



**ISLAMIC DA'WAH IN SOCIAL MEDIA IN AL-HIKMAH SMA  
STUDENTS SURABAYA (CASE STUDY OF DAKWAH  
COMMUNICATION IN SOCIAL MEDIA IN AL-HIKMAH SMA  
STUDENTS SURABAYA)**

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***Abstract***

*The existence of the internet greatly facilitates humans in finding information, establishing communication, and providing solutions in various aspects of human life. It is also supported by the presence of social media in the midst of the community who take part in providing information about religion and da'wah in cyberspace. Da'wah literacy by utilizing social media has become a new da'wah method that is in vogue in recent years. In fact, you could say that social media is one of the solutions for the right da'wah method during the Covid-19 pandemic. Religious activities through social media are also widely carried out by Muslim students in Surabaya. They study Islam by browsing information from the internet and using social media. Students are free to choose religious information, for example listening to preaching tausiyah material from the ustadz they idolize. There are indications that they use social media as their alternative in studying Islam. This study aims to prove the existence of the phenomenon of da'wah islam in social media at Al-Hikmah High School Surabaya students. The analytical approach that the author uses in this research is Alfred Schutz's tradition of phenomenological thought related to Islamic da'wah activities as a social phenomenon. In this study, the authors used a qualitative method.*

***Keywords: Internet, media sosial, dakwah, Islam, siswa, dan gawai***

**Introduction**

In era of digitization century 21st this, Public world more addicted in use the internet for continuity life. Internet Becomes modern means of communication that cannot be separated of human life. Starting from teenagers, young, mature until

person old. Technology information which one could likened to as ocean knowledge which not edged and ready for explored. The majority of people use the internet as media help in give information and connect various human activities effectively, accurately and efficient. Internet is an acronym or short for *international network* that is a computer network which is very big, where network computer the consists of several small networks which each other connected one same other. This very large computer network can covers network whole world. Until January 2021, Indonesia has users internet as many as 202.6 million people. quote data from Data Report, 15 February 2021, the number increased by 27 million or 16 percent compared with year previously. Temporary penetration Internet reach 73.7% to last January.

Jenkins, Ford and Green in the article they title “ *Spreadable Media, How Audiences Create Value and Meaning in a Networked Economy*” stated that nowadays the growth of tools communication on line has increases speed and scope various message media, which then bring up practice and values from people which share content in environment media contemporary digital<sup>1</sup>.

The existence of the internet is very make it easy man in find information, weave communication and give solution in various aspect life man. Presence Internet give positive impact if used wisely and according to need. Until then this Internet already many used in various aspect life and progress from year to year experience enhancement fast along with the human need for information and communication. Assumption this based on a number of survey data and research on increase amount user Internet for look for information and weave communication. Results survey Association Organizer Service Internet Indonesia (APJII) year then uncover amount users reached 143.26 million people or increase compared to year previously 132.7 million people. Secretary General of APJII Henri Kasyfi Soemartono explain, the number of internet users covers 54.68 percent from total population Indonesia which reached 262 million people. Based on age, user Internet age 13-18 year amount 16.68 percent, for user internet age 19-34 reached 49.52 percent, while for the age of 54 and over 4.24 percent. Temporary based on region, half more or 58.08 percent of internet users located in Java Island.

User Internet which dominated young people signify a transition from media conventional to media mass digital. On Step development, the internet now, also serves as a place draw knowledge religion. The rise website and websites religious in Internet emphasize existence activity *Koran* knowledge religion in world virtual, specifically in *platform* digital which increasingly favorite Public. Digital *platforms such as Youtube, Instagram, Twitter, Facebook* built as spaces the place practices culture participatory which allow Public could share media content and share meaning. With nature media which *spreadability*, then there are various potentials, both technical nor culture for Public for share content. *Spreadability* media push Public involved in circulation message media by *on line*<sup>2</sup>.

along with progress technology information, so that boundaries country seems

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<sup>1</sup> Green and Jenkins, “Spreadable Media: How Audiences Create Value and Meaning in a Networked Economy.”

<sup>2</sup> Ritonga, “Komunikasi Dakwah Zaman Milenial.”

to have been lost in the present era. By therefore, in where our very sure relate with man in cleavage world anywhere, this occur because development Internet which then gave birth to social media<sup>3</sup>.

twists and turns Street step world virtual, guided by skill machine seeker ( *search engines* ), among the largest Yahoo and Google. Both of them incarnate Becomes various form media social. Jumanto write in book Pragmatics with the title Linguistic World Not as Wide Leaf Moringa that media social popular like Facebook, Twitter, Instagram, and Youtube as a means of social interaction for create, share, and exchange idea, picture, and videos in community and network virtual. Of course room public no can reduced Becomes corner informal room house our, such as gossip, have funjokes, and jokes between individuals familiar, with what topic just.

Average Indonesian spent 3 (three) hours 23 minutes per day in carrying out activities through media social. From amount population Indonesia 265.4 million people, active users media social reach 130 million (49%). As much 120 million person (45%) use device mobile, like smartphone, tablet to access on social media. Media online activity social via smartphone reached 37% (Essential Insight Into Internet, Social Media, and E-Commerce Use Around The World; 2018).

Media social alone is a media for socialize with one same other conducted by oine which allow man for each other interaction without being limited by space and time (Rafi Saumi, 2012). Unfortunately, the present media social delete limitations humans to socialize, and space limitations nor time, with media social this humans are possible to communicate one same other anywhere they are and whenever, it doesn't matter how much far distance they, and no care afternoon or eat ven night. Media social add dictionary new in our treasury is in addition to knowing world real, we also know world virtual, world free without limitation which contains people from the world real. Andreas Kaplan and Michael Haenlein define media social as "a group" application based on the Internet which is built on ideology and technology web 2.0 and allows the creation of and exchanof ge user-generated content".

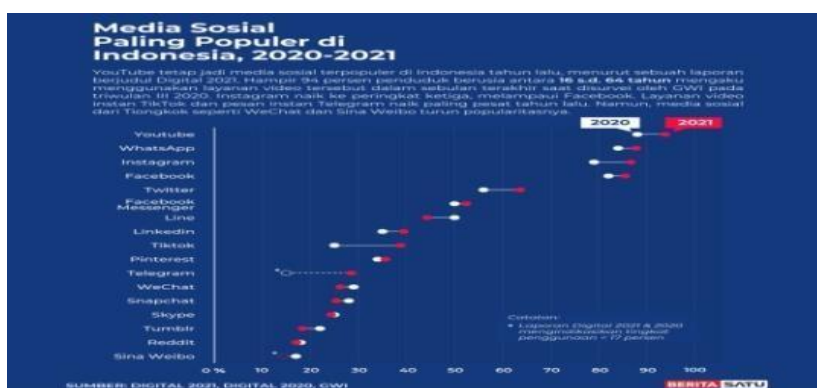
The development of social media has developed fast, seen from a lot amount member which owned each social networking site. Followingtable amount member from eachmedia social based on survey which conducted by GWI in the third quarter of 2020, Youtube still Becomes media social most popular in the country. User numbers Youtube reach 94% with range ageare in the range of 16 to 64 years. On rating second perch Whatsap followed Instagram on position third and Facebook to fourth position.

Appearance room virtual which facilitated development technology information and Internet, in one side of course has reduce by drastic intensity communication stare advance or interaction offlineamong fellow citizens. But, in side which other, appearance various group *cyberspace* and convenienceinteract through media social has give birth to room new, sort of room public ( *public spheres* ) which make fellow social media users can mutually share<sup>4</sup>.

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<sup>3</sup> Piliang, "Dunia Yang Dilipat: Tamasya Melalui Batas-Batas Kebudayaan."

<sup>4</sup> Kurniasih, Rahmansyah, and Kurnia N, "Politeness Strategy To Prevent and Resolve Cyber-Conflicts Among Indonesian Internet Users: A Cyberpragmatics Approach."



In Indonesia, the phenomenon of Islamic da'wahby on line with world virtual show enhancement which enough big. Amar Ahmad, in Journal Knowledge Communication with title *Dynamics Communication Islamic in Media Online* wrote that the power mailing list or internet site that shows the phenomenon outside normal. For example just typed keyword "Islam" in search yahoo engines, so most no will appear 388 millionsite web or mailing list which discuss question Islam. If typed keywords "preaching", will there is 5,290 thousand description. Especially with development expansion by google, so keywords "Islam" or "da'wah" will be easier to find in number of mailing lists and sites on the internet.

In two decade final, orto be precise in early 2000, the passion of Muslim youth Indonesia utilise internet for"recite" religious knowledge on social media too show trend increase together with technological developments in era globalization moment this<sup>5</sup>. Fromso much many website, site, and bloglabeled Islam circulating in cyberspace divided into several types; news portal, Islamic studies, download files, radio and tv on line, etc.

As the term used by Come on Purwoaji on the writing titled, "Looking for God on Google," humans don't again look for Lord in altars holy worship, not even in mosques and monasteries. In this digital era, humans are looking for Lord and love in in billions codebinary which intertwined on system Internet which octopus. Man modern findLord and Their love in format pdf, exe, mp3, or wma. Superb.

Lots reason which makeInternet as means effective inpreach. According to Bambang S. Ma'arif, most no there is three method da'wah throughInternet: First, use facility websites. This method is considered more flexible and large. For example, moslemworld.co.id, ukhuwah.or.id, indohalal.com, myquran.com, muhammadiyah.or.id,nu.or.id, and etc. Second,use the *mailing list facility* with invite discussion religious or sendmessages moral to wholeits members. Third, use

<sup>5</sup> Mughtarom, Pramanda, and Hartanto, "Penguatan Etika Digital Pada Siswa Untuk Menanggulangi Penyebaran Berita Bohong (Hoax) Di Media Sosial Melalui Pendidikan Kewarganegaraan."

the facilities *chat* which allow for interact by direct.

Presentation of empirical facts about development da'wah in Internet in onand the increasing tendency to recite religion in cyberspace is what has become trend or called also with Novelty. Novelty or scientific novelty is looking for new knowledge through research/research activities. Study must strictly comply with the procedure and rules scientific, so that could produce information which beneficial. Novelty on basic is element originality. Something findings which character new. It means discovering what has not been found by others. Find a gap knowledge new, problem new and methodnew from so much many research which has conducted.

It could be that a study took variable which same but because in applyin condition which different so cause something difference results. As researcher attempted uncover communication da'wah in media social on Al-Hikmah High School Surabaya students. A number of researcher previously possible already there is who researches digital da'wah, however its application under different conditions, so that result also certain different with which researcher do. Here researcher feel need to find what causes Thing the, so that researcher can find another reason that could be things that need to be researched to show side novelty of the research.

Choice make teenager as subject study because time teenagers are time transition. time teenager Psychologically, it is a transition period from time child-child to time mature. On time teenager occur maturity by cognitive that is interaction from structure brain which has been perfect and the social environment which the more large which allow teenager for think abstract. On age This teenager develops character, attitude and behavior inquisitive behavior, feeling and want to try new things. attitude and behavior the must in point or facilitated so that no impact negative.

Redi Panuju in his book Introduction Studies Communication, *Behavior User Internet*, write that on age teenager the spirit curiosity for knowing all something gets really big. Survey results amount user Internet from APJIII, Teenagers aged 13-18 years are said to be as age active in use Internet, that is of 75.50 percent<sup>6</sup>.

Generation millennial which sticky with Internet of course different with era generation X and Y. Model religiosity which different need tool da'wah different. Da'wah old model with meet in environment limited will shifted by model da'wah digital. Da'wah digital that is model teaching Islam through media. Model da'wah this could accessed anytime and anywhere. It fits with characteristics Public millennial who are very familiar with the gadget ( *gadget* ). They access Internet almost every moment.

More from five o'clock a day they access websites and use media social network (group media social). social media now even Becomes reference main Public millennial. They look for answers problem life and religious from site and media social crowded flooded studies religious.

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<sup>6</sup> Rahman and Panuju, "STRATEGI KOMUNIKASI PEMASARAN PRODUK FAIR N PINK MELALUI MEDIA SOSIAL INSTAGRAM."

In the interest of proving phenomenon da'wah Islam in media social on student SENIOR HIGH SCHOOL Al-Hikmah Surabaya here the purpose of this research. For describe phenomenon cyberdawah on social media to students SENIOR HIGH SCHOOL Al-Hikmah Surabaya.

## Literature Review

### 1. Theory Communication

#### a. Definition Communication

By etymology, communication comes from the Latin *communis* which means it means make togetherness or build togetherness Among two people or more. Communication also comes from root say in Language Latin *communico* which means to divide.

In terminology, many define communication, of them is:

- According to Carl I. Hovland, quoted by Prof. Drs. Onong Uchajana Effend, MA, Knowledge communication is process delivery information as well as formation opinion and attitude.
- According to Prof. H. Muhammad Daud Ali, SH and H. Habibah David, SH, communication is process delivery emblem language (by communicator) for change behavior human.

For understand definition the above communication so that launched by effective, para fans communication often quote the paradigm proposed by false a place base knowledge communication Harold D. Laswell in his work: *The Structure and Function of Communication in Society*.

Laswell say that method good for explaining communication is with answer question as follows: *Who Says What In Which Channel To Whom with what Effects?* (Who say what, with channel what, to who, with influence how?).

Definition of Harold D. Laswell, literally explicit and chronological explain about five component which involved in communication, that is: who (perpetrator communication first which have

initiative or source, say what (content information which be delivered), to who (perpetrator communication other which made target receiver), through channel what (tool/channel presenter information), with what result/result (result which occur on self receiver message). Definition Laswell this also show that communication is an effort which intentional as well as have a purpose.

#### b. Elements Communication

Laswell put forward that in the communication process must include completeness of the elements of communication so that becomes effective received. Elements communication the consist from:

1. communicator ( *communicator, sources, sender* ), namely parties (both individuals or institutions) that provide or convey message to audience/audience good by direct nor no direct. In study this which becomes communicant is da'wi or para cleric on social media.
2. Message ( *messages* ), that is Theory which will be delivered is object from

information which will becomes discussion. Message in study this in the form of Theory da'wah which be delivered by da'wah.

3. Media ( *channels* ) is means liaison or delivery and reception message which will used by both communicators and communicant in convey the message. In study this the medium is through oral media, writing, audio visual, picture.
4. Communicate ( *communicant* ), that is parties (individuals or institutions) who receive message content, information, from party communicator. In study which play a role as

## Research Methods

Study this use method study qualitative with approach descriptive. Method descriptive is method study for make description about situation or event, so that the method this will stage accumulation data base mere. Type study descriptive qualitative commonly used in phenomenology social. Briefly explained by Wiwin Yuliani in journal Method Study Qualitative that descriptive qualitative is something method study which move on simple qualitative approach with plot inductive. Plot inductive this it means study descriptive qualitative started with process or explanatory events that finally got drawn something generalization which is a conclusion from process or event the. Data collection on research this conducted through observation, and Interview.

1. Observation

Margono say observation is basically technique which used for see and also for observe change from phenomena social which develop or grow which next could conducted changes to the assessment. From data which generated in field, on every stages observation on, then next writer To do reduction data, tabulation data, and withdrawal conclusion<sup>7</sup>.

2. Interview

Interview process is part which gambling From the introduction stage relationships. Popularity Interview no limited on world of entertainment and news or whatever connection work and romance. However his popularity there is also in world study. Study Interview which held with good could reach level response as big as 80-85 percent<sup>8</sup>.

Stages Interview conducted for get information by direct from subject study To use check return answer which rated less consistent. There is 2 type question in in stages Interview, namely;

1. Question outward: Characteristic general

2. Question deepening :

Used for dig information to the meaning which contained in case study.

After process stages Interview done, writer make transcript results recording and complete it with notes additions made during the process Interview.

After collecting data in field, stages study next is data analysis. Data which has collected processed and analyzed according to the problem. Then the data is presented in the form of sentence, schema, and picture.

For analysis and processing data, the author uses the Miles and model Huberman which consists of 4 (four) stages;

1. Stage collection data
2. Stage reduction data
3. Stage presentation data

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<sup>7</sup> Suahya, Universitas, and Raya, "Media Suahya."

<sup>8</sup> Hana and Iswahyuningtyas, "Konvergensi Media Dan Media morfosis: Evaluasi Strategi Digitalisasi Media Cetak Di Majalah Tempo."



#### 4. Stage withdrawal conclusion

According to Miles and Hubberman, the most often used for serve data in study qualitative is with text which character narrative.

Processing data conducted in a number of Step;

1. Stage First;

Processing data started from study preliminary until continuation of the proposal.

2. Stage Second ;

Processing data with method process results Interview and various findings as well as information During study.

3. Stage Third;

Examination validity data results Interview as well as compare data the with various information related.

4. Stage Fourth;

Stages this is stages final. In Step this conducted analysis data for answer questions study

### **Results and Discussions**

Explanation analysis data and argument (discussion) on results findings . The following is a presentation of the findings data study in the form of results Interview with informant. This interview is to obtain data about da'wah communication in the media social. Some interesting notes that writer find on study this Among other is, existence intensity in use *smartphone* by para student SENIOR HIGH SCHOOL Al-Hikmah Surabaya.

#### **1. Trend utilisemedia social for learn religion Islam.**

Wrong one media social which most favorite teenager is Instagram, Whatsaap, Youtube, and Tiktok. From results from Interview with student SENIOR HIGH SCHOOL Al-Hikmah Surabaya, fourth social media is the most student's favorite choice in surfing in the virtual world. The closeness of teenagers with media social make teenager have world new from life which they already have. Even impressed world which actually is what's on social media. The world of social media, now it's easy change patterns and behavior and life teenager.

On basic media social is results from development technology new which there is in Internet, where users can easy for communicate, participate, share and shape a network in world virtual, so that para user can spread their own content<sup>9</sup>.

According to Heidi Cohen mediasocial Keep going changed or develop along with development social media users themselves. This is because supported by the fact that social media related with technology and platform which enables content creation on web interactive so that occur collaboration and instant messaging freely between users.

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<sup>9</sup> Ummah, "Dakwah Digital Dan Generasi Milenial."

Interesting notes found writer in study this is the intensity or enthusiasm of students SENIOR HIGH SCHOOL Al-Hikmah Surabaya for "Recite" knowledge religion from application media social his choice. Researcher ask what which make they prefer to "recite" religious knowledge in media social. There is two person student which give enough answer interesting :

A : *Yes, sometimes on social media our can direct get answer which our want to where as sometimes our no brave direct ask to teachers.*

DNA : *Yes, in media social explained with the video, so if you forget what is explained can see the video it again.*

Results Interview on student Al-Hikmah Surabaya High School is outside prediction writer. There is sort of fanaticism to cleric certain in media social. Fanaticism or *fanaticism* is opinion or view extreme about a thought or certain objects that are often linked with a draft trust, dogma or paradigm. Fanaticism alone no will interesting if which discussed only about clothes, electronics, accessories or lifestyle, but will happen in sight ideology, political, issues, religion and a number of Thing interesting other for discussed. Almost certainly if view and opinion every individual in object certain can debated because occur difference analysis, because difference corner look good from quality, morality, truth, score, benefit, rules and also other variables so that finally appear Miscellaneous Act in demand in psychology which fanatic.

Philosopher George Santayana, a writer Spanish, define fanaticism as a multiply effort when already Forget the main goal. Whereas Winston Churchill, a figure British politician and author said if a fanaticism no will never be able to change the mindset and also won't change course so you can't take advantage think positive because attitude fanatic which owned (Bernadet Marres).

About who is the speaker who students like, for example. Ustadz name Hanan Attaki Becomes choice favorite from students. Tausiyah chaplain Hanan Attaki, on social media can give power pull on student.

Lots reason which join in choice student this. Generally student idolize he because in give tausiyah, he use language which easy understood. Here, the opinion of students from results deepening Theory past Interview, why like chaplain Hanan Attaki. In the interview, DA (initials name), seen enthusiastic and passionate about explaining reasons he idolizes the figure of Ustadz Hanan Attaki.

DA : *"In media social I idolize chaplain Hanan Attaki. because he was when conveying da'wah so enthusiastic, soulful person young. He use language which easy understood our child teenager. Reading The Qur'an also tunable".*

ND (initials name): *"I like Hanan Attaki, because soulful young, and delivery nice".*

TN: *"Cara ustadz Hanan Attaki in conveying that easily absorbed and digested by we generation son young"*.

DR : *"Chaplain Hanan that energetic, young at heart, and when delivering tausiyah at Instagram it's easy language."*

The popularity of Ustadz Hanan Attaki (UHA) among student SENIOR HIGH SCHOOL Al-Hikmah Surabaya enough known, wrong the only one is because often UHA come on stage in media social, in form videos in Instagram nor Youtube.

A collection of UHA religious lectures easy found in world virtual. There is hundreds maybe even thousands of videos UHA tausiyah on Instagram and YouTube. This UHA lecture video someone has seen more than 1.4 million time. chaplain Hanan Attaki (UHA) has the long name Tengku Hanan Attaki, Lc. He is a Indonesian preacher who convey lecture which closewith daily and style child young. He is the founder of the Youth movement Migrate which active preach in youth community like punk kids, motorcycle gangs, skateboards, BMX bikes, parkour, and various hobby communities other. UHA can say millennial because To do activity da'wah use media social and contents content da'wah many interestedby every community, both circles teenager, mature, and parent.

The process of preaching carried out by Ustadz Hanan Attaki is very creative and the contents can be understood well by listener, because content Da'wah can be in the form of video, audio, infographics etc.

Related to the form of information religious which interested student, generally para student like information religious in form videos lectures about laws in Islam, worshipsunnah, connection person old with children, Islamic history ( *Siroh Nabawiyah* ). Interest is a tendencyfor behavior oriented on objects, activities or experiences certain, and trend the Among individual which one with individual which other no sameintensive (Eysenck, 1972)<sup>10</sup>.

State interest is an attitude that makes individuals feel happy to object, situation or ideas certain so that individualattempted get object whichliked and interesting attention<sup>11</sup>.

On question about Theory what religion? most popular, following answer a number of between they :

ADH (initials name) : *"Theory about method oppose worried the devil (because I want to knowing method against was was satan), and material about knowledge end era (so I know what's out therein end of time)"*.

ACI : *"Sunnah" apostle. Because he said people who often do sunnah apostle can help for enter Paradise"*.

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<sup>10</sup> Kurniawan, "Sistem Pertandaan Semiotik Pada Iklan Layanan Masyarakat 'Stop Hoax' Dalam Media Televisi Indosiar (Analisis Semiotik Jhon Fiske)."

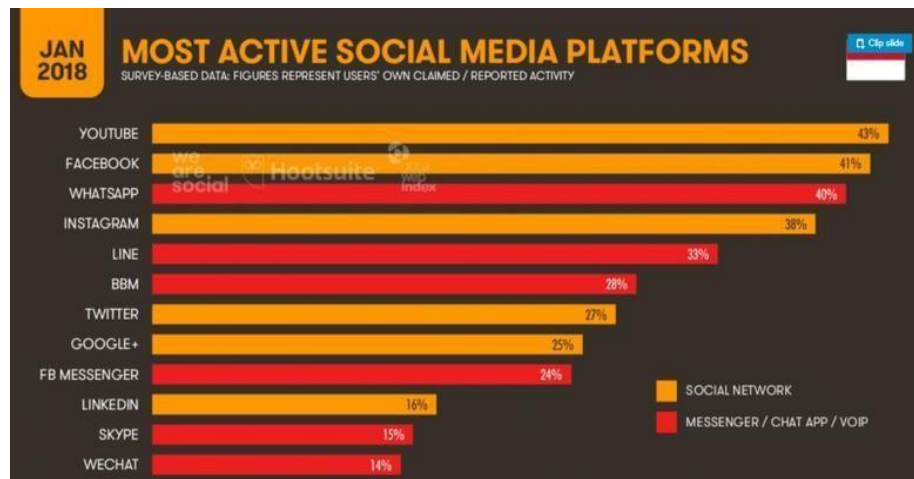
<sup>11</sup> Kartika, "The Role of Marketing Intelligence and Marketing Architecture Based Technology Assist in the Development of Business on the Msmes Maount Bromo Probolinggo in East Java."

AW : "About history prophet because can knowing how prophet our fight for religion Islam".

AND: "Prevention of radicalism and beautiful tolerance between people, because of the many conflicting events that caused by differences of opinion and must be overcome as soon as possible".

Considerations that background interest student on youtube, whatsapp, Instagram and tiktok, is because site this rated more interesting in serve content, more give the information, more diverse than the media social other.

Latest data end of January 2018 the results of research conducted by We Are Social, British media company in collaboration with Hootsuite, average person Indonesia use up three o'clock 23 minute a day for access social media.



Report title "Essential Insights Into Internet, Social Media, Mobile,ommerce Use Around The World" mention user active media social reach 130 million with 49 percent penetration.

In circles student SENIOR HIGH SCHOOL Al-Hikmah Surabaya, Youtube and Instagram more popular used for surfing in media social besides tiktok, Google, or Lines. Reason dependency they on five this website application, the fifth kartena application site web the considered has many give satisfaction on information which needed.

Following answer student in Interview where writer submit question deepening Theory related reason choose site web his choice.

Ask: What reason you like Instagram compared to site or other social media?

KSA (initials name student): "Because site this more fast in convey the information compared other sites"

(Ask: "Benefit and impact positive like is which You get from Theory religious in media social?")

A : "Devotional and meaning of verses Al-Qur'an. from Thing thewe can gain knowledge so could applied in our life".

AND : "Knowing the news or the latest information related to da'wah or events related toreligious".

KSA: "I can get reference content for needs organization that I follow.

Needs will information and availability of facilities make it easy fulfillment desire,Becomes wrong one factor strongest creation of a need. The moresomebody need on something media,then the media becomes more important. Including for Fulfill needs information religious and narrator source of the speaker.

Utilise media social for preach and spreadtausiyah also conducted by para ustadz/da'i other. Between para da'i who often use social mediaas a medium of da'wah is Ustadz Firanda Andirja, Ustadz Abdul Somad,Ustadz Khalid Basallamah, Ustadz AdiHidayat, Buya Yahya, and still many which other. Posts parachaplain the with destination which varies. Sometimes answer problems which appearamong Public or straighten various assumption which wrong in understand religious teachings.

The rise para dai utilisemedia social for tausiyah this, of course promise for couldjack up popularity. Besides that, This phenomenon grows as a result of the influence of modernization of cultural valuesIslam.

Phenomenon or phenomenology originated from Language Greek phenomenon which means something which looks, which seen because coverage. In language Indonesia, normal worn term symptoms. So, Phenomenology is a stream that talk about phenomena or anything Something that appeared.

In *Dictionary Big Language Indonesia (KBBI)*, the phenomenon of having several meanings: 1) Things which could witnessed with the five senses and could explained as well as ratedby scientific like phenomenon natural; 2)person (incident, object, and etc) which interesting attention or extraordinary in nature, something that other; 3) fact or reality. According to Asep Sudarsyah in *Framework Analysis Data phenomenology*, tradition Phenomenological thinking is very appropriate used for disclose reality social which actually specifically in field behavior communication man. Philosophical foundation phenomenology have focus on the uniqueness of life experienceand essence from something phenomenon certain.

With rampant para dai utilise media social for tausiyah, a little many has change the number of worshipers who attendmosque for follow study. The phenomenon of the silence of the mosque has been studied by Kuntowijoyo. A number of conclusion which put forward Amongother as form symptom urban modern in where has occur change social from people Islam. In addition, the alienation of the people towards mosque

because they know religion they no obtained from institutions Islam conventional like mosque, boarding school and madrasa, or from individual, like kiai, ustad, ulama, dan dai. They're just right get it from source anonymous like cassette, CD, VCDs, Internet, radio and television as well as from book, magazine and other other. In circles SENIOR HIGH SCHOOL Al-Hikmah Surabaya alone, para student use cell phones instead of them don't study religion in the mosque. However they can use cell phone only outside of class hours, and they are prohibited from activating it in in class or During Activity Study Teach (KBM) in in class.

From narration para student flat flat they use up time four o'clock more every day. Long duration use *smartphone* for surfing in this virtual world, spelled out long compared results amount study other. Results study from British company We Are Social only, average person Indonesia use up three o'clock 23 minute a day for access media social. Association Indonesian Internet Service Provider (APJII) once release results his research revealed that long time someone for access Internet Among two until 6 o'clock a day. Enhancement duration this supported with presence 4G and penetration smartphone which increasingly fast in affect activity user Internet in Indonesia.

For student SENIOR HIGH SCHOOL Al-Hikmah take advantage of social media Instagram and some other social media are for look for identity self. Which possible they no find in in family, community and other etc. Identity according to Klap (Berger, 2010: 125) covers everything on somebody which could state legally and reliably about herself alone status, name, personality and past. here which named phenomenon media social in shape identity teenager, behavior which formed moment our follow development technology information without doing filtering by perfect.

Trend on media social is phenomenon which often occur moment this with increase internet usage and development technology information. This is caused by the control factor self. If every teenager could self-control in use Internet, in Thing this use media social which wise, so tend all activity which related with access Internet has a clear goal, namely to make it easy all activity in life daily, look for data or information for destination which clear.

Trend para teenager often use media social, describe style life which follow development era, raised their popularity, even though actually what which they post or input to in media social no everything Correct in accordance existence they which actually. Without realized they currently shape room interaction world virtual they alone without care state around they. This is what is called addicted to media social. Besides that use media social in shape identity self they, show that score individual which shown in media socially, teenagers try to make a positive image of themselves in media the social.

Teenager, specifically age high school which have level trend addicted media social tall and control self tall expected for develop control self which owned. Teenager expected develop control self based on factor which

originated from in itself, so that with ability control self which developed from in self will reduce addiction tendencies media social.

## 2. Cultural Shift Dakwah Conservative to Da'wah On line

Launching from KBBI, *conservative* is wrong one form attitude which relate with habit and tradition. Conservative attitude is often considered old-fashioned because no can customize with development era or only adapt with tradition which exists. So also Conservative thinking is having meaning many maintain old habit. Conservative term is by etymology originated from Latin *conservare* which means protect, preserve, and maintain. Here are some definitions from conservative;

### 1. Dictionary Big Indonesian.

Conservative is attitude maintain circumstances, habit, and tradition which apply. So, could said attitude conservative is supportive political philosophy values traditional.

### 2. Dahlan (2000: 23)

Genre conservative is not just happens but is more driven by spirit update which based on progressiveism which transformative. Conservative is defined as survives something strengthening people certain and phrases the culture which institutionalized which called also as preservation ecology social and political.

### 3. Charlotte Thompson (1999)

Conservative is a draft in where someone always keeps the tradition old/thing traditional & against modernity.

### 4. RJ White

Put conservatism or conservative is in in bottle with a label is like trying to change the atmosphere to liquid. The difficulty appear from nature conservatism alone. Conservatism more is something habit thought, method feel, method life, than a doctrine political. Wrong one reason why study religion or da'wah online through Internet many conducted teenager Muslim is because practicality. Practical identical with easy and fast. Different with practice religious conventional which takes longer. Other as with "recitation" through the media social. Tausiyah scholars or ustad can be listened to past *smartphone* and can choose what topic you are looking for and preferred.

Phenomenon Recite and study religion through social media now hit Muslims. Everyone needs knowledge religion, specifically related answer sharia law, they actually ask to chaplain Google. Generally people, especially Muslim youth, have no longer study religion from scholars which should our study. Para activist da'wah even already no feel the need to go all the way to college Al-Azhar Egypt, and no longer feel need *talaqqi* with the *fuqaha*. Just do a search on Internet, feel all knowledge already there is in hand<sup>12</sup>.

There are many reasons that make Internet as means effective in preach. According to Bambang S. Ma'arif, there are at least three methods da'wah

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<sup>12</sup> Ready, "Penggunaan Media Online Sebagai Sumber Informasi Akademik Mahasiswa Ilmu Komunikasi Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Riau."

through Internet: First, use facility websites. Method this considered more flexible and large. For example, moslemworld.co.id, ukhuwah.or.id, indohalal.com, myquran.com, muhammadiyah.or.id, nu.or.id, and etc. Second, use facility mailing list with invite discussion religious or send messages moral to whole its members. Third use facility chat which allow for interact directly direct.

Situation pandemic of course "compel" our change total method life almost During two year final. Method interact fellow man changed with method which no unimaginable previously. Humans known as creatures social distancing is required from each other. All that as form effort guard body from exposure virus Covid-19. Method preach even join changed from conservative da'wah to online da'wah. Since the rise of social media before pandemic covid-19 even, amount preacher has utilise platform the. However, with spreading pandemic, da'wah digital seems to be back Becomes solution.

However, side positive ispreach through media digital actually reach the audience which more large. Da'wah no again Conservatives limited to the assembly in the mosque or prayer room. Moslems in cleavage world other even can follow it. here world new. In side other, in here also Becomes process selection natural. Who which capable adapt, he is which endure. Preachers and community organizations sued quick follow change. Social media is ruled by accounts who tend to be Islamic and conservative. Account the have potential virality of religious tweets higher than those who moderate. Vice President Ma'ruf Amin moment attend webinar University Brawijaya entitled 'The Role of Santri in the Era' Digital Face Radicalism and Change Global, on November 2021 say that wrong one challenge preach which faced moment this is problem mastery<sup>13</sup>.

technology digital, good in form media social nor other. This because system da'wah through digital technology will be more effective and more allow Public listen to da'wah anytime, anywhere course, and the time is more flexible. Ma'ruf Amen evaluate da'wah digital this as tool da'wah time now and time front. Especially for generation millennial and generation Z which everyday no miss from use media digital.

On question about what which make they more happy "recite" religious knowledge on social media than ask direct to chaplain, wrong a schoolgirl initials OPH says he is happier "recite" religious knowledge on social media, especially Instagram, compared to ask directly to the ustadz or teacher Recite.

MFF : *“ According to I Theory delivered on social media more interesting so that our more stuck with which be delivered”.*

AW : *If we are outside the island / can't join the assembly, we can ask without must meet direct.*

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<sup>13</sup> Yusrizal and Fatmawati, "Pelatihan Penggunaan Media Daring Sebagai Alternatif Pembelajaran Era Pandemi."



DAR : *"I am a forgetful person. So I more like read from media social than ask or listen answer from chaplain directly".*

Y : *"In Tiktok more variety the content. I'm embarrassed to ask direct to the ustadz / teacher of the Koran".*

KS : *"In social media, there are animation and the video. So more easy understood".*

So what does results study this is attempted learn experiences da'wah on line from corner look

student SENIOR HIGH SCHOOL Al-Hikmah Surabaya as subject study. From summary data which collected from The field reveals a lot meaning which revealed from experience student use media social as a form of online da'wah activity they.

On generally para student realize the importance of the function of technology communication, in this case a *smartphone* . Even in many ways, the students this confess more like "Recite" religion past Internet than "Recite" with stare advance as ways conventional. That's why, there is trend youth/student many depend on *smartphone* because practical reasons.

Wrong one student with initials KSA confess get benefit and positive impact what he got from da'wah material in one of the media social the choice that is Instagram. KSA feel get reference for the content he can use for needs literacy organization which he follow.

Favorite student listening lecture or tausiyah from ustadz or cleric his favourite, can so is separate phenomenon. More students like to listen to tausiyah material through media social than listen direct in mosque. A number of results findings this also at a time, describe how media social used as shift conservative da'wah culture to da'wah on line.

As far as the author catches from answers para student, on basic they very helped with the existence of the internet in particular media social, so that they made easy in access Theory

religious which they need. However so, still there is Theory religious which they need but not available on social media which they choose. Following answer students when the writer asks the material religious like what which needed which no there is in media social which they choose;

TN (student's initials): *"I expect in Instagram that there is explanation about law inheritance. Rarely even tend not there is on social media".*

OPH : *I hope there is material about tips look for the place eat which halal moment our is at in outside or The trip.*

DAR: *"Actually I have quite satisfied with religious material on social media. Only if there is which ask in column comment, sometimes there is an answer, there is also something no answered by the account.*

Shift culture da'wah conservative to online da'wah indeed does not immediately answer the need audience/audience will Theory religious. However appearance room virtual which facilitated development technology information and Internet (online) during the covid-19 pandemic, at one side has reduce by drastic face-to-face communication intensity face/offline interaction between each other community members, including students SENIOR HIGH SCHOOL Al-Hikmah Surabaya. Exposure the facts empirical about development da'wah in Internet in on and increase tendency to study religion in the world virtual here which Becomes trend or called also with *Novelty*.

*Novelty* or *novelty* by scientific is look for knowledge new which conducted through research/research activities. Study must truly in accordance with procedure and rules scientific, so that could produce information which beneficial. Novelty on basic is element originality. Something findings which character new. It means find what which not yet in find someone else. Find a gap knowledge new, problem new and new method of so much many research which have been done.

Can just a study take variable the same but because it is applied in conditions that different so cause something difference in results. As a researcher attempted uncover communication da'wah in media social on student Al-Hikmah High School Surabaya. A number of researcher previously possible already there is which researching about da'wah digital, however implementation in condition different, so the result is also certain different with which researcher do. Here researcher feel need find what which cause Thing the, so that researcher can find because other which can Becomes Thing which need researched for show side novelty from study.

### **3. Become personal which more obey operate worship**

Study this leave from assumption is Theory religious in media social could give encouragement which positive or negative to the personality of its adherents. According to Dister, religiosity means *religiosity*, because of internalization religion to in self someone. By because that, speak about level religiosity means talking about one's *religiosity*

his life. *Religion* comes from Language Latin *religion*, root he said *religare* which means "tie". Religion or *religiosity* also originated from Language English *religiosity* \_ from root kara "religion" which means religion. *religiosity* is formsay from "religious" which means obey to religion.

Theory religiosity in world virtual specifically media social join increase intensity da'wah *online*. This *online* da'wah is also a lot give benefit/impact positive on audience/audience. Then how with student SENIOR HIGH SCHOOL Al-Hikmah Surabaya, is there a change in attitude his religion? Average students megaku there is change positive from consequence intensity they access information/material religion in media social. Following answer student moment interviewed with question is there change which feel after study late Internet?

NF (student's initials): "*I Becomes more know and be careful in want to To do something*".

ND : *"Because often listen to the Koran Ustadz Hanan Attaki, reading Al-Qur'an I so more smooth, the tone is also getting better, and more careful on harokat. I also somore be careful and alert."*

(Ask: Is there a change on your sunnah prayers and fasting? For example yang was prayer no orderly time to be orderly time? Yang was no ever fasting sunnah to be hardworking fasting sunnah? ).

LKA: *" Yes, there is. My prayer is more tuma"nina. And also be diligent fast sunnah Monday, Thursday".*

OP : *" Yes there is. Besides orderly pray 5 times, I also often pray tahajjud also so diligent fast*

*Monday Thursday".*

(Question: A real example of change personality after hear tausiyah on the Internet?)

LK: *"My morals have become more" good. I also became a person who more close with parent. Previously connection wetenuous."*

TN : *"After heartausiyah from chaplain in media social, I become more able to control myself".*

AA : *"More be patient and lebih knowing the deed the bad and the right one "*

Awareness for life in accordance with demands teachings religion, already becomes routine in circles student SENIOR HIGH SCHOOL Al-Hikmah Surabaya. Even moment modern life and the era of globalism becomes a *lifestyles*, para student like no like join late in change culture. Like our know Together that one of the cultural characteristics media is globalization. Globalization media culture that is *supported* by technological advances make a information can distributed with fast, short, although a number of of them not yet of course valid/accurate.

Mix it up values moral and values religion in Public consequence existence globalization potential change pattern and Act in demand society itself. Globalization too have side negative besides side positive. All kinds of information more lead to immoral and immoral (immorality) which contrary to values religion, can be very many available on Internet which is already worldwide. Through Interthe net, not except social media, people with easy access to websites porn which ch contrary with values

religion and values morals. However, the assumption existence worry to social media that tends to give a bad influence on users, it turns out not fully *relevant*. At least in the results of this study, has to give view which differences that communication da'wah in media social proven add outlook Islam and also raise rate faith student SENIOR HIGH SCHOOL Al-Hikmah Surabaya in implementing teachings Islam from media social to in worship daily. Besides that also give influence positively other religious personality they, becomes personal

which more pious/pious than previously.

## Conclusion

Based on a discussion on chapters previously and answer formula problem, destination study as well as refers to on process and results data analysis in this study, then conclusion which could be taken from a study about **Communication Da'wah on Social Media to Students Al-Hikmah Surabaya High School** is that the use of social media by Al-Hikmah High School Surabaya students is a proven fact. They love Theory religion which conveyed through taqiyah from para cleric which Becomes a favorite or his idol. Student-like style tausiyah which enthusiastic, easy understood and give motivation for they.

Para student more like draw knowledge past media social rather than ask direct to chaplain because through media social they free look for information religion they want and can repeat again read it in time other. Whereas when ask to chaplain, they feel embarrassed and disinclined.

Relating to clerics in the media social, para student SENIOR HIGH SCHOOL Al-Hikmah Surabaya love chaplain famous and also young at heart as a **communicator** (*communicator*). The Ustadz they idolize are so excited in convey *tausiyah*, and also use language which easy understood, informative, easy digested by teenagers, and motivates.

**Message** (*message*) contained in religious material in the media socially felt by high school students Al-Hikmah very help add outlook religiosity they. There is several Theory religious in media social that they no get in eye lesson school.

Utilization of media social by student Al-Hikmah Surabaya as **media** (*channels*) in communication Da'wah is a proven fact. Though the duration utilization media social this different between student, however at least a week they certain utilize media social to draw knowledge of religion Islam *on line* no only depending on the lesson religion which is already they get in-seat class.

Para student SENIOR HIGH SCHOOL Al-Hikmah Surabaya as **communicant** (*communicant*) in communication da'wah media social this majority give review satisfied will presence of religious material in the media social. On average they like personalization (appearance) from media apps social which contain visualization (video) which unique, also music and animation which interesting.

Utilization of media social for draw knowledge of religion by *online*, good as hear tausiyah, hear bounce verses Al-Qur'an, or *memes* about the Theory religious Islam, has given **effect** (*an effect*) on the level of faith and Al-Hikmah High School students' Islamic Surabaya. all informach interviewed writer confess the worship Becomes better, of them pray Becomes more solemn and *tuma* "Dinah, can operate fasting sunnah, reading Al-Qur'an be more *tartil* and beautiful, and also Becomes more insightful about Islam. Besides its religious material on social media has also changed their personality to be a more careful person in action, more patient, and more close relationships with parents. This **effect** which is very positive can be obtained from religious materials in media social.

Students find it helpful to existence the Internet, as machine technology

provider information most complete and fastest. Habit "Recite" in media social, give influences positively for development of faith and Islam student. From answer student moment interviewed they generally feel more diligent prayer on time, religious problems didn't know before, so I know, knowledge got from tausiyah can direct practiced.

Presence media social with a lot of information about Islam make a variety of choices for online recitation more diverse. Knowledge the more large and add outlook new. On the other hand, the validity and validity of anonymous accounts or *fake accounts* are obstacles and challenges that no can be avoided.

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