

THE EXISTENCE OF MUI TV IN BROADCASTING DA'WAH THROUGH YOUTUBE MEDIA

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Abstract

The digital era gave to a new era in society, the transfer of media from electronic to digital makes it easier for humans to access various information. YouTube is one of the media that is quite loved by the people of Indonesia, the decline in public consumption of conventional television is because one of them is that people have switched to digital media such as YouTube. Digital da'wah is currently a trend, because most people are looking for information and knowledge from new media such as YouTube. Da'wah through the media YouTube is currently widely found, the delivery of da'wah is also increasingly diverse and the targeted mad'u is wider without being limited by space and time. The method used in this study is a qualitative approach while data collection is obtained by observation and interviews. The results of this study are The use of YouTube as a propaganda medium in the modern era is indeed effective, compared to other applications or television. Apart from being able to watch it anytime and anywhere, YouTube content tends to be presented in a relaxed manner. Especially today, we see a lot of the podcast phenomenon mushrooming in society. This also prays for the preachers to make studies. However, packaged in a podcast style.

Keywords: Digital Media, YouTube, Content Da'wah, MUI TV.

INTRODUCTION

The rapid pace of the digital era where everyone without age restrictions can access various information certainly gives birth to new problems where through YouTube, Instagram, or Tiktok everyone can watch any content. Talking about information causes a shift between senders and recipients, so that both users and voters no longer have to rely on mass media control systems.

Currently, the efficiency of conventional television is decreasing day by day because most people prefer to watch digital shows through YouTube and TikTok. So it is not surprising that people's consumption of television has decreased drastically. Based on a survey conducted in America The results of a survey conducted on teenagers in America on average spend 2 times longer to watch Netflix than TV, which reaches 1,500 young people in the United

States. According to research conducted by Trendera at the request of AwesomenessTV, young people even spend more time watching YouTube (Haqqu & Ersyad, 2020). Not only in America, most Indonesians have switched to using digital media compared to television. Therefore, recently, Indonesia has entered a new chapter, namely the transfer from conventional television to digital-based television. Because it is not impossible if television does not keep up with the times, it must be ready to lose viewers (Handayani & Merdekayani, 2019).

With the switch of conventional television to digital television, television must be able to adapt to existing technology with content that is packaged attractively, talking about content, can be one of the factors that are the reason why people switch to YouTube instead of television, because the content on YouTube is more interesting. Even today there are many institutions that have tv channels related to related institutions, such as MUI TV, Yufid TV, Narasi Tv and many more. There are also special tv da'wah broadcasts such as UAS (Ustadz Abdul Somad) Channel.

Talking about proselytizing which is the obligation of every Muslim, the advancement of digital technology is also a challenge for Muslims today. A da'I is required to be creative and be able to keep up with the times. If preaching on television is considered less effective because most people have switched to YouTube, then a da'I must also follow current trends, every day YouTube is able to present 100 million videos and can be accessed at any time (Mutrofin, 2018). Preaching through YouTube is considered more effective because almost every single person carries their gadgets all the time, so it can be an opportunity for proselytizing. But of course, before a da'I uploads a video of his lecture needs to be criticized first, However, again both on Television and YouTube the content of proselytizing that is packaged too seriously will look boring especially if the target of proselytizing is young people then, proselytizing pins must be packaged according to their age. Therefore, it is necessary to approach or get to know in advance the target of proselytizing. Nowadays, proselytizing is not only limited to gathering in mosques or just majlis ta'lim gatherings more than that, nowadays proselytizing can be through arts such as theater or film. Because the art in preaching is considered capable of attracting attention so that it is able to accept the call for proselytizing (Hatimi & Sahadi, 2020).

Currently, proselytizing aimed at young people, is packaged in a podcast style, because lately podcasts are widely loved by all circles, based on a survey conducted by the Reuters Institute with the University of London in 2019. In 38 countries and age groups, almost all of them listen to podcasts while in Indonesia itself podcast searches on Google have increased by up to 82%. So it becomes an opportunity for da'i to be even more creative in utilizing the awkwardness of digital technology as it is today (Ummah, Khatoni & Khairuromadon, 2020). The development of proselytizing from time to time has also changed along with the development of the times and the advancement of technology. Therefore, some experts have faith in the approach to proselytizing in this era, where proselytizing is not possible only from mosque to mosque, or only relying on one medium. Instead, it must keep up with the times and what is developing in society, because just like the mission of proselytizing, it is to call people back to the straight path (Muhaemin, 2017). So it's necessary that the da'i not stutter technology. So that it is able to take advantage of digital technology as it is today, and is used as an effective proselytizing medium. Considering that digital media users in Indonesia itself are increasing day by day, a da'i needs to be taught how to preach using multimedia. Preaching using YouTube media is very effective because it can penetrate time and space and the target of proselytizing

is also wider in scope.

This research uses qualitative methods as a source of data and there are two ways to obtain it, namely: Primary data, data obtained or collected directly by researchers, this primary data is in the form of videos obtained from the MUI Tv YouTube channel and secondary data, namely data obtained and collected by researchers in the form of articles, journals, and literature. The formulation of the problem in this study is: 1). How is the broadcasting of MUI TV proselytizing? 2). What is the existence of MUI Official YouTube TV?

IMPLEMENTATION METHOD

This research uses qualitative methods. Qualitative research according to Priadana & Sanursi (2021) is research that presents narrative data that is descriptive, narrative or exploratory. Qualitative research consists of or methods of observation, interviews and documentation. Researchers made observations to the Official MUI TV for a period of 2 months. Researchers observed how MUI TV carried out the process of producing coverage to become an audiovisual product in Youtube media. In addition, interviews were conducted with MUI TV *stakeholders* regarding the production, *working framework* of MUI and the values brought by MUI in the digital era. The research documentation method is carried out through MUI TV documents both regarding its history, supporting data and the code of ethics that applies at MUI. These data are then analyzed and conclusions drawn.

RESULTS AND DISCUSSION

1. History of MUI

The Indonesian ulema council is a place to consult or discuss the muslim scholars and zu'ama in the country to nurture and guide the muslims in the indoesian country. MUI was born on 7 rajab 1395H on July 26, 1975. The Indonesian ulema council was established from the results of discussions and meetings of scholars and scholars who came from various regions throughout Indonesia, namely concerning 26 scholars from twenty-six provinces ten scholars from central-level Islamic community organizations (CSOs), namely, Nahdatul ulama, Muhamadiyah, Al washliyah, PTDI, DMI, Perti, Islamic companies, mathla'ul Anwar, Al-Ittihadiyyah, Guppy. Four clerics from the army, air force, rohan service, navy, and police along with thirteen scientists were individual figures from the discussion, which resulted in one decision to form a place for deliberations of the clerics. zu'ama and scientists muslim scientists who are members of the "charter of the establishment of the Indonesian Ulema Council" the charter was signed by all participants who participated in the deliberations which is hereinafter referred to as the national deliberation of ulama.

The time of the founding of the indonesian ulema council was precisely when the indonesian state was in its revival period after thirty years of independence. where the passion of the indonesian state has been drained a lot when fighting for politics and is indifferent to the issue of religious welfare of the community in a very long time for 25 years, MUI as a place of deliberation alim ulama, scholars, and zu'ama seeks to:as a bridge between the government and the ulama, as well as a translator between the government and the ummah to support national development giving advice and fatwas on social and religious issues to the community and the

government, fostering an active activity for the realization of ukhuwah islamiyah and unity of heart between muslims in affirming the unity and unity of Indonesia.

Expand the bond and cooperation between Islamic groups or organizations and Muslim scientists in presenting training and upbringing to Muslims by carrying out discussions and explanations in reply. Presenting education and guidance to Muslims in Indonesia in issuing religious and community harmony that Allah swt ridhai. The list of Chairmen of the Indonesian Ulema Council to date has undergone a change of general chairman, namely:

- 1). Prof. Dr. Hamka 1977-1981
- 2). KH. Syukri Ghozali 1981-1983
- 3). KH. Hasan Basri 1985-1998
- 4). Prof. KH. Ali Yafie 1998-2000
- 5). KH. M. Sahal Mahfudz 2000-2014
- 6). Prof. Dr. HM. Din Syamsuddin 2014-2015
- 7). Prof Dr. KH. Ma'ruf Amin 2015-2020
- 8). KH. Mictachul Akhyar 2020-Sekarang

The MUI is the same as its original celebration, which was the place where clerics, Muslim scholars, and zu'ama from various organizations in the muslim community met. (MUI, 1975)

2. YouTube presence

Online media as a means of proselytizing in the modern era as it is today, is aimed at mobilizing the public secpat and thoroughly. One of them is by using the YouTube application. YouTube from the very beginning of its appearance, until today. Apparently it still exists. YouTube users or Youtubers, not only can upload their works. Instead, from YouTube, they will also get rupiah coffers. Of course, it happens if, the number of subscribers, likes and comments of the audience. The more people use YouTube, it becomes a big momentum for preachers. Preaching by using YouTube as a medium for proselytizing, of course, has its own challenges. Because a preacher must have a creative Content Creator, adjust it to the target of his proselytizing (Arifin, 2019). The purpose of proselytizing with YouTube as a medium for Da'wah, namely so that all audiences can learn about Islam easily and at any time. Because, proselytizing content, which is presented on YouTube, tends to be relaxed, and not as rigid as what is broadcast on television. That's right, for teenagers. Who generally don't like something that seems formal.

3. Television

If you look at it from the beginning, it has progressed precisely on the European continent, where it is London and Germany. The first originator to be highlighted as a television creator was a student from Germany named Paul Nipkow. Previously, Paul was known for his creation, a small metal disk known as the Nipkow Disc. Which was later legalized and exhibited in the same year, namely in 1884. Nipkow discs produce television (analog), not small images formed by certain elements. Since then, tv development has continued to be transigated and continues to grow not only in Germany, but also in other countries in the world, including in the country (Warsita, 2019). The invention of television can also be juxtaposed with the invention of the wheel, because it can equally change world civilization. In Indonesia, television itself is often

referred to unofficially as TV (**read, teve, tivi, or tipi**). (Television) is a very influential means of disseminating information to audiences across the country in unison effectively. The advantages of television broadcasting are also able to eliminate time, regional boundaries, politics, culture, and social systems. After that, having the advantage of neutralizing and influencing attitudes, lifestyles, outlook on life, creativity, motivation, even if it is not important, television also has the opportunity to provide messages. Therefore, television broadcasting is a learning resource that can be taken advantage of.

According to Astuti (2016) television has at least 3 benefits including the following:

- 1) Entertainment Media, the most favored use of television is as a means for entertainment and relaxation to eliminate stress. Television presents a variety of entertainment such as, movies, music, comedy, talk shows, dramas, and many more varieties of entertainment provided by television. Now, entertainment is the most important thing developed by television broadcasters rather than other information and education.
- 2) Information media, information provides a lot of information about things that are currently popular out there. The rewards of interesting jokes, natural disasters, artist gossip, crime news, and many other informative things. In such a way it can help the public in getting information, especially for those of you who don't want to miss information.
- 3) Educational Media, there are many educational things that television provides. Although it is not as main and as much as entertainment-type shows, there are still educational and educational elements that you can find in broadcast events, such as education about the wild, cultural bodies, quizzes, to how to make things. (Astuti, 2021)
- 4) Da'wah has the meaning of calling or inviting is a mashdar from the word da'a-yad'u da'watan which has the meaning of inviting, calling or calling to do the ma'ruf and to abandon the depravity. When viewed from the perspective of the Quran, proselytizing not only means calling or inviting but proselytizing can also be interpreted as asking or praying as stated in the Quran surah al-Baqarah verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

" when my servants ask of me, then I am near. I grant the supplication of those who pray when they ask Me, so let them fulfill (all My commandments) and let them believe in Me, that they may always be in the truth."

In addition to the above meaning, dawkah is also interpreted as referring to ugliness or ugliness whose rulers are demons, hypocrites and infidels. Asman in the Quran Surah Fatir verse 6 Allah Almighty says: M. Quraish Shihab wrote that proselytizing is an invitation to a belief or effort to change the situation in a better and more perfect direction for an individual or society. The establishment of proselytizing is not only an effort to increase religious understanding in behavior and life attitudes, but also in relation to certain broader goals (Arifin, 2011).

4. Assortment of Dakwah

- 1) Dakwah oral bill (Dakwah with Oral), Oral bil proselytizing is a method of proselytizing carried out by da'i in conveying the message of proselytizing or religious values through oral.
- 2) Dakwah bill Hal (Dakwah by Act), Dakwah bil hal is a method of proselytizing that relies more on deeds as an example so that it can be followed. This is done by da'i so that mad'unya can follow what has been done by him Preaching in this way has a very remarkable impact on a mad'u..
- 3) Dakwah bil Hikamah, Al-hikmah can be interpreted as al'adl (justice), al-haq (truth), al-alim (science) and an-nubuwwah (prophetic). Al-hikmah also has the meaning of knowledge that is developed correctly so that it becomes more perfect. Wisdom is important for a da'I in delivering religious syiars (Nazirman, 2018).

5. Digital Da'wah

Proselytizing is a strategic step to change social conditions for the better. In the Islamic concept, although the times and technology are developing rapidly, proselytizing is absolute and cannot be ignored. This includes what experts call the internet age. Dahua must be able to set an ideal example and must be able to adapt to various changes in the times. Then some experts conducted ijthad on the Islamic Da'wah method of industrial society and the information age; how can Islam Turn into a society with all its cultural characteristics, which due to its dynamic nature, is always changing and causing increasingly complex problems. Efforts to transform values use adaptation, which in practice can be done through the medium of communication, oral (da'wah bil-oral), written (dakwah bil-kitabah), and deeds (dakwah bil-hal).

The presence of the internet used as a means of proselytizing, whether it is good or not, does bring tremendous benefits. If in the past the Koran was written on date palm leaves, stones, leaves, skin and animal bones, now it is not only done on paper but can also be done through cyberspace. Not only verses of the Qur'an and Islamic scriptures can be provided via the Internet, but also qoriqoriah verses beautiful recitation of the Qur'an and da'i protocol with its rhetorical ability. The number of missionaries who raised pens to write and spread (Enjang Muhaemin : 2017).

The development of technology and media has also influenced proselytizing activities that were previously traditional and are now digital. Islamic proselytizing activities have grown in the public sphere. Mission as a process of delivering spiritual teachings comes in many forms. The diversity of proselytizing activities is driven by another factor, namely the proselytizing media. In the discipline of communication, media is understood as a channel used by individuals and public communication actors (senders) to convey information to the public (recipients). In the life of the global community, proselytizing activities can be found in virtual spaces. It is increasingly easy for a person to obtain religious information or proselytizing, especially if the person has access to the Internet. Advanced information and communication technologies can be used to optimize mission activities. Mission and technology are inseparable. The mission must be carried out in the best possible way, including the use of social media, in order to be acceptable⁷ If based on the concept of contemporary mission, the mission must be carried out using modern technology that is developing today.

This digital proselytizing carried out by AIS Nusantara creates a new view in utilizing new media for preaching. This digital proselytizing community is an interesting phenomenon to research because it can literally be said to be a pseudo-world community, because it "lives" in cyberspace. Moreover, the virtual community carries the mission of proselytizing from pesantren which has always tended to be carried out conventionally and by older people. Seeing the rapid development of technology, this kind of virtual community can eventually be counted in society, and can show its existence, especially among students and Islamic boarding schools (Athik Hidayatul Ummah: 2020). Proselytizing in the digital age can build the power of multiethnic identity. Governments, dais, and especially Muslims should see the digital age as a great opportunity for development, even if Muslims live in the tension between tradition (stagnant norms and thinking) and innovation (ijtihad and modern Islam).

As a method, digital proselytizing provides cultural structure and power. Structural strengthening means institutionalizing a digital mission. These institutions can be formal or informal, whether initiated by the private sector or the government. Thus, the Islamic spirit can be enjoyed collectively as a structured proselytizing effort. At the same time, cultural strengthening aims to equip all existing pesantren (salaf) resources with practical competencies that support performance. Mission to improve the quality of alumni. Pesantren salaf must be opened Provide the widest possible space for cultural dynamics and civilization Discover the full potential of students and let them dare to compete in the era of globalization (Budiantoro: 2017).

6. Media Digital

Etymologically, media comes from Latin, is the plural form of the word "medium" meaning "middle, intermediate, or introductory". The term intermediary or introductory, according to Bovee in Asyhar (2011: 4), is used because of the function of the media as an intermediary or delivery of a message from the sender to the receiver of the message. The term media began to be known as props, then known as audio visual aids (view/hearing aids). Media is everything that can be used to channel messages from sender to receiver so that it can stimulate students' thoughts, feelings, attention, and interests and attention in such a way that the learning process occurs Arief Sadiman (2002: 6). Media is a tool that is physically used to convey the content of the material, which consists of, among others, books, tapes, tapes, video cameras, video recorders, films, slides, photos, pictures, graphics, television, and computers Gagne and Briggs in Arsyad (2002:4).

New media is internet-based media using sophisticated computers and mobile phones. The two main forces of change were originally satellite communication and computer utilization. The key to the great power of computers as a communication machine lies in the digitization process that allows all forms of information to be carried efficiently and intermingly, Carey in (McQuail, 2011:43). New media is also called new digital media. Digital media is a media whose content takes the form of a combination of data, text, sound, and various types of images stored in digital format and disseminated through networks based on broadband optical cables, satellites and microwave systems Flew (2008:2-3). Digital media is one of the gadgets in new media, in the book Communication and Commodification explained the definition of new media (Dennis McQuail, 2000 in Ibrahim and Akhmad, 2014) there are four main categories :

- 1) Interpersonal communication media such as email
- 2) Interactive game media such as games
- 3) Information search media such as search engines on the Net
- 4) Participatory media such as chat rooms on the Net

Types of Digital Media

The development of technology that was previously in the form of traditional media into new media or new digital media has been equipped with digital technology. The growth of this modern telecommunications concentration consists of computers and broadcasting networks. Society began to be faced with a new style of digital processing and dissemination of information, the internet, WWW (world wide web), and multimedia features. Social media such as Facebook, Twitter, Instagram, Path, and Youtube are new types of media in digital that are included in the category of online media. These new types of digital media allow ordinary people to speak participating, varying and creating networks online. In addition, there are still other types of new digital media such as: computers or notebooks, Digital Versatile Discs, Video compact Discs, Portable media players, Smartphones, video games and virtual reality. Examples of computer Digital Media and software such as digital images or photographs, digital video; video games; web pages and websites, including social media; data and databases; Digital audio, such as MP3, MP4 and electronic books (ebooks) are examples of digital media. Examples of other digital media include software and electronic documents.

ITE Law, Electronic document means any Electronic Information created, forwarded, transmitted, received, or stored in analog, digital, electromagnetic, optical, or similar form, which can be seen, displayed, and/or heard through a Computer or Electronic System, including but not limited to writings, sounds, images, maps, designs, photographs or the like, letters, signs, numbers, Access Codes, symbols or perforations that have meaning or meaning or can be understood by people who are able to understand it.

CONCLUSION

The use of YouTube as a medium for proselytizing in the modern era is indeed effective, compared to other applications or television. Apart from being able to watch anytime and anywhere, YouTube content tends to be presented casually. Especially today, many of us are witnessing the phenomenon of podcasts mushrooming in society. This, too, hit the da'I to make a study. However, it is packaged in a podcast style. This, of course, is more interesting and adds to the interest of young people. In the midst of the onslaught, contemporary proselytizing content. MUI TV still exists today. Because, MUI TV is a reference for most people in obtaining information about the Islamic world in the country, with the increasing variety of proselytizing content, hopefully it will not only become a field of proselytizing but become a source of income.

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