



Utilization of Facebook Live Streaming in Online Missionary Endeavor at the ar-Risalah al-Khairiyah Foundation

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Abstract


Today's social media is experiencing a very big development. Many social media platforms are competing to present the latest features to attract the interest of netizens or users. One of the large and widely used social media platforms in Indonesia is Facebook. Since 2015, Facebook has officially added live streaming features to its applications, both for Android, iOS and PC applications. The emergence of the Facebook live streaming feature is in great demand by content creators, gamers, academics and also preachers both individually and in institutions. The Arrisalah Alkhairiyah Foundation is a social, educational and da'wah foundation that has a da'wah office that oversees the Isyraf Dakwi division. Various da'wah programs carried out by the Isyraf Dakwi division, one of which is conducting a live streaming study using social media Facebook. This study uses a qualitative descriptive method, the purpose of which is to describe the use of Facebook live streaming social media for online da'wah activities. The research findings, it was found that the use of Facebook live streaming was initially an alternative da'wah program which was stopped due to the covid 19 pandemic. The advantages of the program through this live streaming are that it is cost and time efficient and is easily accessible to viewers and the study materials are kept stored. The obstacles encountered in live streaming are the poor internet connection and the lack of promotion of Isyraf Dakwi's account channel so that the number of viewers tends to tend to.

Keywords: Social media; Facebook live stream ; Da'wah online

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Introduction

Social media is a new media that has emerged and mushroomed in Indonesian society since the 2000s¹. The use of social media has continued to increase since its emergence, not only for communicating and sharing content, but social media has also become a medium for obtaining information. People's interest in social media continues to increase along with the many forms and features that have emerged on social media and the variety of social media platforms from year to year. According to *databoks.katadata.co.id*, the number of social media users in Indonesia in early 2022 reached 125 million active users.

The number of social media users by netizens makes it a new alternative media for many people for various purposes.² This seems to make social media platforms continue to compete to add new features to attract netizens as users. Various features were added, starting from the writing sharing feature, image and photo sharing, and voice and video sharing to the live streaming feature.

Each platform also has characteristics that characterize them, each of these platforms has a different type. Hootsuite writes that there are 4 types of social media according to their type, namely; *First*, social networking is commonly used to help people connect online and share their ideas, this type includes Facebook and Twitter. *Second*, media sharing networks focus more on visual video and audio, such as YouTube and Instagram. *Third*, discussion forums are the oldest type of social media platform used to share and seek knowledge, examples of this type of platform are Quora, Reddit, and Kaskus. *Fourth*, social blogging networks, which are types of social media where it is possible to publish content and writings so that they can be searched on Google searches.

Facebook was founded in February 2004 and has the largest number of users in Indonesia.³ According to the statistics report, the number of Facebook users in Indonesia in October 2021 reached 167 million users. Although Facebook is included in the category of social networking, it is often used by users to share videos via live streaming. The live streaming feature itself only appeared on the Facebook platform in 2017 a few years after YouTube added the feature. The use of the Facebook live streaming feature continues to increase and is in great demand by content creators with diverse backgrounds. Starting from arts, crafts, games, education, social, cultural, and religious.

In the context of Islamic religion, the use of social media as a medium of da'wah by proponents and actors of da'wah continues to grow rapidly.⁴ The Facebook platform is enlivened by da'wah accounts that spread Islamic values through visual and non-visual content, one of which is the use of the live streaming feature to fill out Islamic studies. The use of live streaming media is considered more efficient and easier than face-to-face studies which require the preachers stepped out. In addition, the use of live streaming media is also considered easy for the congregation and listeners to follow remotely, without the need to incur additional costs and time.

The use of social media as a means of da'wah has begun to be carried out by *muballigh* or *da'i* to support their da'wah activities so that they can spread faster and farther.

In addition, the use of media is also considered to be more cost and time-efficient compared to face-to-face studies or lectures. A preacher only needs to prepare a recording device and his

¹Saiful Bahri, "Literasi Digital Menangkal Hoaks Covid-19 Di Media Sosial," *Jurnal Ilmu Komunikasi (JKMS)* 10, no. 1 (2021): 16–28.

²Ahmad Setiadi, "Pemanfaatan Media Sosial Untuk Efektifitas Komunikasi," *Cakrawala-Jurnal Humaniora* 16, no. 2 (2016).

³Roudotun Nadiyah, "Analisis Isi Media Sosial Facebook Komunitas"(Studi Kasus Grup Facebook IAIN SMH BANTEN COMMUNITY)" (UIN SMH BANTEN, 2019).

⁴Rizky Hayati Dinda, "Pemanfaatan Media Tiktok Sebagai Media Dakwah Oleh Ikhwan Mukhlis" (UIN Profesor Kiai Haji Saifuddin Zuhri Purwokerto, 2021).

media account to broadcast da'wah. The use of social media is also a means to accommodate the development of da'wah following technological advances.⁵ Although the conventional form of lectures and recitations cannot just disappear, what's more, the value of the blessing of attending a science gathering cannot be completely replaced by technology, in this case, social media.

Arrisalah Alkhairiyah Foundation is one of the foundations engaged in social and da'wah. In the field of da'wah, the Foundation has several programs, namely, *kafalah duat*, *alisyraf al dakwi*, *dakwah lil muallaf*, rumah quran Aisyah Radbiallahu Anba and the Nur Academy. The *al isyraf al dakwi* program is a da'wah program with study methods, lectures, and Friday sermons organized by the management of the da'wah field of the Ar Risalah Al Khairiyah foundation. certain places, but also using Facebook live streaming media. This study and lecture were broadcast live via Facebook from the Ar-Risalah Al-Khairiyah foundation. Based on the researcher's observations of the *al isyraf al dakwi* program's Facebook account, the Ar Risalah Al khairiyah foundation, it was found that the number of viewers of the study conducted live was around 30 viewers. This is very different when compared to face-to-face studies, the number of participants is much less, whereas in face-to-face studies the number of participants can reach thirty people and more.

Departing from the problems above, researchers are interested in finding and describing the use of Facebook live streaming social media in lectures and delivery of studies on the *al isyraf al dakwi* program at the Ar Risalah Al Khairiyah Deli Serdang foundation. This research is important to do considering the use of media today is becoming very large among many people. In compiling this study, the author conducted a study and research on previous research that became a reference for research and updates in research findings, including research conducted by Fadly Usman with the title 'The Effectiveness of Using Online Media as a Means of Da'wah, in his research, he examined the effectiveness of using media social activities in general in da'wah activities. Meanwhile, in this study, the researchers focused on the use of social media in the form of live streaming in da'wah and study programs. It is hoped that through this research, researchers can contribute to science and further researchers conduct studies related to the use of social media in da'wah activities. The formulation of the problem that the author arranged in this study was how to use Facebook live streaming media in the online da'wah program at the Ar Risalah Al Khairiyah foundation?

In this study, a descriptive qualitative approach was used. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, motivation, action, and others.⁶ The qualitative research approach is determined by the character of qualitative research, which is certainly different from the character of quantitative research. This approach is considered appropriate because the data to be collected is not static data but data obtained from informants in the form of sentence statements. In qualitative research, several data collection techniques are used that are relevant to the research. In this study the data collection techniques used are;

Observation is an activity of observing the symptoms that can be seen and touched or that are abstract. The researcher's participation was carried out in various conditions. Nasution in Ajat Rukajat, 2018 states "there are levels in making observations, namely zero participation, active participation, and full participation". In this study, the researchers participated fully by observing the *isyraf dakwi* division at the Arrisalah Alkhairiyah foundation and the activities carried out in the live streaming program via Facebook.

Interviews, according to Nasution's interview technique, were carried out in two forms, namely structured and unstructured.⁷ In this study, the researcher took a structured interview technique, namely through questions that had been prepared by the problems studied. The purpose of the

⁵Bahrur Rosi, "Media Dan Ict Dalam Problematika Dakwah," *Ulumuna: Jurnal Studi Keislaman* 4, no. 1 (2018): 89–105.

⁶Ajat Rukajat, *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)* (Deepublish, 2018).

⁷Rukajat.

interviews in this research is to reveal information from the research subjects.⁸ In this study, there were three primary sources interviewed by the researcher, namely Ustadz Ariyanda as the person in charge of the Isyraf Dawi program at the foundation, Ustadz Taufiq Hidayat as the head of the Da'wah office of the Arrisalah Alkhairiyah Foundation, and Ustadz Rendy Septian as the person in charge of the online da'wah program via Facebook.

Documentation studies, this technique is used to study various sources of documentation. The success of qualitative research is highly dependent on the completeness of the field notes prepared by the researcher. In this study, the authors used a notebook, an interview recorder and a study schedule, and a map of the program of the missionary office of the Arrisalah Alkhairiyah foundation.

Result and Discussion

Social media is an online media, where users easily participate, create content, and share information in cyberspace.⁹ Andreas Kaplan and Michael Haenlein define social media as a group of internet-based applications that build on the ideology and technology of web 2.0, which allows the creation and user-generated content exchange.¹⁰ The most commonly used social media in the world include; blogs, wikis, and social networks. This social network has many platforms including; Twitter, Instagram, WhatsApp, Facebook, and the like. This media runs using the internet so that it can be accessed by everyone who has an internet network, this is different from traditional media which uses print and broadcast media which can only be used by certain broadcasting institutions.

Social media has developed significantly from year to year,¹¹ in 2002 *Friendster* was the most dominating social media, but currently, the number of social media platforms is very diverse in their uniqueness and characteristics. Each of these platforms continues to compete for the internet community. commonly called netizens. Each platform adds its best features to attract users' interest. One feature that is generally embedded in the platform is the video-sharing feature.

Video is a collection of still images per second using the technical size of frames per second (frames/second). In every minute of standard video that has 25 frames/second, there are 1500 separate images. Video screen resolution determines the number of still images per second. This shows that the information conveyed through video has a large amount of information every minute.¹²

Safko mentions that the first breakthrough for computer video was the launch of Apple Quicktime in 1991, allowing users to watch videos with good resolution quality on their computers. The development of video technology is also influenced by the development of video compression technology which can increase the speed of video data transfer and adjust video quality, then create video files that have been compressed and have a small data capacity that can be distributed over the internet.¹³

Since the number of internet users interested in vlog content, the use of video has become more and more crowded and camera equipment manufacturers are competing to improve camera

⁸Rukajat.

⁹Nur Ainiyah, "Remaja Millennial Dan Media Sosial: Media Sosial Sebagai Media Informasi Pendidikan Bagi Remaja Millennial," *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 221–36.

¹⁰Arum Wahyuni Purbohastuti, "Efektivitas Media Sosial Sebagai Media Promosi," *Tirtayasa Ekonomika* 12, no. 2 (2017): 212–31.

¹¹Fatih Azka, Dendih Fredi Firdaus, and Elisa Kurniadewi, "Kecemasan Sosial Dan Ketergantungan Media Sosial Pada Mahasiswa," *Psymphatic: Jurnal Ilmiah Psikologi* 5, no. 2 (2018): 201–10.

¹²Lidya Agustina, "Live Video Streaming Sebagai Bentuk Perkembangan Fitur Media Sosial," *Diakom: Jurnal Media Dan Komunikasi* 1, no. 1 (2018): 17–23.

¹³Agustina.

quality. The culture of vlogging and sharing video content has been growing since the presence of Youtube in the development of social media. Vlogging activity is closely related to the process of creating content to sharing videos via the internet.¹⁴

Safko further explained live casting (live broadcasting / live video streaming) as a continuation of the trend of video content on social media. Initially, live casting was used by people to share their personal lives on the internet using many devices and still relying on video cameras and personal computers (PCs). But nowadays the devices used to do livecasting are easier and can use smartphones. Not only does it have advantages in terms of convenience, but live video streaming can also be a medium used to deliver videos to large audiences. As stated by Juhlin (in Rein and Venturini, 2018) mentions that live video streaming can be described as the ability to broadcast video to audiences over long distances.¹⁵

Facebook is one of the social media that has a live streaming feature, where users can live broadcast the content they want to convey. The live streaming feature on the Facebook platform appeared in 2015. Since its appearance, the live streaming feature has continued to grow and is widely used by content creators, gamers, and academic activities to present their content directly. Da'wah carriers, both individually and in groups and institutions, have started to use the live streaming feature in delivering their da'wah.¹⁶

Using the Facebook live streaming feature is quite easy. The official facebook.com page explains that one can stream live to a Page, group, profile, or event via the Facebook app on a mobile device or using a camera and streaming software (also known as an encoder). If you want to stream a live broadcast using a camera and encoder, one has to broadcast with a Live Producer. Facebook explains in detail the steps to use the live streaming feature both on android and on pc.¹⁷

For android and IOS users, the steps for live streaming are as follows:

1. Go to the Page, group, profile, or event where you want to publish your live stream
2. Tap the Live button at the bottom of the post composer
3. Add a description to your video. You can also tag friends, drop by locations, and add your feelings or activities.
4. Tap Start Live.
5. Tap Done when you want to end your broadcast.¹⁸
6. As for PC users, the steps are as follows:
7. When you go live via your laptop or desktop computer, you will be automatically directed to Live Producer, which is also a way of going live on Facebook using more advanced production tools and streaming software.
8. At the top of your News Feed, click What do you think, [Your Name]?¹⁹

¹⁴lon safko, *The Social Media Bible: Tactics, Tools, and Strategies for Business Success* (canada: John wiley & sons, 2010).

¹⁵safko.

¹⁶Achmad Teguh Wibowo and Faris Mushlihul Amin, "Teknologi Live Streaming Sebagai Media Penunjang Dakwah Dan Kegiatan Belajar Mengajar Untuk Mendukung Cyber University," in *Proceedings of Annual Conference for Muslim Scholars*, 2018, 306–13.

¹⁷"<https://www.facebook.com/formedia/tools/facebook-live/>," 2020.

¹⁸"<https://www.facebook.com/formedia/tools/facebook-live/>."Diakses tanggal 13 Maret 2022

¹⁹"<https://www.facebook.com/formedia/tools/facebook-live/>."Diakses tanggal 13 Maret 2022

The ease of use of the Facebook live streaming feature is very helpful for da'wah practitioners, missionaries, or da'wah institutions and foundations in delivering da'wah more effectively and cost-effectively and time. . Apart from the above factors, other factors encourage the development of da'wah activities in social media, including; understanding that da'wah is a noble activity, the importance of adjusting the da'wah media so that it is not left behind, saving costs and time and the spirit to share the goodness.²⁰

Da'wah in terms is calling to the way of Allah, namely inviting to the way of Islam brought by the prophet Muhammad *sallallahu 'alaihi wasallam*. Rasulullah has conveyed the message of Islam in the best and perfect way, he has set an example of preaching since he was appointed as a prophet until his death, then continued by his friends, tabi'in, and scholars after the generation of tabi'in until now.

According to Shaykh Muhammad al-Ghazali, da'wah is a complimentary program that includes all the knowledge needed by humans, to provide an explanation of the purpose of life and to reveal the signs of life so that they become people who can distinguish what is permissible and what is prohibited.²¹ It can be understood from the explanation above that da'wah functions to invite people to take good actions and behavior and avoid bad actions and behavior. A da'i acts as an agent of change for the community so that they move in a better direction and leave bad habits.

In Islam, da'wah is *fardhu kifayah*,²² where for every people it is required that there are people who do da'wah, invite towards goodness and prevent evil. Several verses of the Koran that alluded to the command of da'wah include;

The word of Allah subhanahu wata'ala:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And let there be among you a group of people who call to righteousness, enjoin what is right and forbid what is evil; they are the lucky ones." [Ali Imran/3 : 104]

The above verse commands that from every group of people there are people who preach, invite goodness and tell people to do good and prevent evil. People who preach are among the lucky ones. In another verse, Allah *Subhanahu Wata'ala* states that people who preach goodness are those who are best in speech. God's Word:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

"And who is better in speech than those who preach in the way of Allah, and he does righteous deeds and says verily I am of the Muslims." [Fussilah/33]

The level of da'wah practice involves three elements, namely; the person who delivers (*da'i*), the message conveyed (*maddah*), and the person who receives the message (*madb'u*). Da'i is people who carry out da'wah either verbally or non-verbally, individually or in groups, organizations, or institutions. Generally, a preacher is also called a *muballigh*, that is, a person who conveys a message.²³ The first preacher in Islam is the Messenger of Allah -peace, and prayer of Allah be upon him-. Allah says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. وَذَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

"O Prophet, indeed we have sent you to be a witness, and a bearer of glad tidings and a warner, and to be a caller (*da'i*) to Allah's Religion with His permission and to be a shining light." [Surat al-Ahzab verse: 45-46]

²⁰Athik Hidayatul Ummah, "Dakwah Digital Dan Generasi Milenial (Menelisis Strategi Dakwah Komunitas Arus Informasi Santri Nusantara)," *Tasamuh* 18, no. 1 (2020): 54–78.

²¹moh. ali aziz, *Ilmu Dakwah Edisi Revisi* (jakarta: kencana, 2004).

²²Siti Nurholiza, "Hadis Hadis Tentang Hukum Dakwah," 2020.

²³aziz, *Ilmu Dakwah Edisi Revisi*.

Allah *Subhanahu Wata'ala* in some other verses speaks to Muhammad to command him to proselytize and remain *istiqomah* in proselytizing until the end of his life.²⁴ All the life journeys of the prophet since he was appointed prophet have been to preach Islam, commanding man to obey Allah, stay away from shirking and teach his people noble morals.

Maddah dakwah is the content of da'wah delivered by a *muballigh*, maddah dakwah is generally the teachings of Islam with its various scientific branches, *akidah*, *sharia*, morals, and *muamalah*. According to Shaikh Abdul Karim Zaidan maddah dakwah can be classified into several groups, namely; the introduction of Islam, the pillars of Islam, the specifics of Islam, the rules of Islam, and the purpose of sharia.²⁵

The third element of proselytizing is *madh'u*, which is a person who is the target of proselytizing or the recipient of the message of proselytizing, both individually and as a group, both those who are already Muslims and those who do not know Islam. As for people who have not yet engaged in proselytizing aims to invite them to convert to Islam, while for people who have embraced Islam, proselytizing aims to strengthen the quality of their faith and Islam.

Proselytizing also has several Uslubs or methods including understanding the state of *madh'u*, that is, in the delivery of proselytizing a *da'i* is required to understand the state of *madh'u* so that the proselytizing material can arrive and be accepted by *madh'u*. A *da'i* is like a doctor to his patient, he must first check the physical state of the patient before determining the prescription of a drug that suits him.²⁶

Oriented to eliminate *syubhat*. *Syubhat* is the indecision of a thing or circumstance.²⁷ Eliminating *syubhat* in proselytizing is a proselytizing uslub so that the material presented is easily understood and accepted by *madh'u*. For this reason, a *da'i* or *muballigh* is required to master his proselytizing material properly and correctly to be able to explain clearly the purpose and purpose of his proselytizing material.

The third uslub is *Al targhib and al tarhib*, *al Targhib* which is to provide encouragement and motivation in a positive direction and optimism so that someone is excited to do something. *Al tarhib* is to give a sense of vigilance from bad acts and sins so that one forsakes the deeds and returns to good. This method of *targhib* and *tarhib* is widely found in the quran,²⁸ where in some places God motivates man with heaven and the pleasure that will be obtained if he performs the charity of the *sholih* and in some other places Allah threatens the perpetrator of the intoxication with the torments of hell and doom on the day of judgment.

The fourth uslub is the *taklim* and *tarbiyah* method. This method is a continuation of the previous methods. When a *madh'u* has received the message of proselytizing well then a *da'i* is required not to stop there. However, he was required to guide *taklim* and *tarbiyah* so that *madh'u* would become more understanding and stronger in his faith.²⁹

Apart from the three elements and uslub of da'wah above, proselytizing requires a testament or media so that the message conveyed can be conveyed properly. Several proselytizing media are commonly used by *da'i* or *muballigh*, Hamzah Ya'kub divides the medium of proselytizing into five kinds, namely; oral, written, painting, audio-visual and moral.

Oral is the simplest proselytizing medium, which uses voice and tongue ability, this media is commonly used in the form of speeches, lectures, lectures, guidance, and counseling. This oral

²⁴abdul karim zaidan, *Ushul Al Dakwah* (beirut, 2002).

²⁵abdul karim zaidan.

²⁶abdul karim zaidan.

²⁷Amir Mahmud, "Kajian Hadis Tentang Halal, Haram, Dan Syubhat," *Jurnal Adabiyah* 17, no. 2 (2017): 124–42.

²⁸Fina Surya Anggraini, "Targhib Wa Tarhib Perspektif Al-Quran," *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 4, no. 1 (2018): 141–65.

²⁹abdul karim zaidan, *Ushul Al Dakwah*.

proselytizing media is relatively easy when compared to other media, but still requires skills in rhetoric and verbal skills for this media to be effective.

Writing is a proselytizing medium that is generally used in the form of magazines, books, newspapers, banners, flyers, and so on.³⁰ Currently, the use of writing as a medium for proselytizing is wider and easier with the use of social media in the community. A da'i can write proselytizing messages through writing updates (status) on Facebook, Twitter, or blogs. In addition, the use of paintings, drawings, and caricatures as a proselytizing medium has also developed in the current social media era, proselytizing using images usually uses a lot of Instagram platforms.³¹

The medium of proselytizing through audio-visual is classified as a testament that is very popular today. The use of audio-visual as a medium for proselytizing continues to grow and is increasingly in demand with the emergence of various audio-visual-based social media platforms such as Youtube and Facebook. Facebook was originally a social media platform based on sharing posts and images, but since 2015 it has added a live streaming feature. This feature is widely used by content creators, gamers, and or people who just want to share information through streaming.

Arrisalah Alkhairiyah Foundation is an incorporated foundation first established in 2002 in Jakarta in the presence of notary M. Afdhal Ghazali. In 2008 the name of the Foundation was changed to Yayasan Ar Risalah Alkhairiyah in the presence of the same notary, subsequently received an explanation as a Legal Entity Based on the Decree. Minister of Law and Human Rights Number 2008. The Arrisalah Alkhairiyah Foundation is engaged in three areas; social, proselytizing, and education. In the field of education, the Arrisalah Alkhairiyah foundation currently houses the STAI As-sunnah Deli Serdang and the Attibyan Islamic Boarding School at the junior high school level. Based on the observations of researchers in its implementation, the Arrisalah Alkhairiyah foundation maintains a healthy organizational communication climate, this aims to bring comfort to its employees in working in their respective fields. A good organizational communication climate has the characteristics of, among others, structured, clear purpose, multi-level and goals can be foreseen roared.³²

In the social sector, the Arrisalah Alkhairiyah foundation has several programs, including; mosque construction programs, drilled well excavation programs for areas difficult to get clean water, programs for the distribution of Quranic mushaf and religious books, programs for distributing necessities to underprivileged communities, distributing dates, and sharing iftars in the month of Ramadan. Until now, the social program is still carried out by the Arrisalah Alkhairiyah foundation, as a companion program for proselytizing activities carried out.³³

The Arrisalah Alkhairiyah Foundation also has a proselytizing program with a variety of activities, including; sending 44 da'i people to various areas on the island of Sumatra, Friday sermon activities in mosques around Deli Serdang and Medan, weekly studies in mosques, prisons, and Rumah Quran, and study activities using live streaming media. Such programs are included under a program called *isyraf al dakwi*.

The *isyraf al dakwi* program is a division in the proselytizing office of the Arrisalah Alkhairiyah foundation that manages Friday sermon activities, weekly studies, youth studies, and online studies through social media. The number of individuals who manage this program is three people, namely; al ustadz Taufiq hidayah, al ustadz Ariyanda and al ustadz Rendi.

³⁰Andri Hendrawan, *Pemanfaatan Digitalisasi Dakwah (Studi Penelitian Media DAI Persatuan Islam)* (CV. AZKA PUSTAKA, 2021).

³¹Hendrawan.

³²Suhendri, "PENGARUH IKLIM KOMUNIKASI ORGANISASI DAN KOMUNIKASI ANTARPRIBADI TERHADAP KINERJA PEGAWAI YAYASAN AR-RISALAH AL-KHAIRIYAH TANJUNG MORAWA KABUPATEN DELI SERDANG," *AL-BALAGH: Jurnal Komunikasi Islam* 2, no. 1 (2017).

³³Wawancara dengan ustadz Taufiq hidayah ketua bagian sosial yayasan Arrisalah Alkhairiyah

Based on an interview with ustadz rendi septian as the person in charge of the *Isyraf dakwi* program, he said "The *Isyraf Dakwi* program is a program created to spread Islamic proselytizing, either directly (face-to-face) or through social media".

The direct (face-to-face) study of *Isyraf Dakwi* has several activities, including:

1. Study of the Qur'an House of Ashabul Kahfi, Durratun nashihah, Nurul Hasanah & Kitabina.
2. The Tanjung Morawa Study of the Koran.
3. Friday Sermon, in collaboration with mosques in Deli Serdang & Medan City.
4. Adolescent Studies in schools, orphanages, and mosques.
5. A study at the Markaz Rehabilitation of Drug Users.
6. Imam Tarawih Program

No	Program Name
1	<i>Kafalah Duat</i> (dai sending activities to various regions on the island of Sumatra)
2	Muallaf Coaching
3	<i>Isyraf Dakwi</i> (management of proselytizing activities for the area adjacent to the foundation)
4	Coaching (Rumah Quran) for women
5	Proselytizing programs for teenagers

Tabel 1. Arrisalah Alkhairiyah foundation proselytizing program

For these activities, the study materials presented include the study of tawhid, fiqh, hadith, tahsin, Arabic, adab & akhlak. For studies through social media, *Isyraf Dakwi* has a study that is broadcast live on the *Isyraf Dakwi* facebook channel page, and a special study for prisoners in Lubuk Pakam prison through the zoom application.³⁴

Research findings on the use of Facebook live streaming media for proselytizing at the Arrisalah Alkhairiyah foundation, based on the researcher's interview with the primary source of the research and observations that the researcher made during the study, several findings were obtained as follows:

Ustadz Ariyanda mentioned "the *isyraf dakwi* program is a division that exists in the Arrisalah Alkhairiyah foundation, the division is under the proselytizing office of the foundation. *Isyraf dakwi* is essentially a program to coordinate special proselytizing activities in the terrain and Deli Serdang areas, and he is dai who will be sent to the proselytizing activities not the field dai who have been sent to other programs, but they are the *asatizahs* in the Arrisalah Alkhairiyah foundation who work in the foundation. As for areas outside the terrain and Deli Serdang, the proselytizing activities are handed over to the *da'i* who have been sent by the foundation".

Regarding proselytizing activities using facebook live streaming social media, Ustadz Ariyanda said that he did not know exactly when the activity began to be carried out, but according to his knowledge, *da'wah* using facebook live streaming media arose due to the Covid-19 pandemic which caused limited face-to-face activities in the studies that have been carried out so far. Still, according to him, the *isyraf dakwi* division since the Covid-19 pandemic has taken the initiative to continue to conduct studies in the form of online for *jama'ah* who have been actively participating in this proselytizing program. Based on an explanation from ustadz Rendi Septian, the live streaming proselytizing program via Facebook was first carried out on April 21, 2020, as a result of the COVID-19 pandemic which required restrictions on gatherings in study activities in the community. Until now, proselytizing programs through live streaming are still carried out

³⁴Wawancara dengan ustadz rendi septian, PJ devisi *Isyraf Dakwi* yayasan Arrisalah Alkhairiyah

regularly every day except Thursdays and Fridays. The facebook account used by the Isyraf dakwi division for live streaming studies is in the form of a fan page with the name isyraf dakwi channel with the username <https://www.facebook.com/isyrafdakwi>. Based on researchers' observations, the number of followers at the time of this writing was created amounted to 769 followers.

The tools used in the study of facebook live streaming in the isyraf dakwi devisi are;

No	Tool Name
1	One Sony Camera Unit
2	One PC unit
3	Satu unit camera chapture
4	HDMI Cable
5	Microphone wireless BOYA
6	Speaker's Desk
7	Chair
8	Studio size 2.5 M X 2.5 M
9	Reference books

Table 2. Live Streaming Tools used

The material presented in this activity is diverse. Ustadz Ariyanda mentions "the material is there is tawhid or akidah, there is fiqh, there is adab, there is hadith and adab specifically claimants of knowledge". The material for the study was entirely carried out via Facebook live streaming with a duration ranging from 10 minutes to 1 hour. The duration of the study depends on the speaker and the material presented. If there is a lot of material, the duration of the study can reach 1 hour per live stream but if the material is only small and easy, it can be delivered within ten minutes. However, the average duration of the study is 30-40 minutes generally. The live streaming time is carried out at 10.00 WIB every day other than Thursdays and Fridays.

The permanent presenters of the facebook live streaming study in the Isyraf Dakwi division totaled 7 people, namely:

1. Al-ustad Taufik Hidayat, M.Sos.
2. Al-ustad DR. Wagiman Manik, M.Pd.
3. Al-ustad Muslim, M.A.
4. Al-ustad Zulham Efendi, M.Pd.
5. Al-ustad Hasan Hamzah Lubis, M.Sos.
6. Al-ustad Rendi Septian, S.Sos.
7. Al-ustadz Ariyanda, S.Sos.



Picture. 1. Photo of the speaker while filling out the live streaming study

The number of viewers of the online study conducted by the isyraf dakwi division at the time the live stream was running was relatively small as ustadz ariyanda said. The number of spectators when live is about 10 people. However, the total views per replayed study recording can reach 100-400 views within one month. According to researchers, the number of reruns is quite large when compared to the number of studies conducted face-to-face in places of recitation. This is also an advantage for online proselytizing programs, where the audience can play the study whenever they want without any time entanglement.

Researchers also found facts related to the advantages and disadvantages of the study by live streaming, as stated by ustadz ariyanda, he mentioned "if this (advantage or weakness) depends on which angle we see the advantages from, if from the side of the audience or the pilgrims I think it is superior if it is offline, but this depends on the social media account used for the online study, in the context of chanel isyraf dakwi, it is more effective for offline studies than online, because the audience is small". But he added "As for if from the other side, such as material that continues to be stored, it can be reshared and re-watched, it can be seen at any time, then this is superior to offline studies". On another occasion, ustadz ariyanda explained that from the side of the interaction between the speaker and the pilgrim, offline studies are easier to interact with than studies conducted online.

Ustadz ariyanda also explained his opinion about online studies, according to him, online study programs are relative when viewed benefits and advantages. According to him, the effectiveness of this online study depends on how the social media accounts are managed. He said that it is very important to manage and promote online social media accounts so that they can reach many people and audiences. If the social media account as a proselytizing medium has a lot of followers, it is expected that the number of viewers of the study will also increase.

On the other hand, ustadz Rendi Septian said "online and offline studies both have their advantages, as for me, I am more inclined to offline studies because the presenters are freer to convey the material, the atmosphere of the study is also more pronounced and the pilgrims can also be freer to ask the speaker, and most importantly from ancient times to now, the birth of great scholars has proven that they learn face-to-face with their teachers. Online studies also have advantages, including flexible listening time to studies, people who have a busy schedule, cannot

attend to listen to the study in person so they can listen to it online anytime they want and it can be repeated many times"³⁵.

He added "This online study is a good study, especially in this day and age, where most humans spend their time in front of gadgets, some of them whose time is spent only to see things that are devastating and even those that are not useful, therefore this online study was made so that they can see useful spectacles". When asked about the effectiveness of proselytizing through this live stream, he explained, "I think it is effective and very good, because not a few people who have never come to the study in person and don't even know Islam well actually get hidayah after watching the study online". The obstacles encountered in this live streaming proselytizing program, Ustadz Ariyanda explained that the internet is weak and consumes a lot of quotas and at least an audience is part of the obstacles in the program. The same answer is also explained by ustadz Rendi Septian that the obstacles that are often encountered in.

Conclusion

Based on the discussion and findings above, it can be concluded that the da'wah program through the use of facebook live streaming social media in the Isyraf Dakwi division at the Arrisalah Alkhairiyah foundation office has been running since 2020 as an alternative media to meet the needs of da'wah which was hampered by the Covid-19 pandemic. From this research, it was found that the use of live streaming social media in proselytizing programs is very easy and new opportunities for the world of proselytizing in a direction that is more adaptive to the demands of the times.

The use of facebook live streaming social media for proselytizing activities has several advantages, including; cost-effective and time-effective for executors, easily accessible to viewers, and flexible i.e. easy to play back anytime and anywhere as long as they are connected to the internet. However, the number of live viewers who participated in the study was less than compared to the offline study. In addition, the obstacles encountered by the implementers of this live streaming proselytizing activity are poor internet connections, simple tools, and difficulty to ensure the number of live viewers.

Researchers see the need to improve the quality of the internet so that live streaming activities can run smoothly and optimally and increase the promotion and socialization of the Isyraf facebook channel to the public so that it is known to many people and provide wider benefits to the community, especially Muslims. Finally, for other parties who want to make proselytizing programs by live streaming using Facebook, it is recommended to strengthen sincerity to Allah, because proselytizing is worship that requires sincerity in its implementation. Researchers also admitted that there was a limited time in carrying out this study so the results found in this study were not optimal and there were still many shortcomings. Researchers hope that the next researcher can provide more complete and updated findings concerning the theme of this research so that it can contribute to the advancement of science and proselytizing personnel in the future.

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³⁵Wawancara bersama ustadz Rendi Septian.

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