

PROSELYTIZER MOTIVATION AND AWARENESS WHO BE AWARE OF COMMUNICATION TECHNOLOGY IN THE BUILDING RELATIONS AND PREACH TO COMMUNITY

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Abstrak

Salah satu dampak terkuat dari globalisasi adalah pesatnya perkembangan teknologi komunikasi. Karakteristik komunikasi teknologi bersifat interaktif dan dinamis. Itu membuat komunikasi teknologi memiliki peran penting dalam kehidupan manusia. Salah satu perannya adalah dalam proses penyebaran khotbah agama. Informasi teknologi memungkinkan kita membuat jejaring yang luas. Jadi, ini memperkecil jarak antara pengirim pesan dan penerima. Selain itu, juga memungkinkan kita menyebarkan informasi ke banyak tempat secara langsung. Fokus dari penelitian ini adalah bagaimana menggunakan media sosial seperti facebook, whatsapp, Instagram, dan tv streaming sebagai media khotbah dan bagaimana membangun hubungan dengan peziarah. Tujuan dari penelitian ini adalah untuk menggambarkan kemampuan dosen untuk menggunakan facebook, whatsapp, dan Instagram sebagai media pemberitaan dan membangun hubungan dengan para peziarahnya. Penelitian ini menggunakan pendekatan kualitatif, paradigma konstruktivis, dan metode studi kasus. Peneliti mengumpulkan data melalui observasi, wawancara mendalam, dan studi dokumentasi. Data yang terkumpul dianalisis dengan menggunakan model kualitatif deskriptif oleh Miles dan Huberman yang mengacu pada analisis data induktif. Berdasarkan proses analisis, hasilnya menunjukkan bahwa khotbah melalui media sosial mampu menjangkau lebih banyak peziarah, meski berasal dari tempat yang berbeda dan belum pernah terpenuhi sebelumnya. Hasil lainnya adalah berkhotbah melalui media sosial juga bisa membangun hubungan yang cukup kuat antara dosen dan jamaah haji. Dari hasil ini, peneliti menyarankan kepada seluruh dosen untuk mulai menggunakan media sosial sebagai media pemberitaan.

Kata kunci: Kesadaran, Motivasi, Teknologi Komunikasi, Media Sosial, Komunikasi Khotbah, Hubungan Pilgrim.

I. INTRODUCTION

Technological advances in the field of communication and information is very rapid, now has encouraged the creation of new media called social media. Later also used preacher to preach. Advances in communication technology play an important role in how to convey messages to their congregations. Online media commonly called social media is the choice of preacher in delivering the message of da'wah.

Various kinds of social media such as facebook, whatsapp, instagram and youtube used by the community in searching for a variety of information, including religious knowledge. This reality demands that preacher have the awareness and motivation to literate online media technology (social media) in disseminating the message of da'wah and building relationships with mad'u (pilgrims). This way of communicating is a new pattern in da'wah where preacher through social media such as facebook, whatsapp and instagram can disseminate Islamic teachings as widely as unlimited, and fast to a large number of pilgrims.

With the advancement of information technology, da'wah increasingly facilitated. Pilgrims

if unable to attend the assembly of science can still study Islamic studies through social media. Listening to the study of Islamic religious teachings in both jurisprudence, hadith and Qur'anic verses do not have to deal directly with preacher, but can be accessed through social media in smartphones that have social media applications. People can get reading material or religious impressions according to their desired needs and wherever they are. But the problem in this case is, do the majority of preacher have the awareness and motivation of technology literacy so as to convey the message of da'wah through social media? Because the reality is still a lot of technology has not been literate as a result of not yet the emergence of awareness and strong motivation in preacher for communication technology literacy. So. It is interesting for researcher to deepen analyzing the preacher's awareness and motivation of using technology to teach and build relationship with his/her pilgrims.

Communication Technology Literacy

Researcher chose the theory most closely related to the discussion of communication technology literacy (media literacy) from Jefkins. In

Jenkins (2009), Purushotma, Weigel, Clinton, & Robinson emerged formulating new media literacy with twelve core new media literacy capabilities. This theory is practical based on new media characters. Because the new media is so complex, Jenkins et al shares the core of media literacy skills into twelve namely play, performance, simulation, appropriation, multitasking, distributed cognition, collective intelligence, judgment, transmedia navigation, networking, negotiation, visualization. Jenkins et al with twelve core capabilities required to be technical in new media. For example, the first ability is play, which means not only on the ability to access, but also explore the ICT faced. This is compatible with smart phone platforms that can accommodate many applications where it takes their respective capabilities to use them, to meet the needs of users of the application. In addition, the technical nature also causes this theory to be practical enough to measure a person's media literacy on new media.

Jenkins's media literacy theory promotes awareness in accessing media messages, selecting and reducing the time spent accessing all types of media and filtering information for individual needs so that the media always generate human benefits. Then, this theory also requires a critical way of viewing, analyzing and questioning how the message is constructed and the commitment to automatic always apply it.

Here's an explanation of each of the 12 core capabilities:

a. Play

Ability and increase user knowledge. That way, the more we use the media, the more we are literate towards it. Consuming media will be a life-learning process that forms the structure of knowledge, as a form of problem solving to all things in life that can be learned in media consuming activities. New media users will know the functionality, weaknesses, advantages, and ways of using the media, which creates awareness of the user. The more familiar with social media through the exploration of its use, the more literate one has on social media applications.

b. Simulation

The ability of the simulation is defined as the ability to interpret media message information. This capability is proclaimed by Jenkins so that people can come to terms with the ocean of information. Awareness of the simulation is a continuation of the awareness of using media that has been passed at the stage of play, obtained direct experience so that individuals have the ability to sort out which one is wrong which one is true.

c. Performance

It is the ability to play a role or adopt an alternative identity in the purpose of improvisation and exploration of knowledge and experience about the use of new media. According to Jenkins, by undergoing these roles can foster a wealth of understanding of the human self itself and its social role, including how to connect with people in the virtual environment, so helpful and applicable in real life. The ability to adopt human identity can understand the perspectives of others, other roles, other countries, other times (context), social interactions, social positions, both in the real and virtual world.

d. Appropriation

This capability is defined as a process in which humans take some culture and integrate it with various media content. The form can be music, subtitle, fashion, or image. The more humans mastering kemampuan will be more media literate because of this process humans learn and think more about the culture to be used, the ethics and the implications of creating media content.

e. Multitasking

Multitasking is the ability to scan the environment and shift focus to the message element details. There are two things to note in this ability: first, attention and attention, the ability to criticize, filter out foreign information and focus on the most detailed details of the information environment, thereby preventing abundance of information by controlling the information that goes into short-term human memory. Second, scan and map information into their respective categories, thereby reducing the entry of information into short-term memory. Both of these are done by the brain to manage short-term memory constraints intelligently by filtering and mapping incoming information. Multitasking capabilities improve the method of monitoring and responding to the ocean of information circulating around us. The fast-changing context is due to the presence of new media behind this ability. Humans must be able to distinguish between doing tasks by doing several jobs at once (multitasking).

f. Distributed cognition

It is the ability to interact meaningfully with the tools (new media) that extend the human mental capacity. The intention of full interaction here is to realize the message of each new media element or messaging application on social media. While the definition of mental capacity is the capacity to solve the problems that occur in the interaction on social media and then apply it in real life.

g. Collective intelligence

The ability to unite knowledge and compare opinions with others toward common goals. In social

media, community is often formed due to an interest in something. Like in facebook app, whatsapp, twitter, instagram, youtube and tv streaming. In the community, there is a sharing of knowledge about the things that are liked by the characteristics of each community. This kind of community knowledge shifts the nature of media consumption, shifting from a personalized media-centered digital revolution to a social / communal medium centered on a culture of media convergence.

h. Judgment

Judgment is the ability to evaluate the reliability and credibility of different sources of information. Although information is shared from people who have the same interests (in the community for example), not necessarily the information circulating in the credible. Jefkins compares Wikipedia and Encyclopedia Britannica to explain this. The results show the same level of credibility. That is, any reliable source can have a chance of defects. Therefore humans should think to read all sources of information from a critical perspective. Humans must be able to distinguish facts or fictions, arguments from documentation, the truth of counterfeiting and marketing with enlightenment.

i. Transmedia navigation

Transmedia navigation is the ability to follow the flow of stories and information between multiple modalities. In an era of convergence, consumers become hunters and gatherers of information, pulling information from multiple sources and creating new syntheses. Therefore humans must be adept at reading and writing through pictures, texts, sounds and simulations. The most basic transmedia story is told in some media. This ability improves learning to understand relationships between different systems.

j. Networking

Networking is the ability to search, synthesize and disseminate information. Where knowledge is collectively produced and communication occurs between media, the capacity for networking emerges as a socio-cultural capability. Networking capability improves the ability to surf among different social communities.

k. Negotiation

It is the ability to navigate diverse communities, understand and appreciate different perspectives and adhere to and follow norms in every community. The flow of communication in new media can make the culture run with ease. Humans can form a community even though they do not know each other before, cultural diversity can cause problems, so that people build an understanding of the cultural diversity context in the community. This poses a risk of conflicts in values and norms,

therefore humans are required to negotiate to understand perspectives, respect differences of views, social norms, defuse conflicts by negotiating to unify opinions.

By mastering this ability also humans can recognize which media content perpetuates stereotypes (race, class, ethnicity, religion and so on) and contribute to misunderstanding so that humans will not do it (media literacy). Negotiation in this case exists in two ways, namely to differences in perspective and to the diversity of the community.

l. Visualization

It is the ability to create and understand visual representations of information in the purpose of expressing ideas, finding patterns and identifying trends.

These twelve abilities are refreshed based on the needs of the research, which are related to the media literacy capabilities they possess in informing in the instant messaging applications of social media such as facebook, whatsapp, instagram, youtube and tv streaming, where the research subjects disseminate information about religious teachings through social media.

II. METHODOLOGY

The methodology used in this study is qualitative in which qualitative research is a research that examines the object of research in natural conditions, collecting data by combining several techniques (triangulation) and then the data has been analyzed inductively to produce meaning (Sugiyono, 2005: 1)

The paradigm used by researchers in studying the reality of awareness and motivation of technology literacy in da'wah and build relations with mad'u is constructivist. The constructivist paradigm puts the researcher on par with the subject of his research and attempts to construct something that becomes the subject of his research. The constructionist paradigm sees the reality of social life as not a natural reality, but is formed from the construction. Therefore, the concentration of analysis in the constructionist paradigm is to discover how events or realities are constructed, in what way they are constructed. This research uses descriptive research method. The method of this research is qualitative descriptive, according to Sugiyono (2005: 25) that descriptive method is a method used to describe or analyze a research result but not used to make wider conclusion. In the context of this study, researchers describe the reality of awareness and motivation of communication technology literacy in communication da'wah and build relationships with mad'u.

The researcher does not seek truth and judgment morality, but seeks to understand phenomena, reality according to the subject's point of view. The problems in this study were examined through data from nonparticipant observation, in-depth interviews and literature research or documentation studies. In such studies, deductive reasoning or argumentation with logic is sufficient to make valuable research reports (Hadi in Azzam, 2010). Data collection was obtained through observation and in-depth interviews on the activities of the preacher using social media in da'wah and building relations with mad'u. Research subjects as many as 3 people and 5 informants are the closest people who are literate communication technology in da'wah. Secondary data collection is conducted with references available from libraries, dissertations, previous research, internet, and other sources that support research. The data obtained were analyzed using Miles and Huberman models. Data analysis is done interactively in the form of data reduction, data presentation, and conclusion drawing.

III. RESULT AND DISCUSSION

The results showed the three preacher who were subjected to research, communication technology literacy in da'wah and build relationships with the congregation. The social media variations used are each different. All research subjects are familiar using social media as a means of preaching to his/ her mad'u. The content of the message of da'wah is self-made based on a clear source of reference to its argument on the Qur'an and its exegesis, the books of hadith and fiqh. The preacher besides routinely appearing through the impressions on streaming TV leaders or their guidance, also routinely disseminate the message of da'wah through facebook and whatsapp. Da'wah messages through whatsapp are sent from one group to another group, resulting in escalation of propagation of message of da'wah not only in Jabodetabek area, extends nationally and even some other countries such as Hongkong, Malaysia, Singapore and Australia.

Almost every time there is spare time during their busy preaching offline, and trying to create a message of da'wah to be disseminated through social media. To strengthen the message da'wah preacher also took time to read and understand the various books in the library. Even specifically designed the private library as the space where they studied the books before creating the message of da'wah then send it to the mad'u.

Reading the books of the scholars is a routine activity performed by preacher as stock in preaching. This is understood because the Internet has several advantages when compared with other

communication media such as, the internet can be accessed anytime and anyone in various corners of the world so that material da'wah that has been entered on the internet can be accessed by everyone from all over the world whenever they want. Then in addition to writing, preacher can make da'wah material in the form of images, audio, e-book (electronic book) or video so that mad'u can choose the preferred media form. Then, by presenting da'wah material on the internet, mad'u does not need to come to the source and buy a book to answer the problems faced according to syar'i.

Generally, preacher have advanced smartphones aka smart phones with famous brands like Samsung, iPhone. Da'wah activities become vibrant by penetrating social media that is able to perform social reconstruction in shaping mad'u opinion about Islam according to Alqur'an and sunnah of the Prophet shallallahu alaihi wasallam amid the depletion of understanding of religion of Islam will its own religion. Preacher understands that da'wah is always in touch with reality in a crowded society with a crowded use of social media. So preacher think with the da'wah through social media will be able to give influence to the Muslims and form a new social reality, namely Muslims Islamic character according to the guidance of the Prophet shallallahu alaihi wasallam. In addition, preaching through social media is expected to bring changes to the character of an Islamic society.

In da'wah preacher not only literate communication technology, preacher also have knowledge and skills in terms of writing method of preaching message that will be delivered. By mastering the method of good writing, preacher able to convey the material to mad'u according to the power and capacity of the natural mind the mad'u. In da'wah realized preacher that, the method has an important role therefore the preacher literate communication technology using writing methods such as, writing methods that use simple language, clear and brief, so that can be understood and accepted mad'u.

Da'wah activities conducted by the preacher can be categorized as contemporary da'wah activities using communication, especially through social media. It also answers questions. That is, da'wah is no longer properly understood in the study, lectures in certain places, but has penetrated on dunia maya, internet and other technological tools. In addition, preaching through da'wah to be need, it is time intensified. Imagine, so far the elites have done a lot of moral deviations, so it's time for the moral figures with a strong religious commitment to enter the practical da'wah arena. The presence of technologically literate preacher understood can bring

religious values to color society's behavior in the Islamic lifestyle.

According to the subjects of research, the value of da'wah through social media is a strategy to communicate the holy religious teachings that can be actualized in various formulations depending on the condition. The advancement of science and technology today can affect da'wah activities conducted by the da'wah perpetrators. Therefore, the present propagation should be packaged in various methods that are considered effective in accordance with the condition of the object.

The oral preaching that has been used by the perpetrators of da'wah, is considered not maximal. Therefore, da'wah should use communication methods as well as general information delivery, by using communicative social media, such as facebook, whatsapp and instagram. The preacher expect social media to switch the main function that is as a giver of information of Islamic teachings not only as a means of social interaction that spare time mad'u will things that are not useful and in vain.

Thus, it appears that between da'wah and social media have a close relationship, especially in today's da'wah, social media as a means of delivering da'wah to mad'u and a wide audience. Seeing from the results of research, Facebook was still a favorite social media for preacher in da'wah, because facebook in addition to displaying the message of da'wah in the form of text and images, can now display the video live when one of the preacher is filling a face-to-face study in a majelis taklim. Usually to stimulate the number of viewers, the preacher informs through whatsapp live schedule of study on facebook, although now more and more digital products such as mushroom, twitter, Instagram, or path does not make facebook network dim in social media communications, especially in the realm of da'wah.

IV. CONCLUSION

Based on the findings of researchers, social media serves as a means of conveying religious information to mad'u, in accordance with the purpose of da'wah itself, where da'wah is an inseparable part of the Islamic experience of a preacher then da'wah action can be done in various ways including through the media social as long as it is not contrary to Islamic norms.

Da'wah is something that is very important for the survival of mankind is primarily a duty of every people to preach especially preacher who bear the responsibility of giving enlightenment to mad'u. Islamic teachings that match the Qur'an is not impossible to be lost from the knowledge of the ummah if not preached among others through

sophisticated communication media such as social media, and otherwise misguided teachings can be spread and cultured in society if broadcast continuous through social media, this is one which underlies the preacher literacy of communication using social media as an effort to counter heresy through social media.

Da'wah activities preacher literate communication technology that is continuous da'wah through social media will encourage the benefit of human life both world and the hereafter. That is why Islam requires da'wah to every Muslim, especially this task carried the preacher who are considered to have knowledge of religion in faqih.

Implementation of da'wah through social media is understood as something that is in sync with the command of Islam which obliges some of the Muslims to have knowledge for preaching, especially when a Muslim sees an outrageous munk. For preacher da'wah is not just a good and not to increase the number of Muslims alone or open religious awareness for Muslims, but instead to realize the responsibility of the mission of the Prophet Muhammad shallallahu alaihi wasallam sent to humans. This responsibility is the responsibility of every individual Muslim that must be fulfilled, because the responsibility of this treatise has been imposed by Allah Subhaanahu Wa ta, aala on the ummah to be submitted to mankind after Prophet Muhammad shallallahu alaihi wasallam passed away.

The above is in accordance with the command of Allah Subhaanahu Wa ta'aala, in the holy book of the Qur'an. "And let there be among you a people who call upon righteousness, tell the ma'ruf and prevent from being evil; they are the lucky ones "(Al Imran: 104). Ma'ruf mean here is all deeds that get closer to Allah Subhaanahu Wa ta'aala. Medium evil is all the acts that distanced themselves from Allah Subhaanahu Wa ta'aala. In addition to the command of Allah Subhaanahu Wa Ta'aala, the Prophet Muhammad shallallahu alaihi wasallam also said to his pilgrims: "Convey even if only one verse". This word of the Prophet has the meaning that all Muslims always have to convey knowledge that is in his possession to others, whenever, wherever they are. It is as personal responsibility of Muslims in living life on this earth.

Generally, informants understand communication technology not only in operationalizing smart phones with various social media applications, but including how to use it as a means of preaching and relationships with mad'u. For example, social media becomes a means of establishing relations with mad'u, if preacher knock on the door of the hearts of mad'u to berinfak or

charity. Preacher get the convenience, the mad'u with trust, the willingness to transfer some funds to the account number that dikabokanpreacher and preacher also mandate to deliver spend funds collected to the eligible to receive, then report the results collected a number of funds and to anywhere allocated through social media space commonly used to communicate with mad'u. Thus, in this case media literacy has an important role for a preacher in communication da'wah.

The results of this study is expected to be an inspiration for other preacher to be able to have awareness and motivation to use social media in da'wah. Suggestion of this research is to attract the preacher to want to master communications technology and have awareness and motivation to use social media as medium of da'wah.

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