Shifting of communication style due to digital media penetration: An Evidence from dakwah communication in Instagram

Rika Lusri Virga[1], Eni Maryani[2], Dadang Sugiana[3], Uud Wahyudin[4]

Abstract
This article provides an explanation of the communication styles that occur in the religious process using digital media, especially Instagram through da'wah. Where religious messages were delivered in response to the issue of worship at home that occurred in Indonesia during the Covid-19 pandemic in order to stop its spread. Using the digital ethnography method, which was carried out on four major digital da'wah accounts in Indonesia, namely @nuonline_id, which has 760 thousand followers, your @lensamu account has 162 thousand followers, account @shiftmedia.id has 1.9 million followers, and the account @masjidjogokariyan has 141 thousand followers. For four months starting from March 2020-June 2020, researchers observed 368 content from the @nuonline_id account, 247 content from the @lensamu account, 59 content from the @shiftmedia.id account, and 32content from the @masjidjogokariyan account and reduced again based on the Issue of Worship at Home. In this study, it was finally found that in conveying da'wah on Worship Issues at Home, the account manager used six communication styles that were presented according to the Instagram characteristics. These communication styles are controlling style, equalitarian style, structuring style, dynamic style, relinquishing style, and withdrawal style.

Introduction

It is unavoidable that the presence of digital technology affects religious life in society. They are starting from how to convey religious teachings through technology to religious practices using technology

---

[1] Department of Communication Science, Padjajaran University, Bandung, rikalusri@gmail.com

[2] Department of Communication Science, Padjajaran University, Bandung, eni.maryani@unpad.ac.id

[3] Department of Communication Science, Padjajaran University, Bandung, dadang.sugiana@unpad.ac.id

[4] Department of Communication Science, Padjajaran University, Bandung, uudwahyudin@yahoo.co.id

as a medium. Digital technology has created new opportunities for social interaction as well as providing religious experiences in new cultural practices, patterns of ownership, and religious participation in society. The use of digital technology is also seen in religious activities. Online can become a dominant form of religion and religious experience in the future. Not only that, using digital technology can show that online religious practices are able to create new and dynamic opportunities in expressing their beliefs and can display a religious lifestyle.

Religious life using digital technology brings about changes in the interaction of religion in society. There are five important things from online religious involvement, namely Internet attitudes, subjective norms of the Muslim community, Internet self-efficacy, religiosity, and the use of offline media for religious purposes. Digital technology is also widely used as a medium of inside information in various sectors, and Islamic da'wah comes to delivery. On mediation, it includes a focus on disseminating through and interacting with different media tools for Muslim da'wah purposes while also highlighting 'the quality of mediated da'wah (and other forms of discourse) in a broader sense, as it depends on material and factors such as the human voice. And senses.

The practice of religion using this technology is widely conveyed through social media. One of these religious practices is khutbah/da'wa. In terminology, da'wah can be found in various forms. Be it in the form of lectures, recitations, discussions, tablig akbar, and even casual chats. It's just that all these activities are in the context of building a deeper understanding of Islamic teachings. Meanwhile, linguistically, da'wah comes from Arabic, which means a call, an invitation, or an appeal. This word comes from fi'il (verb) "da'a-yad'u" which means to call, invite or call. Using social media, a Muslim's religious life can be shown to others more broadly than is normally encountered in the usual environment. The level of influence of new media coverage, despite having a large audience, is limited and does not benefit from direct feedback. Not only that, religious teachings that are spread through social media can spread religious material that can influence others. Digital information technology continues to move to show its breadth in spreading religious teachings. This is because the accessibility is not limited only to Muslims but also to millions of non-Muslims who are connected through digital media so that they can be invited to learn about Islam and learn a large amount of information related to Islam. Other research also shows that digital media can open up new channels and platforms for the flow of information. The digital era creates opportunities and challenges both for religious institutions (new formats, genres, da'wah, and communication packages) and for individual religiosity (diversity of

information sources, shifts from communication). Interpersonal to digitally mediated.

Not only that, social media is online media that is able to make it easier for users to interact, participate, share and create message content by relying on the internet. Gustam said that social media has the characteristics of participation, openness, conversation, community, and connectedness. Through social media, there is a social network that allows everyone to be connected. Here they can share information and communicate with each other. Currently, the largest social networks include Facebook, Myspace, Plurk, Twitter, and Instagram. In this media, everyone who is connected will be invited to participate by giving feedback openly through comments. Not only that, but the media can also share information in a fast and unlimited time.

In Indonesia, there is now a lot of use of social media in disseminating religious information. Especially for young people who have a high intensity in using digital media. A study on Cyberreligion shows that nowadays, people, especially young people who dominate the population in Indonesia, prefer to recite the Koran through social media. The use of social media, namely Instagram, causes da'wah messages to spread quickly and unlimitedly. People who are connected to the digital da'wah account can also respond openly through the Instagram column provided as one of the facilities so that social media has become a place for people to learn religion.

It is this fact that makes the process of transforming Islamic da'wah important and sustainable and has been characterized by generational changes, relationships with the influence of technological forces, and regional geopolitical contexts around the world. Not only as a medium to convey da'wah. The use of digital media is also a source of searching for da'wah material on issues relevant to Muslims but neglected by the mainstream media . Digital media is also able to motivate and foster the self-confidence of the female students to preach through the media of communication technology. As in the research conducted by Supena, the main step that needs to be carried out by da'wah stakeholders is to provide soft skills in terms of writing . There is still an element of da'wah by ulama in the cyber-bullying movement, while there is still an element of da'wah in hoax activities . The comments shared by followers of this Instagram da'wah account demonstrate the effectiveness of the platform in reaching the hearts of young Muslims . Almost all previous research shows how digital media provides contribution and influence on the spread of Islam, especially in Indonesia, giving rise to a new culture in carrying out da'wah in Indonesia.

Cyberculture on Da'wah on Instagram

Culture means to a habit or tradition that applies in a society . In detail, Geertz explains that culture exists as a system of meanings and symbols which is an attempt by individuals to define their world, express feelings, and give their judgments through a historically transmitted pattern of meaning as a means for humans to communicate knowledge and attitudes towards life. Now since the advent of the internet, a new culture has emerged in human life. David Bell1 stated that the information age gave birth to what they call "cyberculture" (Cyber Culture) and internet culture (Porter). Cyberculture and internet culture are cultures that are born because of people's interactions with the internet. Bell stated that cyber-culture is a paradigm of thinking and integrating society through information technology. Cyberculture began to develop between 1960 and 1990. The development of cyberculture is influenced by the use of internet-based communication technology or better known as information, communication, and technology (ICT). Cyberculture or cyberculture is a culture that has emerged or emerged from the use of computer networks for communication, entertainment, and business. This culture is the study of social phenomena related to the internet and other forms of network communication, such as online communities, online multi-player games, social networking, computer utilization, and mobile internet applications. It covers issues related to identity, privacy, and networking. Cyberculture concerns the relationship between humans, computers, and personalities carried out in cyberspace. Both through social and cultural movements that are closely related to information technology and telecommunications so that it eventually creates its own style in communicating in the cyber world.

Cyberculture or cyberculture departs from phenomena that appear in cyberspace and cyber media. Culture is basic values that arise from the process of interaction between individuals, in this context, namely the experience of individuals and/or between individuals in using and related to media. These values are recognized, directly or indirectly, as time passes in the interaction . The characteristics of the virtual world can produce effects in life when it comes to cyberspace. The concept put forward by Christine Hine states that cyberspace can be approached in terms of 'culture' and 'cultural artifacts' . As a culture, at first, the internet was a simple communication model when compared to the director's face-to-face communication model. This happens because the internet generation is used for messages using text or symbols in the form of writing or icon emoticons and can be directly understood by both parties. The virtual world (cyber) creates a culture (cyberculture) in modern society.

2680

Advances in technology are used to help interaction between humans and other humans. According to Levy, in the book Cyberculture, Electronic Mediations, cyberculture is "that set of technologies (material and intellectual), practices, attitudes, modes of thought, and values that develop along with the growth of cyberspace." . Cyberculture is defined as a culture that is born in the practice of human interaction with the internet in which it develops virtual technology, such as forums, newsgroups, and chats. The virtual world (cyber) has its own characteristics, which show the way of interaction in modern society. A different way of life, but still at the level of interaction between humans and humans. According to Jenkins in Pramod asserts that cyberculture is a cultural unification where Personal Computer, telephone, internet, and multimedia provide communication integration . The unification is not limited to the unification of the platform (basic design) of technology devices, but also the variety of functions where entertainment and information are integrated into "infotainment" and entertainment and education are integrated into "edutainment". This culture then emerged in the use of the internet through social media in delivering da'wah so that different communication styles emerged in the new culture that had been present.

Communication Style

Communication style is the way of delivery and the style of language used. Here the style in question is either verbal in the form of words or nonverbal in the form of vocals, body language, use of time, and use of space and distance when communicating. Norton said that the communication process would be on two levels. First on the information itself (i.e., content) and second, on the way in which the message is communicated to others (i.e., style). This way of communicating is called style. Communication style is defined as the way in which a person verbally and para-verbally interacts with signaling how literal meanings should be taken in, filtered, or understood. That's why communication style can affect listeners' feelings of confidence, sense of control, sense of connectedness, and self-esteem.

Several studies have shown that communication style is very important and useful in facilitating the communication process and creating a harmonious relationship. In her research, Juditha found that communication style in politics is seen as a way for political actors to show their political performance that is aware of the form and content related to communication style. The interaction between the two is intertwined and can affect the events of how someone says a message and how to say it. Moffitt & Tormey also explained in their research

that communication style could create a relationship in the communication process. Thus the interaction in the communication process lies not only in how the message is interpreted simultaneously, but the process can create a new relationship between the two parties who are communicating.

Tubbs & Moss said that there are six styles of communication that are the reference in this study. The styles are; First, the controlling style; This controlling style of communication is characterized by the presence of a will or intention to limit, force, and regulate the behavior, thoughts, and responses of others. People who use this style of communication are known as one-way communicators or one-way communications. The parties who wear a controlling style of communication, In this case, focus more on sending the message than on their efforts to expect the message. They have no interest and concern for feedback unless the feedback or feedback is used for their personal benefit. These one-way communicators are not concerned with the negative views of others but instead seek to use authority and power to force others to comply with their views . The messages that come from this one-way communicator are not trying to 'sell' the idea to be discussed together but more in an effort to explain to others what he does. The controlling style of communication it is often used to persuade others to work and act effectively, and generally in the form of criticism. However, this controlling style of communication often has a negative tone, causing other people to respond or respond negatively as well.

Second, the equalitarian style; An important aspect of this communication style is the existence of common ground. The equalitarian style of communication This is marked by the enactment of the flow of verbal and written messages that are two-way (two-way traffic of communication). In this communication style, the act of communication is done openly. This means that every member of the Organization can express ideas or opinions in a relaxed, relaxed and informal atmosphere. With such an atmosphere, it is possible for every member of the Organization to reach an agreement and mutual understanding. People who use this communication style that means similarity are people who have a high caring attitude and the ability to build good relationships with other people both in a personal context and in the scope of work relationships. The equalitarian style will facilitate the act of communication because this style is effective in maintaining empathy and cooperation, especially in situations to make decisions on a complex issue.

Third, structuring style; This structured communication style utilizes verbal messages, both written and verbal, to establish orders to be carried out, schedule tasks, and work and structure organization.

Message sender (sender) pays more attention to the desire to influence others by sharing information about organizational goals, work schedules, rules, and procedures that apply within the Organization. Stogdill and Coons of The Bureau of Business Research of Ohio State University discovered the dimensions of effective leadership, which they named the initiating structure. Stogdill and Coons explain to them that the initiators (initiators) of efficient structures are people who are able to plan verbal messages to further solidify organizational goals, frame assignments, and provide answers to questions that arise.

Fourth, the dynamic style; This dynamic communication style has an aggressive tendency because the sender of the message or sender understands that his work environment is action-oriented (action-oriented). The dynamic style of communication This is often used by campaigners or supervisors who bring in salespeople (salesmen or saleswomen). The main purpose of this aggressive communication style is to stimulate or stimulate workers or employees to work faster and better. This communication style is quite effective in overcoming critical problems, but with the requirement that employees or subordinates have sufficient ability to overcome these critical problems.

Fifth, the relinquishing style; This communication style reflects a willingness to accept other people's suggestions, opinions, or ideas, rather than the desire to give orders, even though the sender has the right to give orders and control others. Messages in this communication style will be effective when the sender of the message or sender is working with people who are knowledgeable, experienced, conscientious, and willing to take responsibility for all tasks or work assigned to him.

Sixth, the withdrawal style; The consequence that arises if this style is used is the weakening of the act of communication, meaning that there is no desire from people who use this style to communicate with others because there are several problems or interpersonal difficulties faced by these people. A concrete description is when someone says: "I do not want to be involved in this matter". This statement means that he is trying to escape his responsibilities, but it also indicates a desire to avoid communicating with people other.

Da'wah In Indonesia
Basically preaching has a very broad meaning. However in a manner simple preaching Can interpreted as business invite people to more direction good and appropriate with existing rules in Islamic religious teachings through the Qur'an and hadith. However the nature of the

Qur'an and the results of its multiple interpretations text make rule it's really hard arranged in a manner firm in life and travel preaching. That is preaching Already walk centuries how long has it been by prophets and apostles earlier before the Prophet Muhammad SAW. From here seen that teachings about harmony in this world. Already there is since long time ago forwarded by the Prophet Muahhamad SAW and now also forwarded by the scholars and people islamic.

Purpose of activity preaching that is build values humanity from time to time and time after time. In a History says that the Prophet Muhammad SAW for help man own main character of (li utamimma makarima al akhlaq). He sent No For No only For make man become more smart, rich, successful and so on. But with great goal in simple that is make man own commendable morals . Agreeing with this, Eva said that da'wah is a process for change somebody nor public Good from facet past thoughts, feelings and behaviors in condition bad going to to more conditions. Agree with matter such, according to special preaching defined as activity For invite as well as called in do A changes that occur in humans in avoid disobedience reach goodness .

Kindly terminology preaching can found in various shape that's fine in form lectures, lectures , discussions , tabliq grand even chats relax . It 's just whole activity the is at in context build more understanding to deep about teachings islamic. Whereas in a manner language, preaching originate from Language Arabic meaning on call, solicitation, or exclamation. this word originate from fi'il (verb) " da'a-yad'u " which means call , invite or called .

Continuous development of digital media show improvement in terms the user make preaching experience change shape. Da'wah now become the more easy For broadcast with digital media assistance and accessed by anyone (Wibawa, 2019). The presence of digital media makes current information in convey preaching No Again centralized in mainstream media such as television and radio. Although moment this is the medium Still used in convey preaching . But digital media is growing increase deployment preaching the more wide until areas isolated during Still connected with internet network. Da'wah can with S very easy accessed without hindered space and time until Who just Can obtain appeals and invitations about kindness.

With development technology communication through digital media today production broadcast preaching also experienced enough change means ie in a manner real time. Thereby society wants to watch and witness broadcast preaching pu No need waiting for broadcast hours determined by the producer. He can direct access wherever and whenever you want. Da'wah content seen media social Good That through facebook, youtube, twitter to Instagram (Wibawa,

2019) . From here no surprising if now many people are more interested in accessing da'wah through social media.

Method: Digital Ethnography Communication Style on da'wah on Instagram accounts @nuonline_id, @lensamu, @shiftmedia.id and @masjidjogokariyan

This article focuses on the communication style used by digital da'wah account managers to invite the Indonesian people to worship at home during the Covid-19 Pandemic. Researchers made observations on 4 Instagram accounts that are actively spreading da'wah and have a large number of followers. The four accounts are. Account @nuonline_id, which has 760k followers, your @lensamu account has 162 thousand followers, account @shiftmedia.id has 1.9 million followers, and the account @masjidjogokariyan has 141 thousand followers. As a social media ethnographer, borrowing the concepts of Postil and Pink, the researcher actively follows and participates in various activities   . Here the researcher follows the account as a follower and actively observes every activity carried out by the account for four months starting in March 2020-June 2020. In that time span, there was 368 content from the @nuonline_id account, 247 content from the @lensamu account, 59 content from the @shiftmedia.id account, and 32 content from the @masjidjogokariyan account. Researchers observed each feed and caption displayed in the form of writing and images through the Instagram Feed regarding the issue of worship at home during the Covid-19 Pandemic. Then the researcher captures and makes an archive as material for analysis. Here, the researcher applies the phrase 'everyday routines of digital ethnography practice', which refers to the five routines of a social media ethnographer, namely 'catching up, sharing, exploring, interaction, and archiving'. These practices form an important framework that enables the researcher not only to generate knowledge but also to create 'elements of his research environment, or ethnographic place'.

Discussion
Complexity digital da'wah demands management adapt in conveying religious messages using digital media. Well that's what happened to the manager digital da'wah of Nahdlatul Ulama, Muhammadiyah, Hijrah Youth and Jogokariyan Mosque. In the past, many da'wah activities were carried out in face-to-face meetings. From 2015 to 2016 the four organizations started do preaching through digital media. that's fine through Website, Facebook, Instagram and Youtube . Every day always There is preaching delivered to netizens on platforms the . this as one manager preaching For spread preaching more wide again.

As produced in research previously disclosed that preaching using digital media has contribution in reach whole layer public .

On research This is digital media used For convey preaching only focuses on Instagram. This is done because on the fourth religious organization under study, activity preaching in digital media more Lots done on the platform the . Besides that , the amount followers on this platform Far over Lots from platforms other preaching that they also use . From the results research , the dissemination of da'wah through Instagram is increasingly being carried out by these four religious organizations in 2020. This is due to the spread of the Covid-19 virus that has hit the world. All activities carried out in crowds and face-to-face are strictly limited. Including various religious activities. Whereas on the other hand, people are confused and need information regarding guidelines for carrying out religious rituals during the Pandemic. This then causes the frequency related to religious information to be conveyed more often via Instagram and frequently raises debate.

Instagram usage in convey preaching give Lots necessary adjustments _ done manager . Among them is ability manager in using Instagram. Manager must know What just features that Instagram has and how method operate it . Not only that , managers also have to understand How logic algorithm platforms the work . start from characteristics segmentation Instagram users up to types what Instagram content only can displayed by platforms or precisely Can banned by the provider platforms.

In the four religious organizations the delivery of da'wah through Instagram is managed by a special digital da'wah team. Most of the team members consist of the younger generation of the organization. Election team special digital preaching is not it without because . Election This First based on religious knowledge that must be become base manager account digital propaganda . Mostn to manager originate from within the religious organization . The goal is what is conveyed still aligned with objective organization . The most visible changes in the digital da'wah team occurred in Nahdlatul Ulama and Muhammadiyah. In the past, traditional da'wah was mostly carried out by the elderly. Now digital da'wah is mostly carried out by young people in this organization. Although still under the guidance and supervision of parents and a special unit that controls the content of digital preaching that will be delivered. This shows that there is an adaptation made by religious organizations so that they function according to the current social situation.

The use of digital media such as Instagram in conveying da'wah creates a new culture for the community. Interactions that occur in cyberspace change the style of preaching in Indonesian society. In the past, da'wah

was often delivered in one direction through lectures. Now da'wah is done in various ways and styles. This is because cyberculture and internet culture are cultures that are born because of people's interactions with the internet. Bell stated that cyber-culture is a paradigm of thinking and integrating society through information technology . This interaction ultimately resulted in how the da'wah communication style was delivered. From the research conducted, several communication styles were found below:

The Controlling Style

Da'wah that occurs on Instagram using the controlling style seen in account @nuonline, which often brings up an appeal from the chairman of the Nahdlatul Ulama Executive Board (PBNU). The video was shown clearly and completely who delivered the appeal by writing down the information from the source who spoke.

Fig 1. The PBNU chairman's appeal regarding the prohibition of worship in mosques

From the picture above, it can be seen the writing of his full name and position in the PBNU organization emphasize the control that the da'wah account manager wants to carry out so that members of PBNU comply with the appeal conveyed through the video. This is because, in this communication style, the one-way message sender is not worried about the negative views of others but instead tries to use authority and power to force others to comply with his views . Not only that, but in the video, it is also spoken verbally how the control is carried out in the audio translate quote below.

"PBNU urges and together with other Islamic organizations, 14 mass organizations. We urge all Muslim communities in Indonesia to do worship during the month of Ramadan, which is usually done in mosques. We do it at home. Tarawih prayers, tadarus, iftar together and Takbir around do not have to even Friday, and Eid prayers should be at home".

And equipped with the caption:

"The PBNU Chairperson's Appeal"

The general chairman of PBNU urges Ramadan 1441 Hijri this is worship #at home. "

Even da'wah using communication style this too carried out using other religious figures who famous in Indonesia. The religious figure is Quraish Shihab. In Instagram is shown audio from character those who make an appeal to worship at home and are not recommended to be carried out in congregation because it is dangerous for someone's life. The audio excerpt is as follows :

"Now that the coronavirus has all agreed that it is a danger to human life, the Ulama give Fatwa: No recommended for them to attend congregational prayers and even Friday prayers."

Da'wah, which is carried out in a controlling style, is also carried out by the da'wah account @lensamu. This can be seen in the image below:

Fig 2. Written appeal from the Muhammadiyah organization to worship at home

2688

Although it does not use visuals that display official appeals using a formal letter issued by Muhammadiyah but appeal This is displayed by stating the agreement with the signatures of the general chairman and general secretary of the Muhammadiyah central board. Not only that, but the appeal was also emphasized by the stamp from the Muhammadiyah organization. The visual is also emphasized with a caption that states

"PP Muhammadiyah appealed to carry out the dhuhur prayer at their respective homes as a substitute for Friday prayers. May Allah Subhanahu wata'ala bestow rewards and always protect us all. Amen"

At a different time, this controlling style was also brought up by this Instagram account by displaying an appealing video from the general chairman of PP Muhammadiyah, Prof. Dr. Haedar Nasir, M.Si. Completely write clearly his name and position in PP Muhammadiyah in the video below.

Fig 3. The general chairman of Muhammadiyah appealed to worship at home

On display, of course, it clarifies its authority in regulating according to the desired will, namely doing worship at home. This will is conveyed in the voice translation of the video, which shows as follows:

"First, for those who are able, perform the fasting worship of Ramadan as it should be, for those who are sick, cannot afford more specifically for health workers who due to considerations for the strength of their immune system in serving COVID-19 patients, it is permissible not to fast. At that time, and can be replaced on another day or in accordance with the Shari'a to perform fidyah. Other worship services, such as tarawih, if the COVID-19 outbreak still hasn't subsided, do it at their

respective homes, as well as other worship activities such as Friday prayers, which are performed in the form of midday prayers in their respective places."

The equalitarian style

In da'wah that uses this communication style, messages are raised with equality and an open attitude in the delivery process on Instagram. This is because of The equalitarian style of communication. This is marked by the enactment of the flow of verbal and written messages that are two-way (two-way traffic of communication) . In this communication style, the act of communication is done openly . Equality and openness in delivering da'wah on Instagram are carried out by the da'wah account @nuonline using comic stories with light and casual conversations discussing issues of worship at home. This can be seen below:

Fig 4. comic strip NU about an appeal against breaking the fast in mosques

Openness and two-way communication are also carried out with the following captions on the visual comics:

"Tag your friend who is like this Obaid."

This style of communication is also carried out by @lensamu. This da'wah account also displays the—style equalitarian using comics. In the story, the manager displays three characters named Muha, Amma, and Diyah. The visual can be seen below:

2690

Fig 5. Comic strip Muhammadiyah about an appeal against breaking the fast in mosques

Then emphasize it with the following caption:

"Assallammua'alaikum Your friends, Muha, Amma and Diyah will again accompany your Ramadan friends. Always take care of your health so that worship is always smooth."

The relaxed sentences and greetings conveyed through the caption above further emphasize the openness and equality that @lensamu does in conveying messages about the issue of worship at home.

Structuring style

A structured communication style is also used in digital da'wah, which occurs in the four da'wah accounts studied. Style structuring style is identical to verbal messages in written and verbal in order to strengthen orders carried out in official visual letters or structured orders displayed on their Instagram feeds and captions. This is done so that the message can be carried out in accordance with the scheduling of tasks and work as well as the structure organization   . The @nuonline account uses the appearance of official and formal letters issued officially from the Organization. The letter explained several points and details that we're urged to be adhered to together. This view can be seen below:

Fig 6. An official letter from the NU organization regarding the prohibition of worship in mosques

PENGURUS BESAR NAHDLATUL ULAMA
LEMBAGA BAHTSUL MASAIL
Gedung PBNU, Lt. 4, Jl. Kramat Raya No. 164 Jakarta Pusat 10430 Telp/Fax. (021) 31935040
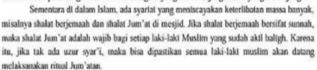**LBM-PBNU**
E-mail : lbmpbnu@nu.or.id

Pandangan Keagamaan LBM PBNU
Tentang Pelaksanaan Shalat Jumat Di Daerah Terjangkit Covid-19

Sejak diumumkan Presiden Jokowi tanggal 2 Maret 2020, jumlah warga negara yang terjangkit virus Corona atau Covid-19 di Indonesia terus bertambah.Bahkan, cenderung mengalami pelipat-gandaan jumlah orang yang terpapar. Padahal, hingga sekarang belum ditemukan vaksin atau obat yang dapat menyembuhkannya. Organisasi Kesehatan Duni (WHO) secara resmi telah menyatakan bahwa Covid-19 sebagai pandemi.

Wabah virus Corona belum sepenuhnya bisa dikendalikan. Keresahan karenanya menyebar di mana-mana. Berbagai upaya untuk mengendalikan penyebaran virus Corona terus dilakukan pemerintah. Salah satunya dengan menghimbau masyarakat untuk tak banyak melakukan aktivitas ke luar rumah, tak menghadiri kegiatan yang melibatkan banyak orang. Ini karena diyakini virus Corona bisa menular dari satu orang ke orang lain. Sedangkan kita tidak tahu, siapa di tengah kerumunan orang itu yang sudah terjangkit dan yang tak terjangkit.

Sementara di dalam Islam, ada syariat yang meniscayakan keterlibatan massa banyak, misalnya shalat berjemaah dan shalat Jum'at di mesjid. Jika shalat berjemaah bersifat sunnah, maka shalat Jum'at adalah wajib bagi setiap laki-laki Muslim yang sudah akil baligh. Karena itu, jika tak ada uzur syar'i, maka bisa dipastikan semua laki-laki muslim akan datang melaksanakan ritual Jum'atan.

Pertanyaannya, bagaimana melaksanakan ritual peribadatan massal itu dalam konteks darurat Corona seperti sekarang? Di satu sisi, sebagai orang Islam, kita wajib melaksanakan shalat Jum'at (*hifzh al-din*), sementara di sisi yang lain, kita harus menjaga diri kita (*hifzh al-nafs*) dari kemungkinan tertular virus corona yang membahayakan itu misalnya dengan menghidar dari kegiatan yang melibatkan orang banyak seperti shalat Jum'at dan shalat berjemaah.

1. Orang-orang yang sudah tahu bahwa dirinya positif mengidap virus corona, maka virus corona bukan hanya uzur (alasan) yang membolehkan yang bersangkutan meninggalkan shalat Jum'at (جائز الترك), melainkan juga menjadi larangan baginya untuk menghadiri shalat Jumat. Dalam konteks itu, berlaku hadits *la dlarara wa la dhirar* (tidak boleh melakukan tindakan yang dapat membahayakan diri sendiri dan orang lain). Akan tetapi apabila dia tetap ikut melaksanakan shalat jumat atau jamaah di masjid maka shalatnya tetap sah, karena meskipun dia dilarang namun larangannya tidak kembali kepada sesuatu yang dilarang yaitu shalat, melainkan karena faktor eksrernal, yaitu menimbulkan bahaya kepada orang lain.

The same thing was done by the da'wah account @shiftmedia_id. It's just that the detailed rules attached are not from this Foundation. The da'wah account @shiftmedia_id attaches the rules submitted by the West Java government where @shiftmedia does offline activities. This view shows @shiftmedia_id's support with an appeal for worship at home. Then continue the appeal to all netizens to pay attention to

some of the things that are the points in the letter. The feed display can be seen below:

Fig 7. Official government letter regarding the prohibition of worship in mosques

Likewise, the manager of the da'wah account is @masjidjogkariyan. It's just that the mosque manager does it not to prohibit or stop worship in the mosque. The manager actually teaches how to worship in the mosque properly and correctly during a pandemic. The manager explained what people should do when going to worship at the mosque. Everything is neatly arranged in a letter detailing the steps in maintaining and preventing the transmission of the COVID-19 virus while performing worship. Even in the feed, the account manager displays how the congregation practices the procedures according to the rules written in the letter distributed by the manager. This can be seen below:

Fig 8. Official government letter regarding the prohibition of worship in mosques

Even the account manager emphasized the efforts to prevent the transmission of covid-19 while at the mosque with a long caption containing the procedures for taking care of yourself in preventing covid-19 and confirmed by a statement issued by a pulmonary specialist. The caption structurally explained how the history of the covid-19 virus, how it spreads, and how to prevent it as below:

"Alhamdulillah, there is something special this morning's Fajr Lecture, namely the socialization of the Corona Virus to the congregation of the Jogokariyan Mosque, which was delivered by a pulmonary specialist

2694

from the UGM RSA, namely dr. Siswanto Sp.P. The material presented was about the history of the COVID 19 virus, current conditions in the world and in Indonesia, how the COVID-19 virus spreads, and how to prevent it."

With this style, it is hoped that messages sent through da'wah on Instagram can be more effective because they are arranged in a structured manner.

The dynamic style

This dynamic communication style has an aggressive tendency because the sender of the message or sender understands that his work environment is action-oriented (action-oriented) . The dynamic style of communication This is often used by campaigners or supervisors who bring in salespeople (salesmen or saleswomen). The main purpose of this aggressive communication style is to stimulate or stimulate workers/employees to work faster and better. This communication style is quite effective in overcoming critical problems, but with the requirement that employees or subordinates have sufficient ability to overcome these critical problems.

This style is shown on the @lensamu account, which has determined that Friday prayers that cannot be carried out in the congregation are replaced with midday prayers. This is done so that there will be no more debate and the public will immediately obey, especially all Muhammadiyah members in Indonesia. Using a visual display, a man is shown performing a prayer movement with the sentence, "Friday prayers are replaced with zuhur prayers (four rak'ahs) in their respective homes." The visual display of the message can be seen below:

Fig 8. Guidance for replacing Friday prayers which are replaced by midday prayers at home

The message is also repeated in the caption that accompanies the visual to show how the current state of emergency is so that the Friday prayer is replaced with the Zuhur prayer as follows:

"Assalammu'alaikum my friend. The obligation to pray Friday in an emergency can be replaced with the Zuhr prayer. This can be done, including in current conditions, where the spread of the coronavirus outbreak (covid 19) can be vulnerable to spreading in crowds ".

In the same style, the da'wah account @masjidjogokariyan conveys a message about Friday prayers. It's just that this mosque actually announced the implementation of prayers in the mosque. It's just that in order to prevent the transmission of Covid 19, in its visuals, this account does not only announce implementation information. But also announces what must be prepared and brought by the pilgrims who will follow The Friday prayers can be seen in the image below:

Fig 9.

This visual is further emphasized by the caption of the @masjidjogokariyan account, which details what must be considered if you want to attend Friday prayers at the mosque as follows:

"Yogyakarta Jogokariyan Mosque holds prayers Friday with a few conditions:

1. pilgrim should bring their own prayer mats considering the COVID-19 virus can spread through inanimate objects (fomite transmission)

2. Pilgrims are obliged to maintain personal hygiene before, during, and after congregation in the mosque.

2696

3. Congregants are encouraged to wash their hands with soap before and after Friday prayers, even when they have performed ablution from home.

4. Avoid shaking hands and holding doorknobs, walls, and other surfaces to prevent exposure to the virus, considering that COVID19 can survive on surfaces for some time.

5. Congregants are advised to wear masks in an effort to prevent the spread of the virus.

6. However, congregants who have the flu, cough, and are unwell are strongly encouraged to rest and not pray Friday in the mosque and replace it with four rak'ahs of dhuhur prayer at their respective residences.

7. After trying your best, don't forget to always pray to Allah to always be protected from various dangers. May Allah protect us all."

The Relinquishing Style

This style of communication reflects more willingness to accept suggestions, opinions, or ideas of others in the da'wah delivered on the issue of worship at home. The manager has no desire to give orders, although the sender has the right to give orders and control netizens who join the da'wah account. This communication style is considered effective when the da'wah account manager realizes that netizens have extensive knowledge. This is because the sender of the message or sender, when using this style, is inviting people whom he considers to be knowledgeable, experienced, thorough, and willing to take responsibility for all the tasks or work assigned to him . This is done by the @shiftmedia.id account manager on the issue of worship at home when responding to Friday prayers is replaced with midday prayers at home. In the feed, the account manager provides a video with a background of the call to prayer with a picture of a mosque that reads, "How is Friday in your neighborhood?". The complete visual feed from the @shiftmedia.id digital da'wah account can be seen below:

Fig 10. Friday prayer adhan video during the Covid-19 pandemic

The visual is then reinforced with a caption that asks for suggestions and audience responses through questions that are almost the same as those that appear on the visual feed. Sentences conveyed in the caption are:

"Last week, it seemed that there were still a lot of Friday prayers in congregation at the mosque. How about Friday this week in your area? can you share it + state the location of the area"

From this, it can be seen that the da'wah account manager is more interested in seeing what experiences are experienced and the information possessed by netizens who may be scattered in various regions in Indonesia. Thus, managers can get new information and views on issues of worship at home related to issues of worship at home.

The withdrawal style

This communication style is not used too much by the four da'wah accounts that the researchers are observing. It's just that this communication style is still carried out by the manager of the digital da'wah account @masjidjogokariyan. This communication style is used when the manager responds to the government's appeal regarding worship at home and stops all activities carried out in the congregation at the mosque. One of them is an offline study that usually occurs at the jogokariyan mosque. This style is used to weaken the act of communication. Where there is no desire from the people who use this style to communicate with other people because there are some problems or interpersonal difficulties faced by these people, in his feed, the manager of the @masjidjogokariyan account only emphasized that the study was closed. The visual display on the da'wah account feed is as follows:

2698

Fig 11. Poster closing of worship activities in the mosque

In the visual above, shown on the screen, you can see a padlock which means something that is closed and locked. With the words "this is only temporary," then followed by writing in large letters and red background, confirming that Shafina's activities, a recitation activity that is often carried out in mosques, are closed. The display of the feed does not include a caption that clarifies the visual appearance that is delivered, which shows the communication style The withdrawal style that doesn't want further interaction on sent messages .

Conclusions

Da'wah on Instagram in Indonesia uses several communication styles. This can be seen in the display of feeds and captions distributed on their respective Instagram accounts. The accounts are da'wah accounts @nuonline_id, @lensamu, @shiftmedia.id, and @masjidjogokariyan. The four accounts carried out various combinations of communication styles on the issue of worship at home that occurred during the Covid-19 pandemic in Indonesia. The communication style is the controlling style in the form of an official letter displayed on the Instagram feed to carry out or socialize rules related to worship at home so that people in Indonesia obey and obey to prevent the spread of Covid-19. However, in different conditions, the da'wah account also uses a structuring style, this structured communication style, utilizing verbal messages in writing and verbally to strengthen orders that must be carried out, scheduling tasks and work as well as organizational structure delivered by account managers through video appeals, letters to caption that structures

what I can do during the rules of worship at home. Then the equalitarian style is displayed using comic stories and animations that carry out conversations to show the equality of da'wah account managers with netizens. Meanwhile, the aggressiveness of the da'wah account manager in conveying da'wah messages related to the issue of worship at home, which reflects the dynamic style on the account, is shown on the poster, which confirms that Friday prayers are replaced with midday prayers in their respective homes. Besides, the relinquishing style This is also done by the da'wah manager, which can be seen in the appearance of the Instagram feed that asks netizens questions so that it raises the willingness of the da'wah account manager to accept other people's suggestions, opinions, or ideas. The last style that is also used in da'wah on Instagram is the withdrawal style which shows there is no desire to interact with the manager with netizens with a clear feed display without any captions that follow the Instagram visuals that are conveyed.

Acknowledgement

Disclosure statement

The author reports no conflicts of interest. The author alone is responsible for the content and writing of this article.

Bibliography

Baig, Fatima Zafar, Wajeeha Yousaf, Fareeha Aazam, Sarah Shamshad, Iqra Fida, and Muhammad Zammad Aslam. "Power, Ideology and Identity in Digital Literacy: A Sociolinguistic Study." International Journal of English Linguistics 9, no. 4 (2019): 252.

Bell, David. An Introduction to Cybercultures. USA: Routledge, 2001.

Brasher, B. Give Me That Online Religion. San Francisco: Jossey-Bass, 2001.

Campbell, Heidi A. "Understanding the Relationship between Religion Online and Offline in a Networked Society." Journal of the American Academy of Religion 80, no. 1 (2012): 64–93.

Chanifah, Nur, Khusnul Fathoni, Arief Mustapa, Siti Rohmah, Universitas Brawijaya, and Kota Malang. "Dakwah Digital Bagi Santri Sebagai Revitalisasi Media Dakwah Era Sosial 5 . 0 Digital Da ' Wah for Santri As a Revitalization in Social." WISESA Jurnal Pengabdian Masyarakat (2021): 1–9.

Fajrie, Mahfudlah. "Gaya Komunikasi Masyarakat Pesisir Wedung Jawa Tengah." INJECT (Interdisciplinary Journal of Communication) 2, no. 1 (2018): 53.

Fakhruroji, Moch. Dakwah Di Era Media Baru. Bandung: Simbiosa, 2017.

Freer, Courtney. "Muslim Preaching in the Middle East and beyond: Historical and Contemporary Case Studies." Middle Eastern Studies 57, no. 1 (January 2, 2021): 173–177.

Geertz, Clifford. Tafsir Kebudayaan. Yogyakarta: Kanisius, 1992.

Gustam, Rizky Ramanda. "KARAKTERISTIK MEDIA SOSIAL DALAM MEMBENTUK BUDAYA POPULER KOREAN POP DI KALANGAN KOMUNITAS SAMARINDA DAN BALIKPAPAN." ilmu komunikasi 3 (2015).

Hashemi, Seyed Zeia, and Mohammad Reza Javadi Yeganeh. "A Comparative Analysis of Traditional and Modern Modes of Religious Preaching." Asian Journal of Social Science 37, no. 2 (April 1, 2009): 274–283.

Hatta, Maulana. "Media Sosial, Sumber Keberagamaan Alternatif Anak Milenial Fenomena Cyberreligion Siswa SMA Negeri 6 Depok Jawa Barat." Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan 22, no. 1 (October 2, 2019): 1–30. http://repository.uinjkt.ac.id/dspace/bitstream/123456789/44400/1/M. HATTA-TESIS KPI-FDK.pdf.

Hernando, Riski. "Pengaruh Kepemimpinan Struktur Inisiasi, Objektif Diagnostik Dan Objektif Interaktif Terhadap Kejelasan Tujuan." Jurnal Manajemen Dan Bisnis Sriwijaya 18, no. 2 (2020): 113–120.

Hine, Christine. Virtual Etnhography. London: SAGE Publications, Inc, 2000. http://library.lol/main/3ECB7B411A1A3859F76D1DB22E5B0B02&open=3.

Husein, Fatimah, and Martin Slama. "Online Piety and Its Discontent: Revisiting Islamic Anxieties on Indonesian Social Media." Indonesia and the Malay World 46, no. 134 (2018): 80–93.

Juditha, Christiany. "Dukungan Sosial Warganet Di Twitter Terhadap Gaya Komunikasi Pasangan Calon Presiden Pada Debat Pemilu 2019." Jurnal Studi Komunikasi dan Media 23, no. 1 (2019): 87.

Karim, Abdul. "Propaganda and Da ' Wah in Digital Era (A Case of Hoax Cyber-Bullying Against Ulama) Introduction Da ' Wah , in Literal , Is Derived from Arabic Which Could Means an Invitation , a Call , or an Exclamation . In Addition , Da ' Wah Can Also Be Understood" 27, no. 1 (2019): 172–205.

Khroul, Victor. "Digitalization of Religion in Russia: Adjusting Preaching to New Formats, Channels and Platforms." In The Palgrave Handbook of Digital Russia Studies, 187–204. Springer International Publishing, 2021.

L.Tubbs, Stewart & Moss, Sylvia. Human Communication : Prinsip-Prinsip Dasar. Bandung: PT. Remaja Rosdakarya., 2008.

Levy, Pierre. Cyberculture, Electronik Mediations. London: Minnesota Press, 2001.

Maghfiroh, Eva. "Komunikasi Dakwah; Dakwah Interaktif Melalui Media Komunikasi." Jurnal Dakwah dan Komunikasi Islam Volume 2 N (2016).

Moffitt, Benjamin, and Simon Tormey. "Rethinking Populism: Politics, Mediatisation and Political Style." Political Studies 62, no. 2 (2014): 381–397.

Nasrullah, Rulli. Teori Dan Riset Media Siber (Cybermedia). Jakarta: Kencana, 2014.

Nisa, Eva F. "Creative and Lucrative Daʿwa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia." Asiascape: Digital Asia 5 (2018).

Norton, R. Communicator Style. California: Sage Publication, 1983.

Postill, John, and Sarah Pink. "Social Media Ethnography: The Digital Researcher in a Messy Web." Media International Australia, no. 145 (2012): 123–134.

Pratama, Bayu Indra. Etnografi Dunia Maya Internet. Malang: UB Press, 2017.

Pratiwi, Bayu Nitin. "Analisis Gaya Komunikasi Ahmad Faiz Zainuddin." Jurnal Ilmu Komunikasi Unmul 5, no. 3 (2017): 376–387. www.jurnalweb.com,.

Rahman, Azimaton Abdul, Nor Hazlina Hashim, and Hasrina Mustafa. "Muslims in Cyberspace: Exploring Factors Influencing Online Religious Engagements in Malaysia." Media Asia 42, no. 1–2 (2015): 61–73.

Saerozi. Ilmu Dakwah. Surabaya: Penerbit Ombak, 2013.

Saleh, Adam Gambo, and Ahmed Bakeri Abu Bakar. "Information Seeking Behavior of the Ulama in Relation to Preaching and Counseling Roles in Nigeria." Theological Librarianship 6, no. 1 (2012): 29–46.

Shan-a-alahi, Ahmed, and Muhammad Nazmul Huda. "Role of Information Technology on Preaching Islam (Da'wah)." American International Journal of Research in Humanities, Arts and Social Sciences (AIJRHASS) 17, no. 1 (2017): 1–5. http://www.iasir.net.

Sinclair, Stefanie. "Open Research Online." The Journal of the British Association for the Study of Religions (BASR) 51, no. 06 (2014): 51-2973-51–2973.

Stjernholm, Simon. "DIY Preaching and Muslim Religious Authority." Journal of Muslims in Europe 8, no. 2 (2019): 197–215.

Supena, Ilyas. "International Seminar on 'Dakwah, Local Wisdom and Transnational Islam' Universitas Islam Negeri (UIN) Antasari Banjarmasin PROCEEDING." In Dakwah, Local Wisdom and Transnational Islam, 88–99. Banjarmasin: UIN Antasari Banjarmasin, 2018. www.uin-antasari.ac.id.

Wardani, Surti. "Orasi Politik Joko Widodo Dan Prabowo Soebianto Dalam Pilpres 2019." Nyimak: Journal of Communication 3, no. 2 (2019): 107.

Webster, Cynthia, and D. S. Sundaram. "Effect of Service Provider's Communication Style on Customer Satisfaction in Professional Services Setting: The Moderating Role of Criticality and Service Nature." Journal of Services Marketing 23, no. 2 (2009): 104–114.

Wu, Jintao, Junsong Chen, Honghui Chen, Wenyu Dou, and Dan Shao. "What to Say on Social Media and How." Journal of Service Theory and Practice 29, no. 5/6 (December 9, 2019): 691–707. https://www.emerald.com/insight/content/doi/10.1108/JSTP-11-2018-0243/full/html.