



Miftah's Communication Model and Da'wah Strategy in Narcotics Prison on The Gus Miftah Official YouTube Channel

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ABSTRACT

Da'wah is an activity aimed at inviting, calling, or guiding human beings to do good and obey Allah's commands while avoiding His prohibitions. Effective communication models and strategies are crucial for preachers to convey their message so that it can be received, understood, and applied by their audience in their daily lives. This study focuses on examining the communication models and digital da'wah strategies on Gus Miftah's YouTube channel through one of his videos, "Gus Miftah Visits a Drug Addict in Prison." This study employs a qualitative narrative approach. The type of research used in this article is narrative research. Narrative research is a study that explores the life of an individual or group that is narrated or documented. Based on the research results and analysis obtained, it was found that Gus Miftah in delivering his da'wah or sermon at the Drug Rehabilitation Center used several communication models, including the informative model (providing information), the persuasive model (inviting, motivating, and influencing), the recreational model (presenting with humor), and the extemporaneous communication model (recording important points and presenting them flexibly). Additionally, Gus Miftah in delivering his sermon or da'wah on his video sermon at the Drug Rehabilitation Center used two da'wah strategies, namely the sentimental strategy (emotional, heart, or emotional) and the rational strategy (through reason and intellect).

Keywords: Communication, Da'wah, Startegy, Gus Miftah, Youtube

ABSTRAK

Dakwah merupakan sebuah kegiatan untuk mengajak, menyeru, atau membimbing umat manusia untuk berbuat baik agar patuh kepada perintah Allah dan menjauhi segala larangan-Nya. Model dan strategi komunikasi yang efektif sangat penting bagi pendakwah dalam menyampaikan dakwah agar pesan yang disampaikan dapat diterima, dipahami, dan diaplikasikan oleh mad'u dalam kehidupan sehari-hari. Fokus pada penelitian ini adalah mengkaji model komunikasi dan strategi dakwah digital pada kanal Youtube Gus Miftah melalui salah satu video yaitu Gus Miftah Mendatangi Napi di Penjara. Penelitian ini menggunakan pendekatan kualitatif naratif. Jenis penelitian yang digunakan dalam artikel ini adalah penelitian naratif. Penelitian naratif adalah penelitian yang mempelajari kehidupan individu atau kelompok yang diceritakan atau didokumentasikan. Berdasarkan hasil penelitian dan analisis yang diperoleh, maka ditemukan bahwa Gus Miftah dalam menyampaikan dakwah atau ceramah di Lapas Narkotika tersebut terdapat beberapa model komunikasi yang digunakannya, yaitu model komunikasi informatif (memberikan informasi), model komunikasi persuasif (mengajak, memotivasi, dan memengaruhi), model komunikasi kreatif (penyampaian dengan humor), dan model penyampaian komunikasi ekstempor (mencatat hal penting yang kemudian disampaikan dengan fleksibel). Selain itu, Gus Miftah dalam menyampaikan ceramah atau dakwah pada video ceramahnya di Lapas Narkotika menggunakan dua strategi dakwah, yakni strategi sentimental (perasaan, hati, atau emosional) dan strategi rasional (melalui akal dan pikiran).

Kata Kunci: Komunikasi, Dakwah, Strategi, Gus Miftah, Youtube

INTRODUCTION

Da'wah is an activity of inviting, calling, or guiding humanity to do good so that they obey Allah's commands and stay away from all His prohibitions. Da'wah is an activity, while the person who carries out the da'wah is called a da'i and the person to whom he preaches is called mad'u. Currently, many da'wah activities are carried out by individuals such as preachers or groups such as da'wah communities.¹ In terms of da'wah, it has many meanings with the same goal, namely inviting humanity to goodness. The function of Da'wah is to organize the lives of religious communities to achieve a harmonious and happy society. Islamic teachings that are spread in da'wah are able to save humans and society at large from things that can bring destruction. Allah SWT. also explains the command to preach in QS An-Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْذَبِينَ ١٢٥

"invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided." (QS. An-Nahl [16]: 125).²

Da'wah is the center of religion, because religious life is very dependent on dynamic movements and continuous da'wah activities, without da'wah activities the development of religion will remain stagnant.³ Da'wah is also a process and activity that will never be finished and will always continue.⁴ Besides that, da'wah is an activity that is obligatory for every Muslim regardless of when, where and to whom the da'wah message is delivered.⁵ Delivering da'wah requires a planned and adaptive strategy, where the spread of religious teachings does not only focus on doctrinal truth, but also involves a deep understanding of social and cultural situations, so that the da'wah strategy can touch the hearts and minds of the audience or mad'u more effectively, especially in adapting to current developments.

A da'i or cleric has the task of imparting useful knowledge and is able to have good and friendly relations with the congregation (mad'u).⁶ Communication is important in terms of conveying da'wah, both conventional da'wah and digital era da'wah. Communicating has a natural goal, namely wanting to connect with one another, this can be a source of knowledge and exchange opinions or thoughts.⁷ There are several communication models that can be used as a way to convey da'wah. The communication model describes the

¹ Wahidin Saputra, *Pengantar Ilmu Dakwah*, 2 ed. (Jakarta: PT RajaGrafindo Persada, 2012).

² Kementerian Agama RI, *Al-Quran dan Terjemahan* (Jakarta: Departemen Agama, 2019), <https://lajnah.kemenag.go.id/unduhan/quran-kemenag.html>.

³ Moh. Ali Aziz, *Ilmu Dakwah: Edisi Revisi* (Jakarta: Kencana, 2017).

⁴ Rangga Ramadhan, Arya Teguh Munggaran, dan Hani Hadiati Pujawardani, "Strategi Komunikasi Dalam Aktivitas Dakwah Majelis Syarifah Mudaim Kota Cimahi," *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi* 5, no. 3 (3 Januari 2024): 263–75, <https://doi.org/10.24014/jrmdk.v5i3.24814>.

⁵ Mardiana Mardiana, "Dakwah Islam Di Era Disrupsi," *Alhadharah: Jurnal Ilmu Dakwah* 19, no. 1 (31 Juli 2020): 90–101, <https://doi.org/10.18592/alhadharah.v19i1.3858>.

⁶ Muhamad Arif Roziqin, Wahyu Agung Prasongko, dan Siti Aisyah, "Pendidikan Kader Ulama (PKU) di IAIN Palangka Raya: Menyongsong Generasi Ulama Indonesia," *Edu-Riligia: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 8, no. 2 (1 Juni 2024): 149–67, <https://doi.org/10.47006/er.v8i2.20054>.

⁷ Agung Pratama Kudadiri dan Muktaruddin Muktaruddin, "Teknik Komunikasi Da'i Dalam Mengatasi Perilaku Animistik Masyarakat Islam Di Kecamatan Berampu Kabupaten Dairi," *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi* 5, no. 1 (11 Juli 2023): 1–12, <https://doi.org/10.24014/jrmdk.v5i1.23100>.

communication process, that is how communication is carried out, what media are used, who conveys and receives messages or information. Based on the purpose, communication can be classified into four types, namely informative communication, persuasive communication, recreational communication, and argumentation.⁸ Besides that, there are communication models that are classified based on the delivery method. There are four types of communication based on the delivery method, namely impromptu (spontanistas), manuscript (manuscript), memoriter (memorization), and extempore (extempore).⁹

Communication is closely related to strategy. According to Anwar Arifin, quoted from research by Nurhadi et al., communication strategies are all methods or decisions (communicating) that are carried out with the aim of achieving certain goals.¹⁰ The word strategy has the meaning of a systematic or structured way. So the word strategy is often understood as a systematic or structured method used to achieve certain goals. According to Hidayat, strategy is all the ways or methods and strengths to face certain targets or goals under certain conditions in order to get the expected results.¹¹ In terms of the language, da'wah comes from Arabic, namely from the words *da'a*, *yad'u*, *da'watan*, which means to call, exhort, invite, invite and encourage.¹² Da'wah is a teaching to invite humanity to follow commands and abandon Allah's prohibitions and prohibitions.¹³ In terms of da'wah, it is defined as an activity or act of inviting, calling, influencing and encouraging people, especially Muslims, to achieve life goals that are blessed by Allah SWT.

The da'wah strategy refers to the plan or approach used in conveying the da'wah message to the target mad'u or da'wah partners. According to Hadi, da'wah strategy is planning and management to achieve the goal of da'wah itself.¹⁴ In the context of a da'wah strategy, the main goal is to achieve the desired results in spreading the religious message in an effective way. Da'wah strategy involves selecting appropriate methods, approaches, and tactics to reach the intended mad'u or da'wah partners, communicate with them, and influence their understanding and attitudes toward religion. Da'wah strategies can include the use of various media, such as lectures, writing, video, or social media, to convey the da'wah message.

Al-Bayanuni provided an explanation of da'wah strategies. What is meant by da'wah strategy is the da'wah system and its structured plans.¹⁵ There are three forms of da'wah strategy classified by Al-Bayanuni, namely sentimental strategy, rational strategy and sensory strategy. The following are the three strategies classified by Al-Bayanuni, quoted from the book *Science of Da'wah* by Prof. Moh. Ali Aziz, namely.¹⁶ First, the sentimental strategy, namely where the da'wah focuses on aspects of the heart and is able to move the

⁸ Jalaluddin Rahmat, *Retorika Modern: Pendekatan Praktis* (Bandung: Remaja Rosdakarya, 1992).

⁹ Dhanik Sulistyarini dan Anna Gustina Zainal, *Buku Ajar Retorika*, 1 ed. (Banten: CV. AA. Rizky, 2020).

¹⁰ Zikri Fachrul Nurhadi dkk., "Strategi Komunikasi Penyuluh Agama Dalam Mensosialisasikan Moderasi Beragama," *Alhadharah: Jurnal Ilmu Dakwah* 22, no. 1 (30 Juni 2023): 67–83, <https://doi.org/10.18592/alhadharah.v22i1.8845>.

¹¹ Ansori Hidayat, "Dakwah pada Masyarakat Pedesaan dalam Bingkai Psikologi dan Strategi Dakwah" 1, no. 2 (2019): 169–92.

¹² Muslimin Ritonga, "Komunikasi Dakwah Zaman Milenial," *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)* 3, no. 1 (21 Oktober 2019): 60–77.

¹³ Muhammad Haris Fiardhi, "Peran Dakwahtainment Akun Channel Youtube Jeda Nulis Terhadap Pemuda Tersesat Oleh Habib Husein Ja'far," *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi* 3, no. 2 (8 Mei 2021): 76–85, <https://doi.org/10.24014/jrmdk.v3i2.12891>.

¹⁴ H. Sofyan Hadi, "Manajemen Strategi Dakwah Di Era Kontemporer," *Al-Hikmah* 17, no. 2 (1 Oktober 2019): 69–78, <https://doi.org/10.35719/alhikmah.v17i1.8>.

¹⁵ Abu Al-Fath Al-Bayanuni, *Al-Madkhal Ila Ilmi Ad-Da'wah*, 3 ed. (Beirut: Ar-Risalah, 1995).

¹⁶ Aziz, *Ilmu Dakwah: Edisi Revisi*.

feelings and inner thoughts of the mad'u or da'wah partner. Such as giving good advice, speaking with gentleness, and providing satisfactory service. Second, the rational strategy, namely that da'wah is carried out using several methods or methods that focus on aspects of the mind and mind of the mad'u or da'wah partner. This strategy allows encouraging mad'u or da'wah partners to think, reflect, and take lessons from the messages conveyed by da'i or preachers. Third, sensory strategy, namely where da'wah is defined as a da'wah system or a collection of da'wah methods that focus on the five senses and adhere firmly to the results of research or scientific work. In the context of da'wah, communication models and da'wah strategies can be used by preachers or da'i, whether conventional da'wah or da'wah in the digital era and information technology.

The rapid development of information and communication technology has opened up new segments in preaching. As a da'i you can use new ways to convey your da'wah message so that it can be heard by mad'u widely. A da'i must have good competence in conveying da'wah. The competence of preachers in this era requires understanding how to use social or digital media to support their preaching process. These da'wah competencies include good religious knowledge, good faith, noble morals, and the ability to use digital media to preach.¹⁷

Da'wah using digital technology is very important for preachers to master in the digital era. The digital era makes it easier to receive and disseminate information without being limited by space and time, such as the use of social media. Social media has a function as a channel of knowledge and information to the community, for the sake of progress and a sense of togetherness between communities, especially Muslims.¹⁸ Da'i can choose various social media platforms that are widely used by people to preach, including Facebook, Twitter, Instagram and YouTube. This can open up wide opportunities for anyone for their da'wah activities. This is an opportunity to spread the teachings of Islam. Preaching via social media can be done at any time, and the audience is very broad and unlimited.¹⁹

The YouTube channel was introduced to the world community in 2005 by three friends who were former PayPal employees. They are Chad Hurley, Steve Chen, and Jawed Karim.²⁰ YouTube is a social media whose form of content is sharing videos where all users can search for information through existing channels or even create their own channels. The process is similar to the process of creating a channel on television, but wrapped in social media. With two billion users, YouTube set a record for the highest number of monthly users or visitors in 2019. YouTube has around two billion monthly users. This is about a quarter of the world's population, or 25%. Additionally, according to several reports, 62% of YouTube users are men and 38% are women. This is progress in the world of da'wah so that da'wah can reach all levels of society. The social network YouTube is popular among teenagers for many reasons, whether for the simple reason of watching videos or uploading videos to YouTube. YouTube itself has many benefits, including searching for films,

¹⁷ Najmy Hanifah dkk., "Da'i Competence in The Digital Era (Case Study of Ning Umami Laila's Da'wah Delivery)," *Komunike: Jurnal Komunikasi Penyiaran Islam* 16, no. 1 (11 Juni 2024): 105–22, <https://doi.org/10.20414/jurkom.v16i1.9509>.

¹⁸ Muhammad Maga Sule dan Attahir Shehu Mainiyo, "Effectiveness of Social Media Platforms in Disseminating Qur'anic Teachings among Contemporary Muslims," *Alhadharah: Jurnal Ilmu Dakwah* 22, no. 2 (31 Desember 2023): 139–53, <https://doi.org/10.18592/alhadharah.v22i2.9164>.

¹⁹ Dudung Abdul Rohman, "Komunikasi Dakwah Melalui Media Sosial," *Tatar Pasundan: Jurnal Diklat Keagamaan* 13, no. 2 (23 Desember 2019): 121–33, <https://doi.org/10.38075/tp.v13i2.19>.

²⁰ Ahmad Maujuhan Syah, "Pengaruh Dakwah Media Sosial Youtube Terhadap Religiusitas Remaja Di MA. Al-Muhtadi Sendangagun," *Busyro: Jurnal Dakwah Dan Komunikasi Islam* 1, no. 1 (1 November 2019): 20–36, <https://doi.org/10.55352/kpi.v1i1.197>.

watching music, the latest videos, and many more. In this way, the da'wah messages conveyed can be easily received by da'wah partners and can reach a wider range of da'wah or mad'u partners, or can be said to be effective and efficient.

The use of YouTube media by preachers (preachers) or content creators as a medium for spreading religious messages or preaching is commonplace. Like Habib Husein Ja'far, who is a millennial preacher who is unique in his preaching, namely using social media YouTube, Instagram and others.²¹ Besides that, there is one of the preacher figures, namely Gus Miftah Maulana Habiburrahman (Gus Miftah), who is a preacher from Yogyakarta, his preaching is often considered eccentric because the object of his preaching is in the glamorous world such as discos, cafes, bars, plus-plus salons, and even prostitution. Apart from that, he himself has a YouTube account with a very large number of followers with 1.12 million followers and has uploaded 971 videos (as of July 1, 2024).

Gus Miftah is a preacher who has been using YouTube as a medium for preaching for quite a long time, seen from the upload that was first uploaded to the Gus Miftah Official Youtube account. Apart from that, he also shares useful content on several other social media accounts such as Instagram and Tik Tok.

Based on the background above, this research aims to examine the communication model and digital da'wah strategy on Gus Miftah's YouTube channel through one of the videos, namely Gus Miftah Visits Prisoners in Prison | Latest Gus Miftah 2023. The aim of this research is to find Gus Miftah's communication model and digital preaching strategy in the video Gus Miftah Visiting Prisoners in Prison | Latest Gus Miftah 2023. It is hoped that the results of this research will be useful in developing studies of the science of da'wah as well as the science of Islamic communication and broadcasting.

RESEARCH METHODS

This research uses a narrative qualitative approach. A qualitative approach is defined as an approach that provides a clear description or description of the situation without any treatment of the object being studied.²² The type of research used in this article is narrative research. Narrative research is research about humanity which studies the lives of individuals or more and is told by one person or a group of people about the lives being studied.²³ This research is in the form of a pragmatic study which presents data from the contents of Gus Miftah's lecture which was uploaded on his YouTube channel with the video title "Gus Miftah Visits Prisoners in Prison | Latest Gus Miftah 2023". The data obtained is from various literature references, namely books, e-books, journals, articles, documents (videos), as well as relevant supporting data..

RESULTS AND DISCUSSION

1. Gus Miftah's Profile and Video of His Lecture at The Narcotics Prison

KH. Miftah Maulana Habiburrahman (Gus Miftah) is a preacher and leader of the Ora Aji Islamic Boarding School in Yogyakarta. The preaching delivered by Gus Miftah was also published on various social media such as YouTube, Tik Tok and his personal Instagram. The preaching delivered by Gus Miftah seemed more moderate or did not look

²¹ Fiardhi, "Peran Dakwahtainment Akun Channel Youtube Jeda Nulis Terhadap Pemuda Tersesat Oleh Habib Husein Ja'far."

²² Umar Sidiq dan Choiri Miftachul, *Metode Penelitian Kualitatif di Bidang Pendidikan*, 1 ed. (Ponorogo: CV. Nata Karya, 2019).

²³ John W. Creswell, *Research Design Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*, 4 ed. (Yogyakarta: Pustaka Pelajar, 2019).

at differences and emphasized tolerance.²⁴ Gus Miftah was born in Lampung on August 5 1981. He is the son of husband and wife Muhammad Murodi and Sri Munah.²⁵ He has a wife named Hj. Dwi Astuti Ningsih is blessed with two children, namely a son and a daughter.



Figure 1. Screenshot of Gus Miftah's Photo

Gus Miftah uploaded videos of his lectures on his personal social media. The personal social media used are Tik Tok, Instagram, and YouTube. Gus Miftah's Tik Tok social media account is @gusmiftah99 and currently has a following of 953.5 thousand TikTok users.²⁶ The Instagram account is @gusmiftah which has been followed by more than 2.4 million users,²⁷ and the Gus Miftah Official YouTube channel, which was created on January 3 2018 and up to July 1 2024, has more than 1,120,000 subscribers.²⁸ Overall, there are 971 videos that have been uploaded to the YouTube channel and have been watched more than 132.1 million times. All the data above, including data from Gus Miftah's Tik Tok, Instagram and YouTube accounts, was taken on July 1 2024. The video uploaded is a religious lecture by Gus Miftah, including the content of preaching messages, religious tolerance and others.

Video of Gus Miftah's lecture entitled "Gus Miftah Visits Prisoners in Prison | Latest Gus Miftah 2023" which lasts 59 minutes 49 seconds and was published on November 9 2023 on YouTube.²⁹ Since it was published until July 1 2024, it has been watched 969,482 times, received 10,000 likes and 546 comments, the majority of which are positive and support Gus Miftah to maintain his preaching style.

²⁴ Wahyu Agung Prasongko, Syairil Fadli, dan Nurliana, "Toleransi Beragama Gus Miftah di Gereja Bethel Indonesia (GBI): Analisis Semiotika Charles Sanders Peirce," *Masjiduna: Jurnal Ilmiah Stidki Ar-Rahmah* 6, no. 2 (31 Desember 2023): 15–29, <https://doi.org/10.52833/masjiduna.v6i2.148>.

²⁵ Trisno Kosmawijaya, "Da'i Diskotik: Dakwah Gus Miftah di Tempat Hiburan Malam Yogyakarta" (Tesis, UIN Sunan Ampel Surabaya, 2019), <http://digilib.uinsby.ac.id/32828/>.

²⁶ "Gus Miftah (@gusmiftah99) | TikTok," 15 Januari 2024, https://www.tiktok.com/@gusmiftah99?_t=8htmN78qt62&_r=1.

²⁷ "Gus Miftah (@gusmiftah) • Instagram," January 15, 2024, <https://www.instagram.com/gusmiftah/>.

²⁸ "Gus Miftah (@gusmiftah) • Instagram," 15 Januari 2024, <https://www.instagram.com/gusmiftah/>.

²⁹ *Gus Miftah Mendatangi Napi di Penjara | Gus Miftah Terbaru 2023*, 2023, <https://www.youtube.com/watch?v=a4xrf1YY8bA>.

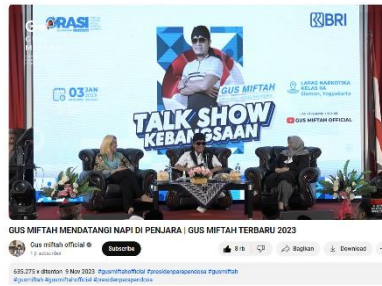


Figure 2. Screenshot of Gus Miftah's Lecture at The Narcotics Prison

In fact, the video uploaded above is an activity carried out on January 3 2023 at the Class IIA Sleman Narcotics Prison, Yogyakarta and was broadcast live on the Gus Miftah Official Youtube channel. However, this video was uploaded again on November 9 2023, with a video of Gus Miftah during a lecture and discussion with prisoners only. The location in the video is in the Sleman Class IIA Narcotics Prison Hall, Yogyakarta. The event is The National Talkshow had the theme "Religious Moderation: Religion and a Happy and Joyful Nation". This activity was opened by the Head of the Administration Division, Rachmi Widhiyanti, who represented the Head of the Regional Office.³⁰ Gus Miftah attended and delivered lectures and speeches in response to the invitation. Gus Miftah's position in delivering the lecture was sitting on a sofa placed on the stage in the prison hall, and delivering the lecture using a microphone to his preaching partners, namely class IIA Narcotics Prison inmates in Sleman, Yogyakarta.

Gus Miftah wore a black Blangkon, black glasses, and wore a short-sleeved white shirt. Gus Miftah in his lecture looked very relaxed as he usually lectures. The languages used are Indonesian and Javanese, apart from that the lectures or speeches are interspersed with humor, and there is a question and answer session.

2. Gus Miftah's Da'wah Communication Model

Communication is an activity carried out to convey messages or information to the recipient of the message or the process of sending and receiving messages or information between two or more people so that the information can be understood. According to Pohan and Fitria, communication is the process of forming, distributing, delivering, receiving and processing messages or information between two or more people who have a specific purpose.³¹ Thus, communication is the process of forming, distributing, receiving and processing messages or information.

Based on observations and analysis carried out on the video of Gus Miftah's lecture at the Class IIA Sleman Narcotics Prison, Yogyakarta which was uploaded to Gus Miftah Official's personal YouTube account. So it can be found that Gus Miftah uses a communication model based on objectives and based on the way he conveys his preaching messages or lectures. There are three communication models based on the objectives used by Gus Miftah when delivering da'wah messages or lectures in Narcotics Prisons which are uploaded to his YouTube account, namely:

First, Informative Communication: Informative Communication in da'wah refers to

³⁰ Kanwil Jogja, "Gus Miftah Sampaikan Pesan Kebangsaan bagi Warga Binaan Lapas Narkotika Yogyakarta," Kantor Wilayah Daerah Istimewa Yogyakarta | Kementerian Hukum dan HAM Republik Indonesia, 3 Januari 2023, <https://jogja.kemenkumham.go.id/berita-kanwil/berita-utama/gus-miftah-sampaikan-pesan-kebangsaan-bagi-warga-binaan-lapas-narkotika-yogyakarta>.

³¹ Desi Damayani Pohan dan Ulfi Sayyidatul Fitria, "Jenis Jenis Komunikasi," *Cybernetics: Journal Educational Research and Social Studies*, 27 Juli 2021, 29–37.

the efforts of the preacher or da'i to convey da'wah and religious messages clearly, accurately, and based on correct sources (the Qur'an and Hadith). The aim of informative communication in da'wah is to provide a deep understanding and build strong knowledge about the teachings of the Islamic religion to da'wah partners or mad'u.

This informative communication model was used by Gus Miftah in conveying his messages at the Narcotics Prison. He conveys general information or messages related to religion, faith, motivation, and events or experiences that can be used as lessons. In particular, Gus Miftah conveyed information about him being invited to lecture in prison, Allah will forgive the sins of His servants who repent, advice and lessons from the stories of people who moved from bad to good, regret or repent for mistakes or sins, and creation of Heaven and Hell. This can be found in the da'wah messages, lectures and advice that Gus Miftah conveyed, namely:

Table 1. Informative Communication Model in Gus Miftah's Lecture Video in Narcotics Prison

No.	Minute	Informative Message	Contents of Da'wah or Lecturers
1.	6.35-8.30	Allah forgives the sins of His servants	Saya dapat julukan presiden para pendosa jadi aku presidenmu santai ae. Nah karena begitu banyak <i>quote-quote</i> saya tentang ahli maksiat dan para pendosa di situ saya mengatakan apa? Kamu berbuat dosa Allah akan mengampunimu, kamu khawatir Allah yang memegang kendali, kamu merasa sendirian Allah bersamamu. Bahasa Allah apa? <i>"Alladina asrafu la anfusihim"</i> yang telah melampaui batas atas dirinya sendiri. Kenapa dikatakan orang berbuat dosa itu melampaui batas? Karena manusia itu diciptakan <i>"wama khalaqtul jinna wal insa illa liya'budun"</i> . Tidaklah aku ciptakan jin dan manusia kecuali untuk beribadah. Dianggap melampaui batas karena seharusnya beribadah dia bermaksiat. Tapi sekali lagi Allah tidak mengatakan Anda ahli maksiat. <i>"la taknatu mir rahmatillah"</i> janganlah kamu berputus asa dari rahmat Allah. Makanya tadi ibu benar penjara itu bukan akhir dari segalanya, tapi merupakan introspeksi dari semua salah dan dosa. Allah mengatakan <i>he bro</i> jangan putus asa. Kenapa <i>"innallah yaghfirdzunuba jami'a"</i> Allah akan mengampuni dosa-dosamu semuanya. Kalau <i>quote</i> -nya Gus Miftah apa? Bisa jadi dosamu sebesar kapal tapi ampunan dan rahmat dari Allah lebih luas dibandingkan lautan. <i>Sak gede-gedene dosamu luwih gede pangapuroku</i> , kata Allah. Maka kemudian saya sering mengatakan apa pada akhirnya Surga itu akan ditempati oleh ahli maksiat yang mau bertobat, bukan orang yang sok suci namun pada akhirnya tersesat.
2.	18.20-20.05	Regret, repent, and not repeat	Sangat normal kita itu penuh dengan dosa dan penuh dengan kekurangan, yang menjadi masalah adalah saat

		the same mistakes.	kita berhenti menyesali dosa-dosa yang kita lakukan dan tidak bertobat kepada Allah SWT. <i>Wong doso iki normal, normal wong</i> karena “ <i>al-insan mahalul khata wa nisyān</i> ”, manusia itu tempatnya salah dan dosa, salah dan lupa. Setan itu mohon maaf, tidak menang ketika kita berbuat dosa, tapi setan itu akan menang ketika kita tidak mau bertobat dan sombong atas dosa-dosa kita. Nah di sinilah kemudian untuk bisa menjadi hamba yang benar anggap saja Ini bukan Lapas tapi pondok pesantren. Toh mohon maaf Lapas itu kan harus manusiawi ya Bu ya? Makannya minumannya tidurnya hak-hak kalian sebagai warga binaan. Kenapa namanya warga binaan? Karena kalian di sini itu dibina bukan dibinasakan. Ini besok videonya Saya minta saya kirim ke pak menteri biar dia merasa punya hutang sama saya. Karena itu tadi akadnya tujuh setengah M “ <i>pitulungan setengah Mekso</i> ”, saya pulang pengajian dikasih 3M, <i>matur nuwun Mas Miftah</i> .
3.	57.20-58.35	Creation of Heaven and Hell	Surga dan neraka keduanya diciptakan untuk orang-orang yang berbuat dosa. Surga diciptakan untuk para pendosa yang bertobat, sementara neraka diciptakan untuk para pendosa yang enggan bertobat dari maksiat. Maka ketika Anda menjadi orang yang baik, ingat “ <i>fala tuzuku anfusakum</i> ”, jangan pernah merasa sok suci. “ <i>Wa a’lamu bima taaqatu</i> ”, karena Dia Allah yang paling tahu siapa di antara kamu yang paling bertakwa dan di saat kamu banyak dosa Allah ingin mengatakan kepada kita wahai para pendosa sini datang kepelukanku. Kenapa karena ampunanku dan rahmatku jauh lebih besar, jauh lebih besar dibandingkan dosa-dosamu. Maka, semakin kuat dorongan keinginan untuk berbuat dosa, semakin besar pahala untuk meninggalkannya karena Allah. Tetaplah bersyukur dengan segala nikmat dan tetaplah bersabar dengan semua musibah. Mudah-mudahan kita menjadi hamba-hamba yang terpilih <i>Aamiin Allahuma Aamiin</i> .

Second, Persuasive Communication: Persuasive communication in da'wah activities is an effort or effort to convey religious da'wah messages with the aim of convincing, motivating, inviting, or influencing da'wah partners or mad'u to accept and practice what is conveyed by the preacher or da'i. In the video of Gus Miftah's lecture at the Narcotics Prison, he tries to invite and motivate prisoners not to repeat the same mistakes, not to despair about the situation or problems they face, to build a sense of optimism in living their lives, the importance of a sense of nationalism, and if you wish To be a good person then look for a good teacher too. Gus Miftah conveyed this in his lecture, namely:

Table 2. Persuasive Communication Model in Gus Miftah's Lecture Video in Narcotics Prison

No.	Minute	Informative Message	Contents of Da'wah or Lectures
1.	3.15-3.25	Never repeat the same mistake	Saya ingin sampaikan kepada sahabat-sahabat saya. Di sini pesan saya yang pertama jangan pernah Mengulangi kesalahan yang sama. Kenapa? Karena masih banyak kesalahan lain yang harus kita coba. Artinya salah itu ada dua: salah yang berpotensi kriminal dan salah yang tidak berpotensi kriminal. Kalau salah berpotensi kriminal ya jangan pernah kalian coba lagi. Contoh narkoba itu baik dalam pandangan hukum maupun agama itu kriminal. Beda kalau saya ngerayu rondo lah itu salah tapi bukan kriminal.
2.	7.38-7.45	Don't despair about the situation or problems you face.	" <i>la taknatu mir rahmatillah</i> " janganlah kamu berputus asa dari rahmat Allah.
3.	10.54-11.25	Building a sense of self-optimism in living life.	Artinya apa optimisme itu harus dibangun. Kawan-kawan sekalian saya ingin hari ini kita membangun optimisme baik di dalam beragama maupun berbangsa dan bernegara. Nah ngomong soal optimisme, bahwa kemudian Allah itu bersama kita, kamu merasa sendiri Allah bersama kita, semua orang di dunia boleh meninggalkan kamu dengan kasusmu. Tapi ingat Allah tidak akan pernah lari darimu.
4.	23.00-23.55	The importance of a sense of nationalism	Jangan mereka yang mengatakan nasionalisme tidak ada dasarnya, Pancasila itu haram, dan lain sebagainya. Lah <i>manggon ning Indonesia Urip ning Indonesia</i> tidak mau hormat kepada negaranya <i>yo minggato</i> . Bahkan banyak ASN pegawai yang kemudian mengatasnamakan sunah membenci negara, seperti mereka yang mengatakan Pancasila itu bid'ah Kami mencintai negara itu kafir, kami lebih mencintai Madinah, <i>yo kono kowe uripo ning Madinah. Golek duit di Indonesia, mangan ning Indonesia, modar kowe ditandur ning Indonesia kok benci karo negoromu</i> . Ini jangan sampai loh kemudian teman-teman apalagi pegawai ASN dan lain sebagainya. Mangan uangnya negara, menggunakan fasilitas negara, kok berani menjelek-jelekkan negaranya. Cukup saya katakan silakan tinggalkan Indonesia.
5.	23.55-24.06	To be a good person, you need a good teacher too.	Kemudian jika Anda ingin menjadi orang yang baik, tolong carilah guru yang baik sehingga Anda akan menjadi orang yang baik.

Third, Recreational Communication: Recreational communication in da'wah is the delivery of da'wah that involves fun, creative and entertaining activities or words. The aim is to create a pleasant atmosphere and prevent the preaching partners or mad'u from getting bored, so that they continue to listen to the preaching message delivered by the preacher or da'i from start to finish.

In the video of Gus Miftah's lecture at the Narcotics Prison, he conveys his preaching message, always interspersed or inserted with humor or funny stories. This was done by Gus Miftah, not only as his trademark for delivering da'wah, but also with the aim of ensuring that his da'wah partners or mad'u (prisoners) do not get bored and continue to listen to the messages conveyed by Gus Miftah in his lectures.

Besides the three communication models based on the objectives used by Gus Miftah in his video lecture at the Narcotics Prison, it was also found that the communication model he used was based on the way it was delivered. In this context he uses an extempore communication model.

Extempore Delivery (Extempore). Extemporaneous is the delivery of messages or information that is more flexible. This means that the preacher or da'i prepares the material in advance in small notes or points of the da'wah message in the form of a communication framework. When delivering da'wah these notes can be developed directly. Overall, Gus Miftah, in conveying his da'wah message to Narcotics Prisoners, used this extemporaneous delivery. This can be proven by the fact that when Gus Miftah delivered his lecture, he was seen occasionally looking at notes or text. Gus Miftah looked at the note when he conveyed or explained about "when you want to commit a sin, remember these three things" and "the creation of Heaven and Hell".

Table 3. Extemporaneous Communication Model in Gus Miftah's Lecture Video in Narcotics Prison

No.	Minute	Informative Message	Contents of Da'wah or Lectures
1.	20.08-20.19	When you want to commit a sin, remember these three things	Saat kita tergoda untuk berbuat dosa sahabat-sahabat saya ingatlah tiga hal ini: satu kematian, dua Allah yang sedang melihat, dan tiga malaikat yang sedang mencatat.
2.	57.08-58.35	Creation of Heaven and Hell	Surga dan neraka keduanya diciptakan untuk orang-orang yang berbuat dosa. Surga diciptakan untuk para pendosa yang bertobat, sementara neraka diciptakan untuk para pendosa yang enggan bertobat dari maksiat. Maka ketika Anda menjadi orang yang baik, ingat " <i>fala tuzuku anfusakum</i> ", jangan pernah merasa sok suci. " <i>Wa a'lamu bima taaqatu</i> ", karena Dia Allah yang paling tahu siapa di antara kamu yang paling bertakwa dan di saat kamu banyak dosa Allah ingin mengatakan kepada kita wahai para pendosa sini datang kepelukanku. Kenapa karena ampunanku dan rahmatku jauh lebih besar, jauh lebih besar dibandingkan dosa-dosamu. Maka, semakin kuat dorongan keinginan untuk berbuat dosa, semakin besar pahala untuk meninggalkannya karena Allah.

			Tetaplah bersyukur dengan segala nikmat dan tetaplah bersabar dengan semua musibah. Mudah-mudahan kita menjadi hamba-hamba yang terpilih <i>Aamiin Allahuma Aamiin.</i>
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3. Gus Miftah's Da'wah Strategy in Al-Bayanuni Perspective Narcotics Prison

Strategy is essentially planning or management to achieve goals, of course with the right strategy to direct the planned goals.³² Meanwhile, according to Sukir, da'wah strategies are quoted from Setiawan, namely the ways, methods or tactics used by preachers or preachers to convey da'wah or achieve the goals of the da'wah itself.³³ Apart from finding the communication model that Gus Miftah used in the video lecture at the Narcotics Prison which he uploaded on YouTube. In the video, the da'wah strategy used by Gus Miftah was also found in conveying da'wah or religious messages. According to Al-Bayanuni, da'wah strategies are classified into three, namely sentimental, rational and sensory strategies.³⁴

However, based on the practice and analysis that researchers have carried out on the video of Gus Miftah's lecture at the Narcotics Prison. So it was found that Gus Miftah used sentimental and rational strategies in delivering lectures or preaching to the Narcotics Prisoners. The two strategies used by Gus Miftah will be explained as follows:

First, Sentimental Strategy (al-manhaj al-'athifi): Sentimental strategy is a way of conveying da'wah that uses emotions, aspects of the heart, or feelings to motivate or influence the da'wah partner or mad'u in receiving the da'wah message. In this case, the preacher or da'i tries to arouse the hearts or feelings of the da'i, make them interested and have an emotional connection or sink into their hearts with the message conveyed, as well as provide motivation to take action in accordance with what the da'i conveys.

Gus Miftah also did the above when delivering da'wah or lectures at the Narcotics Prison, namely that he delivered da'wah with good, gentle delivery, giving good advice, compassion, providing good service, and no hatred. So that the da'wah partners feel safe and comfortable, so that the da'wah messages conveyed will be more easily received and understood. Apart from that, Gus Miftah also inserts humor to lighten the atmosphere, so that his preaching partners or preachers don't get bored and become more interested in listening to the preaching message being conveyed.

Second, Rational (al-manhaj al-'aqli): A rational strategy is a way of preaching or communicating that uses reason or the thoughts of the preaching partner or mad'u. This means that the preacher or preacher tries to convince the preacher or mad'u partner through reason or thought. This allows Mad'u to think, reflect and take lessons from the da'wah messages conveyed by the da'i.

The rational preaching strategy was also used by Gus Miftah in his preaching or lecture video at the Narcotics Prison which was uploaded to his personal YouTube. The form of rational strategy used by Gus Miftah is based on analysis, namely lectures and discussions. This lecture strategy was conveyed by Gus Miftah from the start of his lecture, precisely at minutes 1.30 to 24.33. The da'wah message conveyed during the lecture is related to religious

³² Annisa dan Usman, "Strategi Komunikasi Pimpinan Biro Administrasi Pimpinan Sekretariat Daerah Provinsi Riau dalam Meningkatkan Kinerja Pegawai," *Jurnal Riset Mahasiswa Dakwah dan Komunikasi* 2, no. 4 (18 September 2020): 178–85, <https://doi.org/10.24014/jrmdk.v2i4.11997>.

³³ Aan Setiawan, "Strategi Dakwah Pondok Pesantren Hidayatullah Dalam Mencetak Generasi Santri Yang Berakhlakul Karimah," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 1 (1 Juli 2021): 81–94, <https://doi.org/10.18592/alhadharah.v20i1.6299>.

³⁴ Al-Bayanuni, *Al-Madkhal Ila Ilmi Ad-Da'wah*.

messages, beliefs, stories that contain lessons from other people, motivation and good advice.

Besides that, the rational strategy used by Gus Miftah is discussion. This discussion session was held with the aim that missionary or mad'u partners could directly ask questions regarding the problems they were experiencing and get good answers from Gus Miftah himself. Based on the lecture video, this discussion session lasted quite a long time with three questioners, namely from 24.35 to 52.45 minutes. The respective questions asked are: first, why are religious laws and state laws different for narcotics users and dealers? Second, what is Gus Miftah's view of community organizations that are banned and boycotted in Indonesia? Third, how can we be aware of our routines in living our daily lives? Of these three questions, Gus Miftah answered them well, clearly, broadly, and easily understood by all his preaching partners, especially each questioner.

CONCLUSION

Based on the results of the research and analysis that has been carried out, several results can be found regarding the communication models and da'wah strategies used or applied by Gus Miftah in video lectures at Class II Sleman Narcotics Prison, Yogyakarta (Upcoming Gus Miftah Convict in Prison | Latest Gus Miftah 2023), in accordance with the research focus that has been made.

Based on the results of the research and analysis obtained, it was found that Gus Miftah, when delivering da'wah or lectures at the Narcotics Prison, had several communication models that he used, namely informative communication models (providing information), persuasive communication models (inviting, motivating and influencing), the recreational communication model (delivery with humor), and the extemporaneous communication delivery model (noting important things which are then conveyed flexibly). Apart from that, Gus Miftah, in delivering lectures or da'wah in his video lectures at the Narcotics Prison, used two preaching strategies, namely a sentimental strategy (feelings, heart or emotions) and a rational strategy (through reason and thoughts).

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