



## DIGITAL DA'WAH STRATEGY OF SAMARINDA *KEREN'S* PREACHER COMMUNITY

<sup>1</sup> Lulu Khumairoh, <sup>2</sup> Nurul Syobah, <sup>3</sup> Fuad Fansuri, <sup>4</sup> A. Rivai Beta

<sup>1234</sup> UIN Sultan Aji Muhammad Idris Samarinda

<sup>1</sup> [lulukpiunhasy@gmail.com](mailto:lulukpiunhasy@gmail.com), <sup>2</sup> [nurulfrq9@gmail.com](mailto:nurulfrq9@gmail.com), <sup>3</sup> [fudenistri@gmail.com](mailto:fudenistri@gmail.com),

<sup>4</sup> [arivaibeta@gmail.com](mailto:arivaibeta@gmail.com)

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### ABSTRACT

The focus of this research is to explain the digital da'wah strategy of the Samarinda Keren (Cool) Da'wah Community by examining the da'wah process on social media through the personal accounts of the preachers. The results showed that the digital da'wah strategy of the Samarinda Cool Da'wah Community broadly has conformity with the strategy (manhaj) of Al-Bayanuni in the book Al-Madkhal Ila 'Ilmi Ad-Da'wah which is divided into three, namely: (1) *Manhaj al-'Athifi*, (2) *Manhaj al-Aqli*, and (3) *Manhaj-al-Hissi* carried out by the three dai on personal social media accounts. In addition, the Introduction of mad'u or the third object of da'wah is by looking at the effect of the material presented, one of which is by looking at the response of mad'u through the comment column on whether to accept or reject. Preparing messages or da'wah materials by the Qur'an and Hadith to determine a law that gives birth to various variants of science and, of course, by the current context and da'wah is carried out with the humility that characterizes it. For the Samarinda Cool Da'wah Community, utilizing social media is an alternative to reach mad'u widely now. In addition to increasing the community's brand can also improve the brand personality of the dais.

**Keywords:** Strategy, Digital Da'wah, Community, Keren Preacher Samarinda.

### ABSTRAK

Fokus penelitian ini adalah menjelaskan terkait strategi dakwah digital Komunitas Pendakwah Keren Samarinda dengan mengkaji pada proses dakwah di media sosial melalui akun pribadi para dai. Hasil penelitian menunjukkan bahwa strategi dakwah digital Komunitas Pendakwah Keren Samarinda secara garis besar memiliki kesesuaian dengan strategi (manhaj) Al-Bayanuni dalam kitab Al-Madkhal Ila 'Ilmi Ad-Dakwah yang terbagi menjadi tiga yakni: (1) *Manhaj al-'Athifi*, (2) *Manhaj al-Aqli*, dan (3) *Manhaj-al-Hissi* yang dilakukan oleh ketiga dai di akun media sosial pribadi. Selain itu, pengenalan mad'u atau obyek dakwah ketiga dai yakni dengan melihat efek dari materi yang disampaikan salah satunya dengan melihat respon mad'u melalui kolom komentar apakah menerima atau menolak. Penyusunan pesan atau materi dakwah sesuai dengan al-Qur'an dan Hadis untuk menentukan sebuah hukum yang melabirkan berbagai varian ilmu dan tentunya sesuai dengan kontekstual saat ini serta dakwah dilakukan dengan kelembutan hati yang menjadi ciri khas. Bagi Komunitas Pendakwah Keren Samarinda, memanfaatkan media sosial menjadi alternatif untuk menjangkau mad'u secara luas pada saat ini selain meningkatkan brand komunitas juga dapat meningkatkan brand personality para dai.

**Kata Kunci:** Strategi, Digital Dakwah, Komunitas, Pendakwah Keren Samarinda.



## INTRODUCTION

Along with the development of digital technology, it is easy for people to obtain information from various sources. The media plays a massive role in framing and subjective construction of a reality which is the main topic, as well as determining the content to be published (Budiantoro, 2018).

Social media users experience fluctuations, especially in Indonesia. In 2022, it was recorded that approximately 191 million people even increased dynamically. Social media consists of several types, namely social networks, social media to socialize and interact, facilitate discussion or dialogue, and share files, videos, music, and even da'wah (Lestari, 2020).

Da'wah activities are very important to carry out in the digitalization era. Possibility and violence occur a lot and are easy to find, ranging from liquor, gambling, taking drugs, fraud, sexual harassment, and deviation from shari'a which is a serious concern for all elements of society, especially preachers, to call for Islamic teachings (Ali, 2017).

The success of a da'wah by the wishes is influenced by the knowledge and ability that a da'i has in delivering material and strategies to captivate the hearts of the audience. It is limited to Not only the situation and condition of society but also the background and social strata that must be understood to be right on target (Aisyah, 2016).

The Keren Da'wah Community (KPK) in Samarinda is known to people who have diverse achievements both locally and regionally. The preachers in the community can take advantage of social media's advantages to build independent businesses. In addition to personal da'wah, the KPK da'i also uploads preneur activities, dawn adventure implementation, and dhikr rotibul

hadad, which is routinely carried out (Budiantoro, 2018). Relevant to this research conducted (Paluseri, 2020) resulted in Muhammad Abu Al-Fatah Al-Bayuni's da'wah strategy against drug prisoners in Pinrang class II B detention center, including routine religious formation activities and compiling a structured activity schedule. In contrast, in managing digital da'wah TvMu broadcasts with segmentation that is not determined by age restrictions. However, the content management created cannot optimize the message of da'wah (Hakim, 2021) optimally. Various methods of digital da'wah are carried out with different object characteristics, either with the help of audio media (podcasts) or through video streaming content published through social media as carried out by the Keren Da'wah Community (KPK) Samarinda.

The uniqueness of the da'wah strategy displayed most importantly from the logo on each member's flyer by their expertise is no exception on social media. In addition to seeking the pleasure of Allah Almighty as an Islamic syiar, it is also equipped with coaching or providing business salary classes aimed at honing skills. However, the problem in Samarinda is that the ability of marginal communities to get access to proselytizing from famous ustadz-ustadz needs to be stronger.

In addition to access to information, many underlying factors are even more tragic: accommodation and high costs. Thus, media is needed to convey da'wah messages that can be accessed flexibly by all people. Therefore, this study aims to identify the digital da'wah strategy of the cool preacher community of Samarinda.

## RESEARCH METHODS

This study used a descriptive qualitative research method with a phenomenological approach (Rakhmat, 2016). Individuals as informants and research phenomena through extracting human knowledge by direct observation. Data source sampling is carried out by *purposive* and *snowball*. The primary data was obtained through interviews, photos, and videos published by three dai on their social media. Data collection techniques with triangulation (combined), data analysis is inductive/qualitative, and the research results emphasize meaning rather than generalization. Three informants were used in this study, namely the Keren Da'wah Community (KPK) Samarinda named Rudini, Raden, and Mugni.

## RESULTS AND DISCUSSION

### Keren Preaching Community Of Samarinda

Komunitas Pendakwah Keren, or KPK, was founded in 2018 by Raden Gigih due to concerns about the pattern of da'wah that has occurred so far, where most preachers side with certain groups. In addition, people with low economies still need help getting access to listen to lectures delivered by famous preachers. This is due to high accommodation.

The name of the Keren preacher community (KPK) is intended to build a da'wah methodology with the principles of togetherness, programs that are by the times, and good performance from the material, delivery, and appearance that is slick and cool. The KPK logo reflects togetherness in da'wah, making the mosque the center of civilization, plurality, and sincerity in preaching (Baran, 2012).

It is intended that da'wah can be accessed by people anywhere without

burdening them with any costs or reasons. Every Korwil and Korda are required to make systematic studies, dhikr councils, school da'wah, conduct economic development of the ummah through the Dai Preneur (ngaji business) program, and things that allow da'wah to be conveyed to the people (Bayuni, 2021).

The KPK is also intended to coordinate any community that moves in line with the vision and mission of the KPK in preaching and making a move for the benefit of the ummah in understanding Islam, which is Rahmatan lil 'Alamin. Even able to build a da'wah network throughout Indonesia.

### Da'wah Preparation

Preparation in preaching on social media is very important. This is so that the purpose of da'wah can be achieved. According to (Husain, 2020), First, it is usually to prepare good lecture material because the context when you want to upload the lecture on social media, be it Youtube, Facebook, or Instagram, will certainly look for material content with gimmicks.

That is, in the form of jokes or things that can attract viewers' attention to the show. Some preachers prepare their work well and correctly their da'wah material by making scripts, synopses, or indeed already talents possessed in the sense that they are funny, analysts, or make people interested.

Second, with quite sophisticated tools in addition to good gadgets, microphones, and laptops for editing, even if not on laptops, they use their cellphones with applications for editing and make the display quite attractive. Third, they have an account, of course, with a good personal account (Marwantika, 2015).

The preachers obtain two advantages; the first personality is upgrading personal, meaning that da'wah in the context of

community acceptance, there are two things, one is content, and the second is a personal guarantee, namely the dai must do many things by improving themselves starting from clothing, then the characteristics of dialectics, humor, and the tools of the medium of Introduction.

Second, the content is the material itself. Because, at this time, the average mad'u uses an inverse analogy. In addition, the KPK's da'wah is partitioned only in mosques, ta'lim councils, or madrassas so that a wider spectrum is no longer covered by da'wah. Therefore, da'wah widely can be done today with social media, one of which is social media (Nadhmy et al., 2021).

It is the same with (Nurjanah et al., 2019). That preparation when preaching on social media begins with preparing material and then strengthening it because if it is only basic material, it will be difficult to answer when there are varied questions. In addition, if there are media as a supporting tool, it will be easier. Meanwhile, the place used in creating live da'wah content is generally in the living room or through direct study at the place of worshippers.

Overall, the preparation of KPK da'wah on social media is by preparing material and strengthening the Qur'an and hadith, and some useful references to the yellow book, tools or electronic media used, personal accounts, content mapping, knowing social media algorithms, and setting places or lighting. Utilizing social media as an alternative to reach mad'u widely at this time, in addition to increasing the community's brand, can also improve the brand personality of the preachers.

### **Da'wah Strategy in the Digital Era**

Da'wah activities, in general, have digital da'wah strategies that need to be carried out

by preachers in general. According to (Rustandi, n.d.), the Introduction of mad'u or object of da'wah by looking at the effect of the material presented. Thus, there are two segment variants: those who accept and reject. The preparation of messages or da'wah materials is based on the Qur'an and Hadith as the main barometer to determine the law.

In addition, the Determination of the theme is also part of the delivery of messages and da'wah materials, but the nature of the dai's tendency to the field he likes because not all dai have all types of abilities. Meanwhile, the Determination of the method of da'wah, in this case, is based on surah an-Nahl verse 125, which is the concept of global—for example, the meaning of wisdom bills that everyone will find their wisdom that does not complicate.

The method of manhaj Al-'athifi uses Mau'idzoh Hashanah meaning material and narrative that touches the listener. Manhaj Al-Aqli uses logic with analogies that are easy to understand, while Manhaj Al'Hissi uses more of a kinesthetic method by giving emphasis or body language to facilitate understanding. Rudini said that the first method is to adjust the material to the subject.

Meekness is also needed because it is closer to the listener and provides services, one of which is volunteering to create content. This logic is used in a storytelling style or with a story so that the listener can more easily conclude the moral message.

For content in social media to understand rationality or logic. In addition, dialogue or discussion with the subject should be carried out more often. Attract the attention of the five senses by paying attention to the clothes and games that make it easier to focus. While (Nurjanah et al., 2019), Explain that the first implementation target is people who are still laymen and

marginal groups who are ordinary people with high positions or titles. Using meekness and giving service is also important. At the same time, they carry out dialogue and tell ancient stories as inspirational stories.

Based on observations and interviews, the strategy of digital charges in general carried out by the KPK Samarinda includes, first, the Introduction of mad'u or the object of da'wah, which is to see the effect of the material presented, one of which is by looking at the response of mad'u through the comment column whether to accept or reject.

Second, the preparation of messages or da'wah materials by the Qur'an and Hadith to determine a law that gives birth to various science variants and certainly by the current context. In addition, the Determination of the theme is also done by adjusting the fields preferred by the dai.

Determination of the method of da'wah, in this case, the way or path carried out by its global concept, namely surah an-Nahl verse 125 includes bil hikmah, mau'idzoh Hashanah, and mujakan (dialogue or discussion). It facilitates without complicating mad'u as well as the Determination of da'wah media, which in this case is the media used by the dais, namely Instagram, Youtube, Facebook, and TikTok.

### **Manhaj Dai Keren Samarinda**

The three dai of the Keren Samarinda community in their da'wah video uploads using manhaj as stated by Al-Bayanuni in his book entitled "Al-Madkhal Ila 'Ilmi Ad-Da'wah namely manhaj al 'athifi (heart and feelings) with his method of mau'idzoh Hashanah, meekness, and giving service, the target of application is mad'u on social media, and its characteristics are gentle delivery, fast influence, able to reduce violence, emotional

changes, and the breadth of areas of application.

Manhaj al-aqli (reason) with its methods of logic and qiyas, debates and dialogues, parables, and ancient stories, the target of its application is mad'u on social media, and its characteristics are based on reason, changing the way of thinking, rebuttal to opponents, and successors of manhaj al-'athifi. Manhaj al-hissi (five senses and experiments) with his method of attracting the attention of the senses (Husain, 2020).

Practice, an example of morals and manners, changing possibilities by hand, miracles of the Prophet and Messenger, and drama performance, the target of its application is mad'u on social media. Its characteristics are fast influenced because it can be felt by the senses, real experience, wide application area, and need expert and competent preachers (Rustandi, n.d.).

Raden, Rudini, and Mugni carry out the method of meekness on social media, each with good calls, even though some use calls specifically as a characteristic of Rudini and generally made by Raden and Mugni.

In communication science, information is received by communicants in four stages, namely receiving information stimulus, processing information, storing information, and regenerating information, or in intrapersonal communication, commonly known as sensation, perception, memory, and thinking. In this case, when soft words are applied in da'wah, it will be a stimulus captured by the five senses in the form of hearing (Lestari, 2020).

The method of offering help or providing services was carried out by Raden and Rudini on social media. Raden uploaded a photo in which he was a speaker for lectures and, at the same time, compensation to

orphans; Rudini volunteered in an open donation activity of the Qur'an Illiteracy Eradication Mobilizer, while Mugni was in the form of granting *hajat mad'u* as a performer in the Tasmiyahan event.

Utilizing social media, especially Instagram, has the power of visuals that allow two-way interaction and can share back stories with a wider audience. In Heru Wijayanto Aripadono's research, Heru Wijayanto stated that communication on Instagram using stories or storytelling could increase the reach, impressions, and interactions for SocipreneurID.

This proves that storytelling has an important role in building communication and social innovation related to the interaction of individuals and users to get closer so that the positive messages conveyed have emotional closeness and impact in the future.

## CONCLUSION

The digital da'wah strategy of the Samarinda Cool Da'wah Community is broadly by the strategy (*manhaj*) of Al-Bayanuni in the book *Al-Madkhal Ila 'Ilmi Ad-Da'wah* which is divided into three, namely: (1) *Manhaj Al-'Athifi*, (2) *Manhaj Al-Aqli*, and (3) *Manhaj Al-Hissi* carried out by the three dai on personal social media accounts.

In contrast to this, the methods and characteristics found tend to have differences seeing the potential possessed by each dai is also different. Researchers found that there are digital da'wah strategies that need to be carried out by preachers in general in the Samarinda Cool Da'wah Community including: (1) Introduction of *mad'u* by looking at the effect, namely *mad'u* response, (2) Preparation of messages or da'wah materials by the Qur'an and Hadith, theme

adjustment, and contextual, (3) Determination of da'wah methods according to the global concept of *surah an-Nahl* verse 125, namely *bil-Hikmah*, *Mau'idzoh Hasanah*, and *Mujadalah*, and (4) Determination of da'wah media, namely social media.

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