

The Utilization of Social Media as a Trend of Islamic Educators in The Digital Era

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Abstract

The research attempts to illustrate the trend of Islamic educators in the digital era with the use of social media; these media require many Islamic educators interested in distributing their preaching to their students through internet facilities by creating Islamic content that is casually made in the stories of life and creativity with exciting things. This study aims to describe and analyze social media as a media trend for Islamic education propaganda in the digital era at an educational institution. The research conducted uses a qualitative approach. Therefore, the data collection is undertaken by conducting observations, interviews, documentation studies, and literature studies. The data analysis process that the researcher uses is the qualitative analysis and descriptive-analytic methods. The findings of the research from the use of social media carried out by one of the educational institutions at Elementary School of IT Ulul Albab, Pekalongan, showed that the development skills of teachers in using social media, especially in given Islamic education materials that increased student motivation in learning religion, and made it successfully for students to recognize and explore religious science.

Keywords: utilization of social media, the trend of Islamic educators.

A. Introduction

The digital era is where social media users can quickly reach all access. This fast access is called *Viral*. This factor makes Islamic educators try to use social media to convey their *da'wah* to their students. The use of this media is more up-to-date and more effective than other media. The use of social media such as

Facebook, Instagram, and YouTube has a significant impact on their students (Faisol, 2017: 37-51).

The interaction space between educators and their followers allows students to deliver short messages contained in the comments. In this way, they always show their existence because the impact of social media is so significant that it triggers several positive and negative factors; one of the positive factors of using social media is that it makes it easier for students (followers) to access the latest information anywhere and anytime, while the negative factor is the media. This *da'wah* is often used to convey messages of hostility or violence (Sumadi, 2016: 173).

Kominfo (*Kominfo*: Ministry of Communication and Informatics) records in 2019 state that they received complaints of harmful content on social media as many as 500,000, *Kominfo* papers in 2020 mentions in detail that social media in the form of Facebook and Instagram contain the most harmful content with a total of 8,903 and Twitter with a total of 4,985 reports and google and YouTube a total of 1,683. Even the development of Instagram is said to beat Facebook and Snapchat at 1 billion users.

This shows how dangerous social media is if children or students openly access it without the assistance of parents or teachers; of course, this is the factor that triggers Islamic educators to create social media accounts to prevent the development of harmful content spread over millions of platforms. - social media platforms. Islamic educators use many social media methods; they preach *bil-kitabah* or *bil-kalam* and use audiovisual techniques, images, sounds, or lectures; this depends on Passion or current trends. This concept is attractive so that it makes the number of followers from day to day increase and spread widely from all corners, both among children, teenagers to adults, and parents (Subaidi, 2019: 71-72).

One of the educational institutions of SD IT Ulul Albab in Pekalongan seeks to actualize the messages above to provide religious information through social media to its students; by using social media Facebook and Instagram, the total number of teachers and students in the institution meets thousands of fans,

Principals and teacher educators at SD IT Ulul Albab Pekalongan in their *da'wah* always upload videos or Islamic statuses through their respective social media accounts such as WhatsApp, Facebook, and Instagram accounts, not to mention the official social media accounts of SD IT Ulul Albab Educational Institutions in Pekalongan is in the form of requiring teachers and students to follow it. Thus, there is no doubt that social media has a significant impact on its students.

B. Research Method

This study uses a descriptive, qualitative research approach with triangular data collection; the object of this research is the social media account of SD IT Ulul Albab Pekalongan. This research approach is called a qualitative descriptive approach. The reason for using a qualitative method approach is that previous researchers already know the conditions in the research location. And this adds to the stability of the researcher to make it easier to research with this type of qualitative research. That way, the study describes analytically a process of how teachers or Islamic educators at SD IT Ulul Albab Pekalongan carry out *da'wah* through social media to their students (Subaidi, 2019: 71-72).

This study aims to describe the empirical reality according to the phenomenon in detail and thoroughly. That is to express the symptoms as a whole, contextually, through collecting data from teachers or Islamic educators by utilizing social media for Islamic *da'wah*. The type of research, in this case, is field research (Field research). The purpose of field research is to carry out intensively, in detail, and in-depth on a particular organization, institution, or phenomenon (Usman, 2016: 1).

C. Result and Discussion

Islam is a religion that teaches to preach, that is, to lead the faith through educational values to all humanity. As a blessing for the whole world, Islam can guarantee the realization of happiness and well-being of society when the teachings of Islam that cover all aspects of life are presented as a guide to life and implemented in earnest by humanity (Arikunto, 2002). The long journey of Islam can be seen through the record of historical events. Islamic figures have shown

their perseverance in treading *da'wah's* journey, and this *da'wah* is the keyword of the greatness of Islam (Suwardan, 2017: 102).

As Allah SWT said in the QS. Ali Imran, which means: "*and let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones.*" The generation of Muslims in the first period in the time of the Prophet, at that time they knew the religion, educated, formed and cadre in the madrasah of the Prophet. They also got up and rose to support the *da'wah* well and brilliantly. Therefore, every Islamic educator who comes forward to launch and realize *da'wah's* ideals must understand and comprehend *da'wah's* basics with a correct and good understanding (Masyhur, 2012).

As an educator, the practice of *da'wah* is done on specific grounds, such as the uneasiness of seeing contradictory phenomena in society between religious values and daily routines, belief in spiritual matters, and the presence of religious spirit to be spread learners. In this regard, *da'wah* can be carried out anywhere, anytime, by their respective proportions without being carried out in the classroom, as *da'wah* is done through social media (Sumadi, 2016: 173).

Da'wah media is a means used by Islamic educators in conveying the messages that will be given. Social media accounts that can be easily accessed via smartphones, from the widespread use of telephones or smartphones as a means of communication, mobile phones are limited to SMS and talking on the phone and other facilities.

Yahoo Messenger (YM) used to be the only means of chatting on the internet; now, the facility has moved into the grasp and does not have to deal with a computer screen at home. Another example of the use of online media is social media such as Facebook and Instagram. So far, these two social accounts are one of the prospective and effective *da'wah* media for *da'wah* through writing. Not only writing, but Facebook also offers unique features, simple and easy to understand, such as friend requests, notifications, messages, recommended pages, notes, photo albums, status, comments, and so on. All of them are features that are pretty easy to use, especially applying as a means of Islamic preaching (Usman, 2016: 1).

Islamic education in the delivery to its students needs to be packed with growing trends. As a result, unique methods are required so that the *da'wah* can be accessed by all circles, wherever and whenever, the internet can be reasonably practical access where almost all people use it. The internet can be used as a medium of *da'wah* with a broader reach so that the educational mission packaged through *da'wah* is conveyed to students.

They are referring to the results of research from McKinsey that the impact of social media internet on the development of learners gives the message that everyone who still wants to have their existence in global competition must prepare mentally and skills that have a competitive advantage (competitive advantage). The primary way to prepare the most accessible skills to follow is to have good behavior (behavioral attitude), increase competence, and have a spirit of literacy. The supply of self-preparation can be passed through the path of education (long-life education) and self-concept through the experience of working together across generations/across disciplines (experience is the best teacher) (Syaleh, 1997).

Based on this statement, a new direction of *da'wah* model or *da'wah* reform is needed based on the revolutionary era so that the values of Islamic education will be readily accepted and absorbed by students, just like the philosophy of technology, namely cutting space and time, the same thing needs to be adopted by students—Islamic educators to actualize their *da'wah* using the technology contained in the latest social media (Arif & Pratama, 2019: 198).

The use of social media such as Instagram and Facebook can display videos and photos clearly and store them at any time, so Islamic educators using Facebook and Instagram media as propaganda media in conveying Islamic educational values are seen as very effective. Short videos with no more than 1 minute without releasing *da'wah's* deals make Instagram the most popular social media because it does not cause boredom for the students.

Seeing the dense use of the internet and social networks, the spread of goodness (*da'wah*) is very effective if using the internet as a means or medium.

Because with social networks, students can quickly get daily advice other than preachers or *ustadz* without networking. So, that way, Islamic educators will be elementary to channel their *da'wah* or thoughts. Seeing social networking has become an application in great demand by the general public, including students (Acep, 2013: 101).

Islamic education propaganda media at SD IT Ulul Albab Pekalongan seeks to actualize the messages above to provide religious information through social media to students through various existing social media platforms such as Facebook, Instagram, and YouTube. According to them, followers of social media accounts feel that it is appropriate to have social media because it can provide religious information, especially about school developments and school activities. In preaching using official school accounts alone and social media accounts of all educators or teachers at the school.

As a media for *da'wah*, the Instagram account of SD IT Ulul Albab Pekalongan can make it easier for students or fans to access lectures or information; in posting these lectures, there are many positive responses from the community, even in their comments until some parents access them, guardians of students, this is because of the spread of school alumni who feel helped by the existence of social media.

The Instagram account of SD IT Ulul Albab Pekalongan with thousands of followers and hundreds of posts in the form of pictures of Islamic lectures, daily prayers, and other Islamic videos depicts religious information often experienced in everyday life. Followers of social media readily accept it. The. Including the condition of students and their parents.

According to the research results, YouTube accounts are the most popular social media accounts by the public because they display more religious videos, motivational, school events, educator *tausiyah* (Islamic preach), and prayer songs. The response of social media users to the educational values conveyed into *da'wah* through social media at SD IT Ulul Albab is generally positive, the increasing number of followers evidence this from day to day this social media account is

used as a form of entertainment, reflection, motivation, and religious learning mediated through *shalawat* (praise upon Prophet Muhammad), Islamic songs, messages from Islamic educators, daily prayers and *mauidhob* (Islamic advice) from PAI teachers or Islamic educators (Abdillah, 2021).

According to Muhammad Abdilah, there are many messages in each of SD IT Ulul Albab, be it Facebook, Instagram, and YouTube, such as messages of peace, messages from caregivers, and messages of *da'wah* that are packaged creatively. The same thing was also conveyed by several alumni of students and their guardians who said that *da'wah* using social media has many benefits and provides convenience in accessing it. Sometimes, when asked to read, it tends to be lazy and bored. And Islamic educators at this school also increase their creativity in updating their Islamic posts.

The information explained that both alumni and students gave positive responses regarding *da'wah* media using social media at SD IT Ulul Albab, indications of the trend of social media as *da'wah* media showing the development of *da'wah* that is increasingly flexible and dynamic, and it is believed that this *da'wah* trend will continue to grow in the future. Modern society follows the direction of new media, which will then be used as relevant *da'wah* media. (Arif & Pratama, 2019: 198).

D. Concluding Remarks

The author can conclude that the use of social media in *da'wah* media to students, students, and alumni has a positive response and conveys messages that all general audiences can accept, both students and their parents, because the content presented contains Islamic educational values that leaning *Ablu sunnah wal Jama'ah* so that it can be used as a guide, motivation, and information to live everyday life. And also, the alumni of SD IT Ulul Albab Pekalongan tend to follow this *da'wah* media because they want to know about school activities to remain *taahiq* (keep connected) to their alma mater.

SD IT Ulul Albab seeks to actualize the messages above to provide religious information through social media to the public through Facebook and Instagram

with thousands of fans. Thus, there is no doubt how social media provides a vast space. The use of social media at SD IT Ulul Albab Pekalongan is also a medium of information used by guardians of students or parents who send their children to SD IT Ulul Albab Pekalongan.

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