

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 3, No. 1	August 2024	e-ISSN: 2988-7925

Dai's Positive Self Image in the Success of Da'wah on Social Media

Self Image Positif Dai Dalam Keberhasilan Dakwah di Media Sosial

Meisil B. Wulur¹, Wiwik Laela Mukromin², Dahlan Lama Bawa³

University of Muhammadiyah Makassar | meisil@unismuh.ac.id

University of Muhammadiyah Makassar | laelamukromin@gmail.com

University of Muhammadiyah Makassar | dahlanlamabawa97@gmail.com

Abstract

Keywords: *Self Image*; Radio: Da'wah; Social Media

Self image is a personal view that you have about yourself, it is also obtained from his experience or from what he thinks or imagines. This view is certainly inseparable from people's perception of him. *Self image* on social media for a dai must be a golden opportunity in preaching with interesting content with his character. His posts on social media are inseparable from the character that a dai has. But on the other hand, there are some preachers who get the spotlight for their posts shared with the public. The response of netizens or netizens varies in each post shared by dai. Of course, this is a challenge or obstacle to da'wah if a dai feels hit by the blasphemy of netizens. So that the success of da'wah on social media has obstacles in achieving da'wah goals. 1) The problem: How to build an impression on netizens as a positive image on social media? And what is the attitude of the dai in receiving negative comments *from netizens*?. social media. This study uses a qualitative method with a dramaturgy theory approach. 2) The goal: To find out how to build a positive image on social media in achieving the success of da'wah, as well as to find out the attitude of a dai in receiving negative comments *from netizens*. 3) Main result: Dai's positive self-image can create success in da'wah on social media.

Abstract

Kata Kunci: *Self Image*; Dai: Dakwah; Media Sosial

Self image atau citra diri adalah pandangan pribadi yang dimiliki tentang dirinya sendiri Hal tersebut didapatkan pula dari pengalamannya atau dari apa yang dipikirkan atau dibayangkannya. Pandangan tersebut tentu tidak lepas dari

persepsi orang terhadap dirinya. *Self image* di media sosial bagi seorang dai harus menjadi peluang emas dalam berdakwah dengan konten yang menarik dengan karakter yang dimilikinya. Postingannya di media sosial adalah tidak lepas dari pembawaan karakter yang di miliki oleh seorang dai. Namun pada sisi lain ada sebagian oknum para pendakwah mendapatkan sorotan atas postingan yang dibagikan ke khalayak. Respon para *netizen* atau warganet berbeda-beda dalam setiap postingan yang dibagikan oleh dai. Tentu ini menjadi tantangan atau hambatan dakwah jika seorang dai merasa terpukul atas hujatan-hujatan warganet. Sehingga keberhasilan dakwah di media sosial memiliki kendala dalam mencapai tujuan dakwah. 1) Permasalahannya: Bagaimana membangun kesan kepada netizen sebagai image positif dai di media sosial?. dan bagaimana sikap dai dalam menerima komentar negatif *netizen*?. media social. Penelitian ini menggunakan metode kualitatif dengan pendekatan teori dramaturgi. 2) Tujuannya: Untuk mengetahui cara membangun image positif di media sosial dalam mencapai keberhasilan dakwah, serta untuk mengetahui sikap seorang dai dalam menerima komentar negatif *netizen*. 3) hasil utama: Self image positif Dai dapat menciptakan keberhasilan dakwah di media sosial.

INTRODUCTION

Self image is a personal view of oneself. This view is certainly inseparable from the perception of people facing him. This is what is obtained from his experience or from what he thinks or imagines. A person's self image is a mental image, physical appearance, a combination of expressions, desires, and feelings of a person (Selviana, 2022:39).

A person's current expression, physical appearance, desires and feelings every day can be seen in a person's existence through his social media. Well through *facebook*, *Instagram*, *tictoc*, and *youtube*. Social media is one of the platforms that creates forms of

communication and provides various kinds of information for all groups of society (Sahaja, 2017)

Da'wah on social media is certainly inseparable from the self-image of a person, especially a dai. His posts on social media are inseparable from the character that a dai has. But on the other hand, there are some preachers who get the spotlight for their posts shared with the public.

Social media as a public information and communication media that is currently quite growing rapidly. Not only for the general public, but it has even become a da'wah medium for dai to convey their da'wah widely with interesting da'wah content. So that a dai

needs a good self-image or *self-image* so that other people can be trusted as followers, and the main goal is that his da'wah can be easily accepted by the community (*mad'u*) or netizens.

The response of *netizens* or netizens varies in each post shared by the preacher. Of course, this is a challenge or obstacle to da'wah if a dai feels hit by the blasphemy of netizens. So that the success of da'wah on social media has obstacles in achieving da'wah goals. So that a dai must have self-confidence in order to continue to exist preaching on social media.

According to experts, self-confidence is one of the important aspects of personality in a person. Without confidence, it will cause a lot of problems. Especially da'wah on social media. Self-confidence crisis When unable to accept the blasphemy of netizens and losing confidence to convey the message of da'wah. So it can be said that confidence is the most valuable attribute for yourself and for the audience.

Confidence, a person is able to actualize all his potential and is able to interact with the surrounding environment, both real and virtual. Self-confidence is a positive *self-image* that must be possessed by a dai. Why? The confidence of a dai can dig up information on da'wah material needed by *mad'u* or the audience. Dai is one of the most important elements of da'wah in the da'wah process.

Citra Dai

Based on the science of communication, image is synonymous with credibility, which is a set of communicator's perceptions of the traits that exist in communicators. Communicators as dai, and netizens or netizens as communicators. So that what is conveyed by dai on social media certainly cannot be separated from the credibility of public perception when seeing the existence of dai on social media. Even reinforced by the views they see in the real world.

The image theory of the meaning of da'wah is not only to call or invite humans, but also to change humans as individuals and groups so that they can grow and develop according to their nature. The image of a dai is a character that is inherent in a dai in conveying his da'wah message.

It is undeniable that with the existence of social media, many of us get information related to previously unknown places, even previously unknown figures become known thanks to social media. Including figures, celebrities, scholars, ustadz, or da'wah actors.

The selection of titles in this study has included previous studies, but in this study the author explores the role of dai in giving an impression to *mad'u* with a positive image with da'wah material or content shared on social media. and wants to see the attitude of dai in facing negative comments while maintaining a positive self-image.

This research raises the problem based on the background with the following problem formulation: 1) How to build an impression on netizens as a positive image on social media?. and what is the attitude of the dai in accepting negative comments *netizens*?. 2) The goal: To build a positive image on social media in achieving the success of da'wah, as well as to find out the attitude of a dai in receiving negative comments *netizens*. 3) Main result: Dai's positive self-image can create success in da'wah on social media.

Da'wah and Its Success

Da'wah comes from the Arabic word *da'a*, *Yad'u* and *Da'watan* which has the meaning of calling, invited, or calling. And based on the terms of several figures of opinion which include: Shaik Ali Mahfudz Da'wah is to encourage or motivate people to do good deeds and follow instructions. Commands them to do good and prevent from committing unlawful acts. In order to get the salvation of this world and the hereafter. Meanwhile, according to H.M Arifin, Da'wah is an invitation activity in the form of oral, written and behavioral, which is carried out consciously and planned in an effort to influence others. Both individually and in groups. (Meisil, 2021; 22).

The success of da'wah cannot be separated from the role of dai in influencing mad'u through a good way of speaking with honed communication skills. Not all dai can have a significant influence on da'wah activities if

communication skills are not developed. In addition, the positive image of the dai is unconsciously formed from attitudes and behaviors, and speech with communication that is able to exert influence.

RESEARCH METHODS

The research method with a research design is very helpful for the author in conducting research until the required data is collected. The type of research used by the author is qualitative method research with a theoretical approach of hope and satisfaction (*Uses and Gratifications*). Type *Uses and Gratifications* is a research model that wants to see what is considered important by the media as important by the media audience. On the contrary, what is considered important by the media audience is considered important by the media. (Kamila Adnani, 2021:13). The type of data used is purposive sampling so that money data is taken according to the goals and needs of the research.

The data sources are obtained based on observations in the media accounts of preachers based on the author's choice. As well as conducting interviews with several dai in maintaining a positive image of dai. Data analysis techniques in qualitative research are carried out data collection through observation by looking at da'wah figures. Da'wah figures are certainly inseparable from who the figure with the character targeted in the

research is. This data analysis is more focused as needed. Considering that there is quite a lot of data on social media accounts, so it needs to be recorded carefully and in detail.

After the data is reduced, it is continued with the presentation of narrative data. This presentation makes it easier for the author to compile the research report. After the data is collected and then presented, the next step is to conclude each data obtained by adjusting to the formulation of the problem that has been prepared. Conclusions in qualitative research are findings whose purpose can be outputs in the research process both for yourself and others.

RESULTS AND DISCUSSION

The purpose of this research is to get the results of research on how to build *Image* positive on social media in achieving the success of da'wah. and to know that a dai is ready to receive negative comments *netizens*. Based on the results of the data obtained in the research based on the concept of self-image, namely: *Back stage regoin*, *front stage region* and *out stage region*. *Back stage regoin* It has the meaning of a dai's attitude in front of his mad'unya. From his appearance, both from the way he dresses or the clothes he uses, pants, and even the accessories used by a dai are from watches, glasses. If a woman is seen from the clothes she wears, the hijab, ring, bracelet or brooch used.

Back stage regoin is a self-awareness of the potential that he has, both intellectually, emotionally, and spiritually, the goal is to be able to support a positive self-image to *Mad'u* to achieve the success of da'wah.

Front stage region is a step to build a personal self-image *Branding* which can attract the attention of the audience who sees it and is immediately impressed, so that it is easy to know or remember the dai. Like Ustadz Das'at Latief, the fashion branding he uses is white Muslim clothes with a slight combination of colors to look brighter in appearance.

Then there is Gus Baha who has gone viral with his da'wah characteristics using the Javanese language but his da'wah material can touch most of the *Mad'u* who heard it. Both face-to-face and virtual. But still adjust who *Mad'u* in front of him. The clothes used are quite simple, the kupiah perched on the head in a slightly elevated state above the jidad, which is the characteristic of his appearance.

Out stage region is the awareness of the popularity it has on social media that is able to influence *Mad'u* or the audience who has put their trust and liking for every da'wah content presented. Building trust and liking for the audience is certainly not easy. It takes a process to build that trust. If the public has believed, then the next step to maintain popularity with a positive self-image is much greater than the test of da'wah.

However, in this study, based on the results of observations on social media, the author finally decided to raise a da'wah figure who is quite famous in Indonesia and social media. Among them are Ustadz Yusuf Mansur, Ustadz Adi Hidayat, Ustazah Okky Setiana Dewi, and Fatimah Alydrus. Of the 4 figures *figure* (Central Figures) of da'wah above, until now they still exist in their da'wah to this day. Although blasphemy related to their self-image for the da'wah they conveyed. However, they still try to defend themselves in the existence of their da'wah. Then there are also those who are currently still brilliant with the positive image of da'wah that they have built.

The challenge of da'wah is certainly inevitable, the bright beam of da'wah can dim instantly, if the preacher or figure is unable to maintain a positive self-image in him.

Self Image Built by Dai Ustadz Yusuf Mansur (UYM) and Ustadz Adi Hidayat (UAD)

The figure of ustadz Yusuf Mansur is a young dai who is in the spotlight of the public. Ustadz Yusuf Mansur, who is famous for his alms concept and Qur'an memorization program, is a creative, innovative, and mobile young kiai. Through the Web, social networks such as Facebook and Twitter.

Yusuf Mansur entered the gaps in the public space that were rarely done by other dai at that time. Through social media, Ustadz Yusuf Mansur then

spread the da'wah of the Qur'an, for example *One Day One Ayat* (ODOA), inviting people to strengthen monotheism, proclaiming dhuha and tahajud prayers. Then invite Islamic business, almsgiving, and other brilliant ideas.

The positive self-image with the *branding* of the miracle of alms built by Ustaz Yusuf Mansur succeeded in bringing him to enter the business world. However, the entry of Ustadz Yusuf Mansur is the beginning of a *positive self-image* that he has built very well and has a strong impact on the success of da'wah.

Now the da'wah that is strong is slowly dimming. Many pilgrims are involved in his business, there is a sense of despair when partnering. So that it has an impact on the positive image that he has been building. Finally, the charm of his da'wah began to disappear until now.



Viral di Medsos Ustadz Yusuf Mansur :
Ngamuk Hingga Butuh Uang Rp 1 Triliun

Ustadz Yusuf Mansur's response to netizens' blasphemy in his interview on infotainment hotspot. His answer to the viral video and receiving blasphemy and criticism from netizens, Ustadz Yusuf Mansur seemed to look relaxed answering reporters' questions.

But the look on his face could not help but show that he looked physically tired. His expression is that since there has been blasphemy related to his video circulating, there has been no contemplation or deliberation. The reason is that the contemplation must have wisdom. Continue to live, be grateful for what you have. He said he was "just normal" with the blasphemy and criticism of the netizens.



The next figure in this study is Ustadz Adi Hidayat. He is a young ustadz who is now elected as the chairman of the Tabliq Council of the Muhammadiyah Central Executive. Ustadz Muda who is now widely known in Indonesia and various countries. His fame is certainly inseparable from the existence of social media so that the video of Ustadz Adi Hidayat's lectures is widely spread on various social media platforms, both *You Tube*, *Facebook*, *TicToc*, *Instagram*, *WhatsApp*, and other social media. In addition, Ustadz Adi Hidayat's lectures can also be found in his own television media.



But lately, there is a short video of Ustadz Adi Hidayat going viral again and getting pros and cons on social media against the video related to music law. Then the video is in *Framing* with a duration of approximately 2 minutes. The place of study is at the University of Muhammadiyah Jakarta.



Deskripsi

PARAH!! Tuduh4n K3JI Kepada UAH Halalkan Musik? Tanggapan Ulama UAH SURAT MUSIK

UAD's response to *Framing* The video that is widely spread is explained on one occasion by looking confident in what he believes. His attitude towards music is to stay away from music. The reason is that the waves of the Qur'an and music are different. Then he explained with the legal status. Although the attitude is different, the law must be conveyed.



Self Image Built by Dai'ah Ustadzah Oki Setiana Dewi (OSD) and Ustadzah Halimah Alydrus

Oki Setiana Dewi was born on January 13, 1989, currently she is 32 years old. He is the first of three children and spent his childhood in Batam City, Riau Islands. OSD started his career as the main character in the 2009 film *Saat Cinta Bertasbih*, then became a lecturer in *Islam itu Indah* since 2014. Actress, writer, entrepreneur and preacher are her jobs. Then, Oki was blessed with four children from his marriage with Ory Vitrio, the marriage took place in 2014.

After graduating from S1, for 1 month Oki learned to memorize the Qur'an and learn Arabic at the Darut Tarbiyah Quran House in Depok. In 2012, Oki continued his S2 education at the State University of Jakarta. Then, in 2016, he continued his S3 in 2 places at once, namely at UIN Syarif Hidayatullah Jakarta and the Jakarta College of Al-Quran Sciences.



Based on the results of the author's search related to the appearance of OSD, it looks elegant in each of his appearances. The harmony of the color of the shirt and hijab, as well as the accessories used look elegant and classy. However, the way of delivering OSD da'wah with a communication style is based on the results of Yasqo Muhammad's research in his dissertation. Explaining that the communication style used by OSD is an assertive communication style, which is characterized by using Indonesian Language that is easy to understand.

It cannot be separated from the character of OSD as an artist and preacher, of course, it cannot be separated from the pros and cons related to his attitude or speech. Either in lecture videos or videos of daily activities exposed in the media. Blasphemy or comments cannot be avoided by a celeb ustadzah like OSD. Including a video that had gone viral on TikTok social media when OSD participated in a dance in which one of the TikTok account owners publicized. Many blasphemies and oblique comments against her and comparing veiled female speakers that went viral on Halimah Alydrus' social media.



Based on the viral video that became a blasphemy aimed at OSD reaped pro and con responses, from the content of the lecture, attitude, and style of dress which netizens considered to look shorter than the hijab which previously looked larger.

The blasphemy that is often directed at OSD, does not make OSD stop preaching. This includes criticism of lectures related to domestic violence/domestic violence. OSD advises women to be patient in facing their husbands' attitudes, including to their husbands who are depressed. However, not all women accept the

statement from the OSD. Finally, with humility, OSD in front of the media crew apologized. An apology is not a reason for OSD to stop preaching until now.



OSD said that facing the blasphemy of netizens is "When bad is repaid with good, the result must be sweet. If the bad is reciprocated, the bad will not end". Ghibah, slander, bullying, if reciprocated, will not run out until 7 derivatives, and revenge continues. If it is reciprocated with kindness, the problem will be solved. He said to one of the Trans7 National TV studios on the Cahaya Pagi program.

Then in this description, the author continues to the figure of a phenomenal woman on social media, even though only the voice is the mainstay in pronouncing da'wah, but it has become a lure of da'wah on social media. Every one of his talks became *Sound* videos by the owners of social media accounts, both Tiktok, Facebook and Instagram. Every lecture presented is always sound and viral, even though the video is not a direct picture of Ustadzah Halimah, but the character of her voice is very familiar on social media. Social media was made by

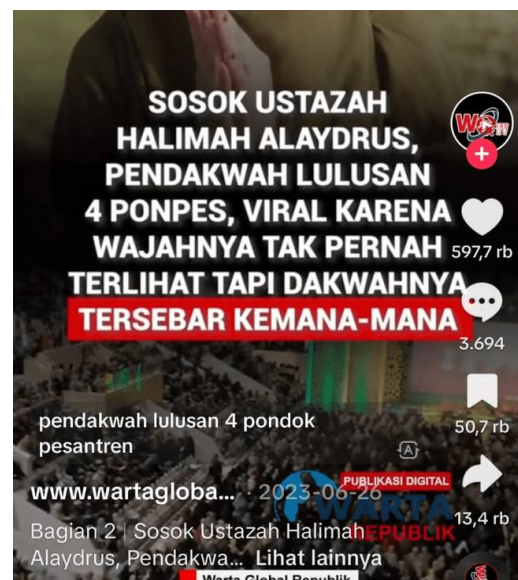
an uproar over the success of holding the Prophet Muhammad's Birthday celebration on October 16, 2022 at Istora Senayan. In the viral video upload, the enthusiasm of the female pilgrims was seen exploding.



Ustadzah Halimah's name has recently continued to be the talk of netizens or the public. After several clips of the video of his lecture went viral on various social media. His polite lectures, with themes that are interesting to young people, women, marriage, especially young women. Interestingly, Ustadzah Halimah's face has never appeared on social media.

The da'wah that she carried out was studied by other assemblies, as a national and international speaker in various Islamic and women's forums. As well as being an initiator and speaker at the Muhasabah Cinta event. Conducting da'wah and scientific activities in various provinces in Indonesia. On social media he became a mysterious figure, because he forbade recording himself during lectures. This appeal makes it difficult for pilgrims to get photos or videos that show the figure of Ustadzah Halimah Alydrus. However, HA does not prohibit if the content of the lecture is disseminated on social media.

Until now, Halimah Alydrus' da'wah continues to spread, and has become a new idol figure as a mysterious female preacher, but has a strong influence on social media. In the author's search on social media, there was not a single news that blasphemed his da'wah. Her massive da'wah with a solid team of personal branding is quite well-built, so that her positive image with her virality on social media has become an inspirational woman figure even though she wears a veil.



Positive Self Image with Example is the Key to Da'wah Success on Social Media

The success of da'wah on social media is inseparable from how we interact in the real world. Although not everything on social media is a reflection of actual behavior. But for a preacher, what is on social media and the real world should synergize. So that the public still has trust as a positive

image of a dai, not as a mere form of image.

The key to the success of Da'wah on social media is based on reasoning through social media. So Exemplary is a very capable self-image in creating da'wah that continues to develop and spread massively. In the principle of effective communication from the dai to *Mad'u* are (5M) namely: 1) Understanding, 2) Feeling, 3) Listening, 4) Giving, and 5) Receiving.

Understand what is in yourself as a dai for the potential you have and the weaknesses you have. The potential is boosted and the weakness is found a way out. In addition to understanding oneself, it is also necessary to understand the *mad'u*. Knowing what is the need of *mad'u* as *matei* or da'wah content presented. Get to know who the audience or target of da'wah is intended for.

Feeling is a psychological response that exists in the self, but has a strong connection to others. So that a sense of empathy always arises towards people who need help. So that it has a strong sense of sensitivity to *mad'u*.

Listening is the main thing in preaching. Listening to what is the problem of the community or the congregation either directly or through social media with various cases that require the involvement of da'wah activities. Listen not only with the ear but with the eyes of the heart or conscience. A preacher must be sensitive to the issues he hears and sees in the media. It's a good idea for dai to

open a public consultation service that is carried out live on their social media accounts. So indirectly the dai can listen directly to what is the problem of *mad'unya's* life.

Giving is not synonymous with giving material alone. However, giving can be in the form of advice, advice, and motivation that can inspire others. However, if there are dai who are given excess fortune, the provision of material can also be channeled with a sense of joy as a form of concern for others or their congregations. As ustad Adi Hidayat did with the help of free scholarships to study until college. Then Oki Setiana Dewi established a Tahfidz Qur'an house for free for those who could not afford it.

Accepting as a form of self-awareness with what is in him. Either in the form of strengths with the potential and talents they have, or with the weaknesses they have as a form of acceptance for themselves. Perception of weakness and deficiency is a form of *self love* or love yourself. However, loving the shortcomings does not mean resigning to the existing ones, but still striving to find solutions with what needs to be improved so that these weaknesses can be a strength for the director himself in preaching.

On social media, every criticism is used as an evaluation material in speaking and acting. The criticism that comes in is not just blasphemy, making the preacher depressed with his da'wah. However, it is said that not everything that is considered good is also good by

netizens. Some netizens' perspectives are the same, some are different. Accept all of this as the wisdom of da'wah. If it

is unintentionally wrong, Allah will give guidance to find the way of righteousness

CONCLUSION

Self image The dai on social media is quite influential on the success of da'wah. However, if a dai's self-image is well built at the beginning, there are actions that are very irrelevant to the presentation of the da'wah content he provides. So da'wah that was previously well received by the community can also be rejected by the community. Da'wah is currently in accordance with the needs and satisfaction of the mad'u dslam receiving the message of da'wah. If the community is not satisfied then they will reject it. So that the positive self-image of a dai harus is always maintained. If you are mistaken, you must apologize and clarify so as not to

cause a commotion in cyberspace or social media.

The attitude of the dai through the response to blasphemy or sharp comments by netizens, very much reflects the characteristics of a dai. If a dai responds badly to the problem he is facing and is made public, then there will be pros and cons of a dai's attitude and speech. The calm, patient nature through the 5M (Listening, Understanding, Feeling, Listening, and Receiving) is the key to the success of a da'wah on social media so that his da'wah continues to exist and is accepted by the general public from all walks of life and ages.

BIBLIOGRAPHY

- Ghufron, M. N., & Risnawita, S. R. (2020). *Theories Psychological Theory* (3rd ed.). AR-RUZZ MEDIA.
- famous-young-with-da'wah-that-phenomenal
- Hurlock, E. B. (2014). *Developmental Psychology An Approach Throughout Vulnerability, Life*. Erlangga
- Oktaviani, Selli (2019), *Self-Image of a Da'i on Social Media*. Journal of Our Media, Vol 3. No 3.
- Purnamasari, A., & Agustin, V. (2018). The relationship between self-image and narcissistic behavior. *Journal of Psybernetika*, 11(2), 115–132.
- R Berger, Charles, E. Michael, et al. (2021) *The Effect of Mass Media; Handbook of Communication Sciences*, translated by Derta Sri Widawati. Nusa Media

- Ramadhani, T. N., & Putrianti, F. G. (2017). *The Relationship Between Self-Confidence With Self-image in late adolescence*. Jurnal Spirits, 4(2), 22.
- Rasyidi, Hamim (2015) *Personality Psychology , Paradigm (Traits, Cognitive, Behavioristic and Humanistic Paradigm)*, Surabaya.Jaudar Pres
- Selviani, et al, *The Influence of Self Image and Social Acceptance on the Confidence of Teenagers Who Upload Selfie Photos on Instagram Social Media*. 38 IKRAITH-HUMANITIES Journal Vol 6 No 1 March 2022
- Sugiyono. (2018). *Quantitative Research Methods*. Bandung Alfabet
- Wulur, Meisil, (2020) *Da'wah Communication in Hypnotherapy*, Leysah Publishing; Makassar
- Wulur, Meisil, (2022) *Counseling and Therapy Techniques*, Cet-IV; Pen Link
- <https://perpustakaan.jakarta.go.id/book/detail?cn=INLIS000000000791429>
- <https://www.nu.or.id/nasional/dua-indikator-dakwah-sukses-menurut-prof-quraish-shihab-TOJ4q>
- <https://www.tvonenews.com/religi/181305-mengenal-sosok-ustaz-adi-hidayat-dai->