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The Utilization of Instagram as a Da'wah Media for the Community in Parigi Village, Tinggimoncong District

Pemanfaatan Instagram Sebagai Media Dakwah Bagi Masyarakat di Desa Parigi Kecamatan Tinggimoncong

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Abstract

Keywords: Da'wah, Instagram, Social Media

This research discusses the use of Instagram as a da'wah medium for the community in Parigi Village, Tinggimoncong District. The purpose of this study is to find out how the community in Parigi Village uses Instagram social media as a da'wah medium. Da'wah on Instagram social media can also provide benefits such as charity, merit fields, access to information, entertainment, and places for discussion. The research method used is descriptive with a qualitative approach. Data collection techniques are carried out through observation, interviews, and documentation. The data obtained was then analyzed descriptively by means of data reduction, data presentation, and conclusion. The results of the study show that Instagram provides many benefits as a da'wah medium. In conclusion, Instagram is effective as a da'wah medium if used in accordance with Islamic law. Da'wah on Instagram is able to create innovations that attract the attention of followers to share da'wah messages on their own social media.

Abstract

Kata Kunci: Dakwah, Instagram, Media Sosial

Penelitian ini membahas tentang pemanfaatan Instagram sebagai media dakwah bagi masyarakat di Desa Parigi, Kecamatan Tinggimoncong. Tujuan penelitian ini adalah untuk mengetahui bagaimana masyarakat di Desa Parigi memanfaatkan media sosial Instagram sebagai media dakwah. Berdakwah di media sosial Instagram juga dapat memberikan manfaat seperti amal jariyah, ladang pahala, akses informasi, hiburan, dan tempat diskusi. Metode penelitian yang digunakan adalah deskriptif dengan pendekatan kualitatif. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Data yang diperoleh kemudian dianalisis secara deskriptif dengan cara reduksi data, penyajian data, dan

kesimpulan. Hasil penelitian menunjukkan bahwa Instagram memberikan banyak manfaat sebagai media dakwah. Kesimpulannya, Instagram efektif sebagai media dakwah jika digunakan sesuai dengan syariat Islam. Dakwah di Instagram mampu menciptakan inovasi yang menarik perhatian followers untuk membagikan pesan dakwah ke media sosial mereka sendiri.

INTRODUCTION

Utilization is a derivative of the word "benefit", which is a manifestation that solely indicates the activity of receiving. This foresight generally leads to the acquisition and use of useful things, both directly and indirectly so that they can be useful. Meanwhile, according to prof. Dr.J.S Baddudu in his book said that "utilization is a thing, a way, the result of work, in utilizing something that is famous".

Ethically, the word da'wah comes from the Arabic word da'a-da'wan, which means teaching, call, call or invitation. Terminologically, according to Toha Umar, da'wah is inviting people in a wise way on the right path in accordance with God's commands for their salvation and happiness in this world and the hereafter.

Da'wah in the sense of amar ma'ruf nahi mungkar is an absolute requirement for the perfection and safety of people's lives. This is the obligation of human nature as a social creature (ijtima'i creatures) and an obligation affirmed by the Risalah of the Book and the Sunnah of the Prophet.

The Qur'an contains commands and prohibitions, it is a guideline for human life, a map that will lead people

to true happiness. The Prophet was instructed to preach (invite) people to follow the rules in the Qur'an. The call for da'wah itself has been in the Qur'an. Ali Imran verse 104.

Da'wah is the obligation of every Muslim, both men and women. The first person to answer the Prophet's da'wah was a woman; namely Khadijah. He then helped the Prophet's preaching by sacrificing his possessions. In addition to Khadijah, Aisyah also had an important role in da'wah in the early days of Islamic history. He often became a place to ask various Islamic questions, both to the Prophet who was still alive and after his departure. This study is to analyze how the community in Parigi Village, Tinggimoncong District uses Instagram as a da'wah medium. Then to find out how people access Instagram with da'wah content in Parigi Village, Tinggimoncong District. also to find out the effectiveness of Instagram in the context of developing Islamic da'wah in Parigi Village, Tinggimoncong District.

RESEARCH METHODS

This study uses a qualitative descriptive approach to answer the research problems faced. The research

design used involves an analysis of the use of Instagram as a da'wah medium in Parigi Village, Tinggimoncong District. The type of data collected is qualitative data obtained through observation, interviews, and documentation. The main source of data comes from the people of Parigi Village who actively use Instagram as a da'wah medium. The data collection technique is carried out by observing da'wah activities on Instagram, conducting structured interviews with several Instagram users in Parigi Village, and collecting relevant data through documentation of da'wah content uploaded on the platform.

The data analysis process is carried out through data reduction, data presentation, and conclusion drawn. Data reduction is carried out by identifying common patterns in da'wah content uploaded on Instagram, while data presentation is carried out by summarizing the main findings in the form of a structured narrative. Conclusions are drawn by relating these findings to the research objectives and answering the research questions asked.

The research flow chart is used to describe the process that goes through this research, starting from the data collection stage to analysis and drawing conclusions. This flowchart helps in visualizing the steps taken in the research, as well as making it easier for the reader to understand the process as a whole.

RESULTS AND DISCUSSION

Instagram

Instagram is made up of two words: "insta" and "Gram". The word "Insta" comes from the word Instant which means that this Instagram will display photos instantly like a polaroid. While the word "Gram" comes from the word "Telegram" which means it has a way of working to send information to others quickly, so the word "Instagram" can refer to the word "Insta-Telegram"

Instagram can also provide inspiration for its users and can also increase creativity, because Instagram has features that can make photos more beautiful, more artistic and better.

According to Bambang, Instagram is an application from a smartphone specifically for social media which is one of the digital media that has almost the same function as twitter, but the difference lies in taking photos in the form or place to share with users.

Da'wah Media

Etymologically, the word "media" is the plural form of "medium" which comes from the Latin word "medius" which means middle. While in Indonesian, the word "medium" can be interpreted as "between" or "moderate" so that the definition of media refers to something that delivers or passes information (message) between the source (the giver of the message) and the recipient of the message. Media can be interpreted as a form and channel that can be used in the process of presenting information. More specifically, what is meant by media is physical tools that explain the content of messages or

teachings, such as books, movies, videos, tapes, slides, and so on.

While da'wah etymologically comes from the Arabic language which means calling, invitation or exhortation, in terminology da'wah is inviting people with wisdom to follow the instructions of Allah and His Messenger. So da'wah media is a tool used to package messages and convey da'wah to da'wah targets or mad'u.

Da'wah media is an element of da'wah needed in da'wah and cannot be separated from other elements. Abdul Karim Zaidan divided the elements of da'wah into five groups. First, the object of da'wah or the material delivered, the second da'wah or da'i, when the recipient of da'wah or mad'u, the fourth is methodical or uslub, the fifth is the media or will. According to Hamzah Ya'qub, the media or the bequest of da'wah can be clarified into five groups, namely:

1. Oral :

Oral is the simplest da'wah medium that uses the tongue and voice. The groups included in it are sermons, lectures, lectures, discussions, seminars, deliberations, advice.

2. Painting :

Methods like this are in the form of drawings, photographs, feature films, calligraphy, and others. This media does attract a lot of people's attention, it is used to describe a teaching that is wanted to be conveyed to other people, but it is difficult to find the conditions in the Qur'an.

3. Writing:

Da'wah by writing is done with writing intermediaries such as books, magazines, newspapers, bulletins, leaflets, pamphlets, banners, and others.

4. Audio visual:

Audio-visual media is da'wah that stimulates the senses of sight and hearing, such as television, radio, film, and slides.

5. Akhlaq :

Akhlaq here is a medium in real deeds that reflects the teachings of Islam and can be understood and understood by Mad'u.

Based on the classification of da'wah media formulated by Hamzah Ya'qub, da'wah on Instagram social media that posts dakwah messages is one of the da'wah media. Instagram is included in the audio-visual classification, because in the da'wah account on Instagram posts images and videos that can be seen and heard.

Da'wah media can function effectively if it can adjust to the preacher, the da'wah message, and the da'wah partner. In addition to these three main elements, da'wah media also needs to adjust to other elements of da'wah such as da'wah methods and da'wah logistics.

So the da'wah process without using media is still not able to achieve the maximum goal, da'wah media does not only play a role as a tool or system but is like a strategy to achieve the effectiveness of da'wah. Da'wah media, in other words, can be used as a support in the process of delivering da'wah material or Islamic teachings, both oral

and written, and deeds that function to increase the success of conveying ideas (da'wah messages) from communicators (da'i) to communicators (audiences/mad'u) in accordance with the situation and conditions of the community that is the target of da'wah.

The author argues that da'wah delivered through the Instagram social media application has a very wide reach, in the modern era like today there are so many people who can access the internet, social media is the biggest attraction in this era of globalization. With internet media such as Instagram, the da'wah process can be done very easily, da'i and mad'u do not need to meet directly or to the place where the da'wah is located. It is undeniable that the Instagram application is very effective as a da'wah medium because it is practical, easy to access, and the way of presenting da'wah is diverse and can be enjoyed optimally.

Instagram as a Da'wah Media

The essence of da'wah is to influence and invite people to follow (promote) ideologies (invites). While the inviter (da'i) certainly has a goal that he wants to achieve. In order to achieve effective and efficient goals, da'i must organize the components (elements) of da'wah properly and appropriately, one of the components is the media of da'wah.

Internet media will be an effective media because of the reach and variety of information that flows so rapidly that it will penetrate the boundaries of space

and time. Therefore, it is not surprising that in the next development this media placed a stronger position compared to the media that existed before.

Three reasons why da'wah through the internet is important:

1) Muslims have spread all over the world. The internet is a very easy and cheap means to stay connected with the Muslim community spread all over the world.

2) The bad image of Islam due to one-sided news by many western media needs to be improved.

3) The use of the internet for da'wah, by itself, shows that Muslims can adjust to the development of existing civilization as long as it does not conflict with the faith.

Instagram is one of the existing social media, is a part of the internet that also has the power to send information to the audience with the characteristics of Instagram itself. Like other social media, Instagram also has several advantages as a da'wah communication medium, including:

1) Able to penetrate space and time in an instant at a relatively affordable cost and energy.

2) Internet service users every year increase dramatically

3) Experts and scholars who are behind the media of da'wah through the internet can concentrate on responding to every discourse and event that demands the status of sharia law.

4) Da'wah through the internet is one of the people's choices. They are

free to choose the da'wah material they like.

5) The varied ways of delivery have made Islamic da'wah through the internet can reach a wide segment. Muslims can use the technology for the benefit of Islamic business, friendship and others.

Instagram as a da'wah media has a way and form that is in accordance with this type of social media. Basically, Instagram is a social media application with a type of photo and video sharing, so the da'wah on Instagram is varied and varied.

The use of Instagram as a da'wah medium among the people of Parigi Village, Tinggimoncong District

The data collection technique in this study uses the interview method, the participants of this interview are the people in Parigi Village, the results of the interview from this research method aim to find out how the community uses Instagram as a da'wah medium.

Resource Person 1

Name : Nur Indah Sari
Age : 23 years old
Id Instagram : @iamindahhh_

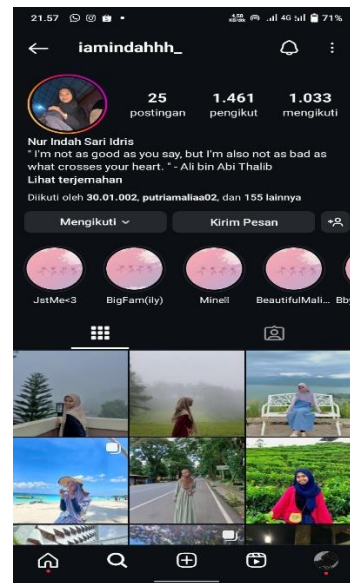


Figure 1.1

The first resource person is one of the people in Parigi Village, Indah started using Instagram since 2015 and is still active today. Indah is very often on Instagram and often shares through her posts. Indah is an active user and often uses Instagram to add insights, including insights into her spirituality. To make her followers interested in Beautiful, always upload good photos and add da'wah captions.

Resource Person 2

Name : Mrs. Asni
Age : 39 years old
Id Instagram : @asni668



Figure 1.2

The second resource person chosen by the researcher was housewives. Mrs. Asni started using Instagram since 2019 until now, the first time she used Instagram because of curiosity and wanting to keep up with the times. Although Asni's mother rarely posts photos or videos on her Instagram, she still actively uses Instagram, including to read or watch da'wah content.

Resource Person 3

Name : Nur Balqis Azizah
Age : 14 years old
Id Instagram : @hellobalqiss_

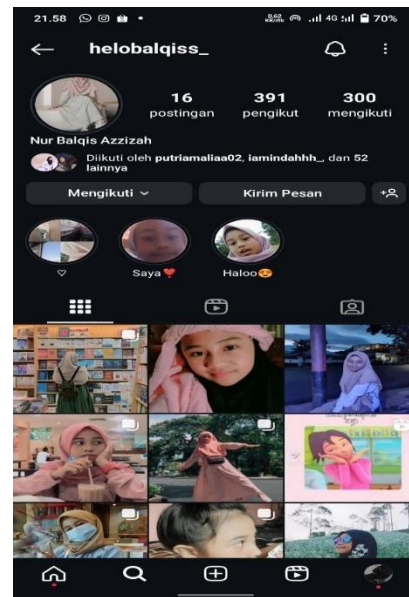


Figure 1.3

The third resource person is one of the 8th grade junior high school students. Balqis started using Instagram in 2017 until now. According to him, Instagram is one of the options to fill his free time. Resource Person 4

Name : Rifa Triaza Kasturi
Age : 16 years old
Instagram Id : @itsmeerifaa

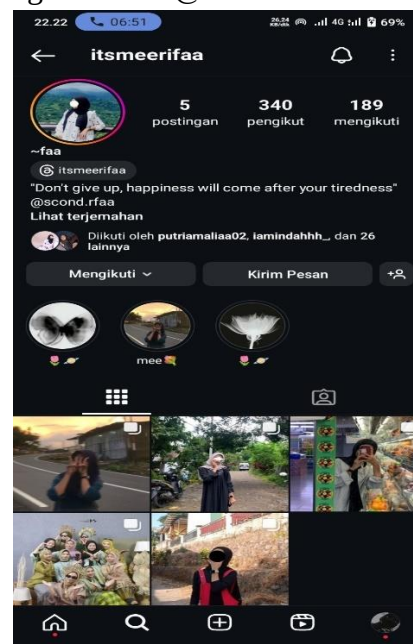


Figure 1.4

The fourth resource person is one of the 10th grade high school students, the results of this interview aim to find out how Rifa as a community of Parigi village uses Instagram as a da'wah medium.

Speaker 5

Name : Latifah zalzabila

Age : 11 years old

Id Instagram : @latifa_zalzabila5

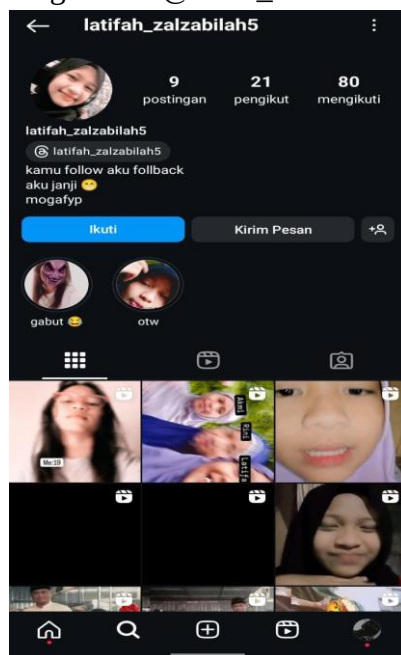


Figure 1.5

The fifth resource person was a 6th grade elementary school student. This interview aims to find out how Latifa uses her Instagram account.

Resource person 6

Name : Ahdania

Age : 22 years old

Instagram id : @ahdaniaa2_

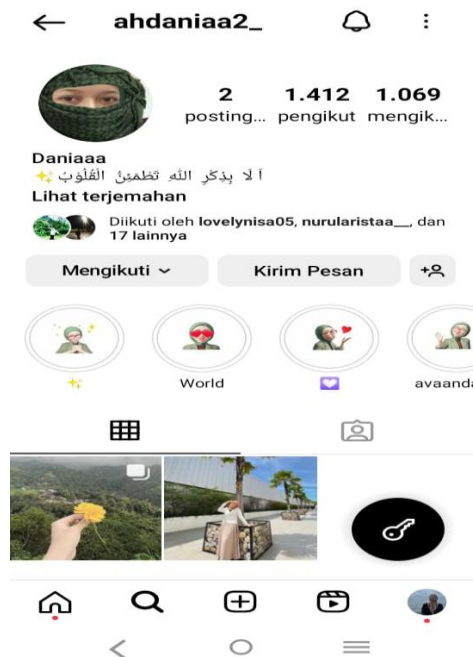
The 6th resource person is a youth in Parigi Village and also a student at Makassar Open University semester 2. Ahdania actively uses Instagram and also often uploads da'wah content.

The community accesses Instagram with da'wah content in Parigi Village, Tinggimoncong District

Instagram as a da'wah medium for people in Parigi Village, Tinggimoncong District to convey their da'wah can take advantage of the features contained in Instagram and can provide knowledge and motivation. In using Instagram as a medium for preaching, it is very effective and easy to reach for the community. This is because Instagram is currently a social media that is widely used among the public. Instagram as a social media for preaching proves that Islam can keep up with the times, especially technology and information media.

The effectiveness of Instagram in the context of developing Islamic da'wah in Dasa Parigi, Tinggimoncong District

Currently, Instagram is considered very good for presenting more interesting features, besides that in addition to the photo and video upload feature, there is also a live feature that has become another social media trend. With this interesting feature, it can provide information, especially information about da'wah and how the media helps to achieve something. Such as watching



Islamic content on Instagram to understand it better.

CONCLUSION

The community in Parigi Village, Tinggimoncong District, uses Instagram as a da'wah medium by using the Instagram feature. This is what makes many people and da'i and da'iah use Instagram as a da'wah medium. Instagram is considered as a social media in preaching and is one of the information media that proves that Islam at this time can keep up with the development of the times, especially in information technology media.

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Instagram can be said to be effective as a da'wah media if used properly in accordance with Islamic law, da'wah on Instagram is able to create innovative da'wah and is able to attract the attention of followers to share on their own social media.

Instagram social media can add benefits such as charity, get a lot of information, entertainment, and become a place for discussion.

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