and BNPT surveys, here is a detailed presentation of the distribution of controversial content on social media in the form of diagram:

Table 8: Distribution of Controversial Da'wah Content on Social Media

The Dynamics of Controversial Religious Content in Social Media
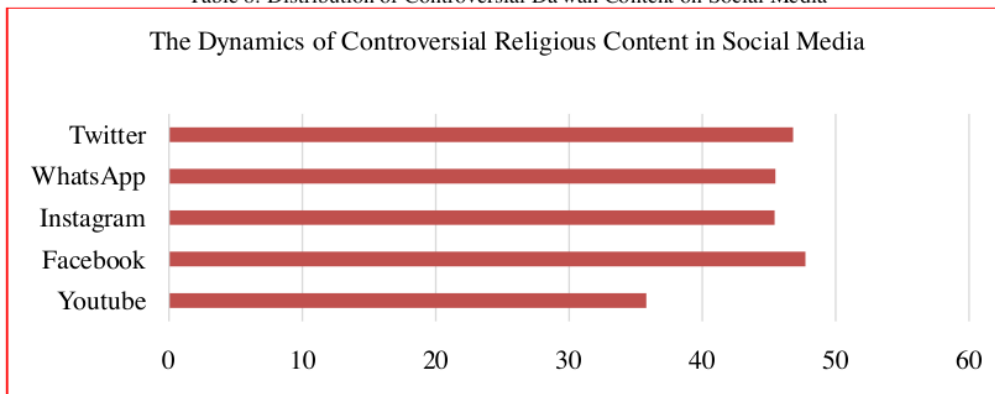
Observing Table 8, the dynamics of propaganda content on social media are very dynamic. It is known that social media with Facebook, Twitter, and WhatsApp are the most dynamic and varied in their religious content, including controversial religious content. This phenomenon is important and categorical to be analyzed deeper, especially related to the context of representative Islamic da'wah in social media. Various social media features that make it easier for users to disseminateIslamic da'wah content, make the practice of Islamic propagation mediatization and became more popular. The most relevant thing in the context of the era of disruption that demands fast-paced, one of the advantages of social media is the aspect of speed. This speed has implications for the up-to-date aspects that characterize social media. Therefore, based on the advantages of the aspects of speed and renewal, social media is a medium (tools) which is currently widely used for the mediatization of da'wah.

Social media as a form of digital media, in addition that having advantages in terms of speed and renewal, also has several characteristics that are embedded in social media. Nasrullah (2017: 16) states that there are six social media characteristics, namely: networks, information, archives, interactions, simulations, and content by users. Analyzed using this perspective, further strengthens the fact that with all its practical and simplistic characteristics, this social media is widely used to convey and disseminate various information, including the content of Islamic material. It also needs to be revealed, that the main characteristics that make social media used as a medium for delivering primary information today, is because social media has advantages, which Nasrullah has termed the characteristics of "content by users". This characteristic requires that content in social media is fully owned and controlled by users of social media. Based on these characteristics, the contents on social media become more dynamic, heterogeneous, and free, because the delivery and distribution of content, absolutely belongs to and the power of the user. Therefore, it can be concluded that the delivery and dissemination of Islamic material content through social media becomes more dynamic and practical, due to the characteristics of social media which gives freedom to Islamic preachers to spread their da'wah content.

4.3. Da'wah Strategies on Social Media

Islamic preaching activities carried out digitally, also affect other entities inherent in the process of Islamic preaching, such as in the material and strategy aspects. Previous discussion has been presented about the content of propaganda material delivered with digital media. Furthermore, another impact that arises because of the change in propaganda media from conventional to digital is the aspect of strategy. For this reason, Islamic preachers who are active and intensively conducting mediatization of da'wah are required to have the right strategy in conveying their missionary messages mediated by social media. Social media, as explained earlier, has its own characteristics that are different from conventional media. Heterogeneous social users, requires each Islamic preacher to be able to package the message of Islamic preaching to be more effective and right on target.

Observing the five preachers who have carried out a mediamorphosis in terms of preaching, it is known that the five preachers have the characteristics of the method of Islamic preaching each. Every one of the preachers with the other preachers has a da'wah style inherent in the personal preachers. Based on further observations, it is also known that each preacher has unique content to be conveyed to the viewer. Therefore, every content of Islamic material presented by one preacher is different from the material presented by other preachers. The diversity in terms of the method of da'wah and the material of the da'wah, makes the activities of Islamic da'wah in the digital world increasingly varied and dynamic. With the diverse characteristics of the delivery of da'wah in the digital world, social media users are offered with many options to access and watch da'wah video content. Based on the results of an analysis of the way of delivering dawah and the selection of Islamic preaching content from the five preachers who were the objects of this study, several findings were presented which are detailed in the discussion of missionary strategies through new media.

First, the way to deliver and choose the da'wah content by BuyaYahya. Through Al-Bahjah TV accounts that are on social media Youtbe, Facebook, Instagram, and Twitter, BuyaYahya conveys his message with a unique characteristic, which is always carrying a book when preaching. He always refers to the books he brought when delivering a material. In general, the method of delivering da'wah from BuyaYahya is very clear, straightforward, and to the point accompanied by several "yellow" book references. Observing from the various videos that are on Youtube, carrying out his propaganda is always done when he was giving recitation at his boarding school. So what is shown in the video, it is very natural, in the sense that the conditions shown in the video are the same as the condition when he preaches. Then, from the aspect of preaching material content, the Al-Bahjah TV channel always presents contemporary religious issues. The study material presented in his da'wah includes the study of contemporary shari'a law and fiqh. The discussion is always up to date, following what is happening at that time. For example a video uploaded on April 20, 2020, with the title "In the Pandemic Period, Allow No Fasting?". That is one of the da'wahcontent uploaded on Al-Bahjah TV's Youtube channel. Based on observations, the overall content of the da'wah material is always actual and contextual.

Second, the method of delivery and selection of Islamic da'wahcontent by HananAttaki. The preacher associated with the slang preacher intensely brought up his study videos on Youtube, Facebook and Instagram. Da'i who represent this generation of millennials have special viewers (congregations) viewers, namely the majority of teenagers and young people. Through the Hijrah Youth Community he initiated, he succeeded in reaching young people to be more interested in studying Islamic religion. A distinctive characteristic of HananAttaki is conveying his da'wah in slang which is popular among the younger generation. He managed to change the normative and dogmative terms in Islam into slang that was easily understood by young people. In delivering his da'wah, he always recited verses of the Qur'an with the recitations that became his icon, with the Qur'an's recitations he also succeeded in attracting young people's interest in deepening to the Qur'an. From the material aspect, he always uploads content with actual and contextual discussion. Discussion of the study is more about the daily problems of young people, not too dissect religious issues that are "heavy". Problems among adolescents, he always discussed with a religious perspective. It is interesting to explain, the da'wah content that he uploads on his social media is always given a unique title that really represents the younger generation, for example some preaching videos titled: "Mager", "Fisabilillah Quota", "Hate become Love", "Booster Recitations" , and da'wahcontents with current issues.

Third, how to deliver and choose the da'wah content by Ust. Abdul Somad. Da'i, which is very popular at this time, has quite a number of viewers on several social media. Every video that uploaded to his social media account always gets lots of views and shares from his digital congregation. The method of delivering da'wah from the preacher who is also a lecturer, is very liked by viewers who are dominated by ladies and gentlemen. A straightforward, decisive, and clear communication style makes social media users who watch the video more interested in following any da'wah content uploaded on their YouTube channel. In addition, from the aspect of scientific methodological framework, he always studies a law by reviewing it from several perspectives of the schools and schools of thought. It is balanced with actual Islamic material content, he always discusses Islamic discourse in multiple schools. For example, one of the most popular content on YouTube is about the law of cigarettes in terms of four schools. Comprehensive discussion by presenting various references and various opinions of scholars, has become one of the advantages of the delivery and selection of the contents of the da'wah message that delivered by Abdul Somad.

Fifth, Aa Gym's method of delivering and choosing Da'wah content. Da'i whose full name is Abdullah Gymnastiar is very familiar and popular in the world of Indonesian da'wah. Aa Gym can embrace pilgrims from various background of life, but based on identification, pilgrims who compete with many of the various groups come from among housewives. The success of Aa Gym that can embrace worshipers and viewers from various circles, due to the vision of preaching carrying morality that is universal and general, it is no wonder if the da'wahcarried out by Aa Gym received a lot of attention from the people of Indonesia, including in cyberspace. Of the five preachers being the object of this study, Aa Gym has the most followers on social media Facebook, Instagram, and Twitter. When analyzed statistically, Aa Gym's success in gaining the highest number of followers because the content visited by its social media contains universal values that bring peace and compassion to others. The focus of preaching conducted by Aa Gym is "fixing the heart" and "improving behavior". Through the tagline "Qolbu Management" and the jargon "Keep Your Heart", Aa Gym effectively and persuasively managed to motivate and inspire its viewers. Regarding the aspects of the content of the da'wah material, Aa Gym exposes more the problem of daily religious behavior. With simple and down-to-earth language, Aa Gym has successfully raised the problems of everyday life with a more actual and contextual discussion. For example, one of the popular content of da'wah material from Aa Gym both when preaching off line and on line is material content that contains an invitation to improve self-quality and behave positively.

Referring to the description of the findings of the characteristics of the manner of delivery and selection of the contents of the da'wah, it can be presented simply as the following table. The presentation of the table is expected to facilitate understanding of the relevance and distinction of the digital da'wah strategies undertaken by the five preachers:

Table 9: The technique of delivery and Selection of Da'wah Content on Social Media

No	Preacher	Social Media	Technique of delivery	Content selection
1	Buya Yahya	Youtube, Facebook, Instagram, Twitter	Straightforward and clear	Actual
2	Ust. Hanan Attaki	Youtube, Facebook, Instagram	Relax and slang	Actual
3	Ust. Abdul Somad	Youtube, Facebook, Instagram, Twitter	Comprehensive and Referential	Actual
4	Ust. Adi Hidayat	Youtuber, Facebook, Instagram	Systematic and referential	Actual

5	Aa Gym	Youtube, Facebook, Instagram, Twitter	Simple and striking	Actual

Based on the description of the findings and presentation tables of digital da'wah characteristics conducted by the five most popular preachers in cyberspace, it can be concluded that from the various characteristics of the da'wah found at least there are similarities in general nature, namely from the aspect of delivery and selection of content. From the aspect of delivery method, it can be said that the fifth style of communication that is practiced, is a style of communication using a universal language, in the sense that it can be understood and and easily understood by heterogeneous social media viewers. Then, from the aspect of content selection, it can be seen that the five preachers brought and delivered the actual, factual and contextual da'wahcontent. The da'wahcontent, always follows the issues and problems of contemporary Islam that are developing. Therefore, based on the findings of the da'wah strategy practiced by the five preachers through social media, it can be seen and concluded that there are at least two da'wah strategies when preaching on social media: First, using universal language; Second, deliver the actual content. Such is the da'wah strategy, which has been practiced by social media preachers. Thanks to these two strategies, Islamic preaching mediatization in the era of disruption was felt to be quite effective and persuasive to socialize Islamic values.

Analyzed from a theoretical and practical perspective, the two da'wah strategies are basically very relevant to the principles of da'wah that are affirmed in the Qur'an and the Hadith. AsepMuhyidin (2014) in the Da'wah Perspective of the Qur'an, there are at least two main principles that must be practiced in carrying out Islamic da'wah, namely preaching in accordance with the culture of the audience's language (*bilisaniqaumihim*) and preaching according to the level of knowledge of the audience (*alaqodriuqlihim*). Referring to the principles of preaching, the digital preaching strategy practiced by preachers on social media is very relevant to the principles of preaching in the perspective of the Qur'an and the Hadith. Practically, the rules of *khaatib al-nasbilisaniqaumihim*(invite people to talk according to their intellectual capacity)are practiced by using universal language for social media viewers, then the rules are practiced by presenting actual material in accordance with contemporary Islamic issues that are developing in the digital age. Thus the exposure of findings regarding the da'wah strategy on social media. In the next development, innovation and creations from the preachers are needed, so that the mediatization of this da'wah increasingly exists in an era of disruption that may be increasingly become hegemonic.

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V.   CLOSING

Based on various study findings that have been presented and analyzed in the discussion section, it can be concluded that the hegemony and dynamism of the media, specifically social media, has brought its own influence in the implementation of da'wahactivities that are more creative, innovative, and varied. This da'wahmediatization has encouraged preachers, Islamic da'wahpractitioners, and creator content, to be able to produce and broadcast religious messages that are in accordance with the characteristics of social media and the needs of millennial generation. Opportunities and challenges 2 preaching mediatization must really be utilized by practitioners of da'wah, although at the practical level the use of social media as an instrument of da'wah is closely related to the attachment and literacy of preachers towards the media itself. The results of this study are expected to contribute to at least three of the following: First, as a guide in carrying out da'wah with social media for Da'wah practitioners. Second, as a reference in presenting the contents of da'wah for the da'wah creator content. Third, as a basic construction for social media activists in supporting the realization of digitization of preaching in the era of disruption.

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