Umma Application: Digital Da'wah and the Young Generation in the Era of Disruption

Hopizal[1], Fahrurrazi[2]
[1,2]Islamic State University of Sunan Kalijaga Yogyakarta, Indonesia

Article Info	ABSTRACT
	Da'wah is not only done through social media such as Facebook, Instagram, Twitter, and YouTube. However, preaching is done through free applications that are familiar today. This article tries to specifically examine the Umma Application as a medium for da'wah for young people who are developing significantly. The purpose of this article is to understand and dig deeper into the dakwah process carried out by young figures by uploading da'wah content from religious figures such as Ustad Abdul Somad, Ust Adi Hidayat, Aa Gym, and other figures in the umma application. The method used by researchers in this article is a descriptive qualitative method with the Teun A Van Dijk model of discourse analysis technique, to analyze the religious content it conveys. The results of this study indicate that digital da'wah has a great influence on people's attitudes, perspectives, and behavior with an audio-visual da'wah model. Umma is a da'wah application that has a large enough user among young people creating a new virtual space to access knowledge. Da'wah through the umma application certainly has a major influence on the behavior, attitudes, and points of view of young people when watching videos and reading the uploaded images as a process of proselytizing in the umma application.

Corresponding Author:

Fahrurrazi,
State Islamic University Sunan Kalijaga Yogyakarta, Indonesia,
Jl. Laksada Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281, Indonesia
Email: fahrurrazi824@gmail.com

1. **INTRODUCTION**

In the modern era filled with technological diversity, conveying religious messages (da'wah) is no longer the authority of a cleric. Wherever and whenever with various ways, people can learn Islam. Today's society does not rely solely on scholars as to the only source of religious knowledge. If you look back, to get knowledge or information about religion, people have to come to the recitation place in droves. However, after the emergence of mass media such as television, radio, and CD-Rom, people can take advantage of it by participating in da'wah activities through these technologies. Even today, with technological advancements, the internet has become a new medium that is very easy and practical to use in broadcasting Islamic teachings (Budiantoro, 2017)

So far, the preaching carried out by preachers or ustadz is only through social media such as Facebook (Choliq, 2018), Instagram (Nurrahmi & Farabuana, 2020), Twitter (Hidayatullah, 2016), and Youtube (Hajar, 2018). In contrast to what has happened recently, da'wah is carried out not only through social media but through an application called Umma.

Umma is a mobile application launched in late 2017 in Jakarta by shareholder Garibaldi Tohir who was also attended by the CO-Founder Umma Indra Laksamana, the purpose of the Umma application is to answer the needs of Muslims for reliable information about Islam in one place to fulfill human spirituality. Umma's mission is to help users together become better Muslims. The Umma application provides a community feature containing moderated conversations to facilitate users in discussions. Even Umma contains a worship guide feature consisting of prayer times and a translation of the Koran to be read and listened to because it is in audiovisual form. The content features consist of various studies and lectures of the ustadz already verified and moderated to provide for the spiritual needs of the community. The presence of the Umma application makes it easier for young people to undergo various religious activities (Gizmologi, 2021).

Umma is one of the social networks used as a da'wah media, through the Umma application, da'wah is done by uploading videos or pictures so that the audience can listen and see the messages of the da'wah it delivers. Referring to the opinion of Manuel Castells, that in the network logic, advances in information technology change people's perceptions of space and time. Time becomes unlimited, and on the other hand, time is pressed to produce something instantaneously (Castells, 2000). This means that the presence of new media makes it faster and faster for young people to get the knowledge they want.

The development of technology in the era of globalization has progressed so rapidly. The presence of new media is a modern means of communication spread widely in society so that information, news, and messages of da'wah can be easily accepted by the public in a relatively short time. Umma is one of the da'wah media more specifically used to make young people easier to access knowledge more quickly and briefly and to get knowledge even to fulfill their spirituality (Eisenlohr, 2017).

The spread of religious content in new media is increasingly developed from various creative applications made by young people as alternative information easily and quickly accessed by the public because religious values can be learned through images and sounds available in the application. New media influences religious values to meet the spiritual needs of society. This is because the power of media shapes people's perceptions with an accurate and ideal depiction of religious content in new media (Mahan, 2012).

Da'wah is teaching or calling on humans to practice good values by Islamic teachings (Mustan, 2005). In a book written by Nasaruddin Latif entitled Theory and Practice of Da'wah Islamiyah, it is said that da'wah is an activity to call, to invite people to believe and obey Allah by Islamic sharia and qaidah both orally, in writing, and pictures. So that humans return to the way of God and can organize themselves according to religion (Luth & Nasir, 1999).

Da'wah media is a tool used to convey the content of da'wah messages to the audience. And according to Asmuni Syukir that da'wah media is anything used as a tool to achieve the desired missionary goals (Syukir, 1993). So the use of Umma as a medium for da'wah is an easy way to access knowledge by young people. Moreover, the Covid-19 outbreak has an impact on preaching directly so that Umma as a medium for da'wah is a solution and is very simple to seek knowledge.

In media studies, the presence of the media is very important for humans, including in the context of religion. The use of media as a da'wah activity to convey Islamic values is quickly accessible by the public. In media theory analysis, there are two distinct aspects to understanding media. First, the use of media as a da'wah activity allows direct interaction as if it disappears and there is no closeness between the preacher and his audience.

Second, the use of media as a method of da'wah has made it easier for young people to access knowledge, especially in the current pandemic era, people cannot directly learn face-to-face. In the technological era, preaching through the media is the most effective way to convey Islamic values so that young people can quickly access knowledge through the use of digital media (Eisenlohr, 2009).

Patrick sees the media as an important tool of social life in certain cultural and historical situations. For Patrick, the public can enjoy the media as a means of obtaining knowledge because it is quickly obtained according to what he wants. This means that the socio-cultural context also plays a role in the community's decision to adopt the media and accept it as a new tool in conducting da'wah activities.

In this position, the relationship between religion and media is a unity that invites people to Islamic values. Religious practice allows deep religious interaction to shape patterns of media technology use. This means that the media as a means of da'wah is inseparable from the use of technology to convey the content of religious messages. The interaction of religion or da'wah using the media also depends on how people see this technology as contributing to their religious practice. Thus, due to the process of interpreting symbols both internally (religion) and externally (media). So preaching through the media is an approach so that everyone can quickly accept and access it at any time. It is in a position like this that there is a possibility of the influence of structure (ideology) on how everyone can gain knowledge more quickly and instantaneously with the presence of technology (Eisenlohr, 2009).

In the same aspect, Pardianto said that preaching through new media was able to massively influence the public in conveying messages that were processed in the media. Da'wah strategies through the media are a way to reinforce the values of da'wah and the patterns of preaching in the media. media users take advantage of features or applications to do da'wah, because, with the internet, da'wah strategies will be easier to do to convey messages of da'wah. The study of this article utilizes new media which are used as a means of preaching and making the internet a medium for da'wah so that the da'wah actors have confirmed the new dakwah pattern (Pardianto, 2013).

Furthermore, Asep Saeful Muhtadi, adapting the views of John L. Esposito, revealed that the Islamic missionary movement through various media has changed the face of Islam around the world. Through increasingly diverse media, one of which is the internet, of course, it will make the Muslim ummah increasingly have many alternatives in accessing several information without obstacles. The massiveness of the preaching movement of the Islamic ummah today with a variety of new media which have a positive impact on the development of Islamic da'wah in the world (Fakhruroji, 2019).

Research conducted by Dadan Suherdiana and Enjang Muhaemin on da'wah carried out by the Nahdlatul Ulama and Muhammadiyah mass organizations through Facebook media by looking at da'wah strategies and da'wah portraits of the two mass organizations. The results of his research indicate that the da'wah strategy carried out by Nahdlatul Ulama (NU) and Muhammadiyah on social media called Facebook generally still uses a normative pattern. Da'wah messages have not been packaged creatively and generally lack innovation. The material for his preaching is still focused on the areas of faith, morals, and muamalah. Meanwhile, the latest issues that require study and solutions from an Islamic perspective are relatively limited (Suherdiana & Muhaemin, 2018).

In contrast to the research conducted by Ibn Hajar about Youtube as a means of da'wah communication, it shows that Youtube as a da'wah medium is quite helpful in carrying out da'wah activities. Not only that, the use of Youtube that is felt by every preacher in carrying out his preaching shows more advantages than disadvantages, thus making YouTube a quite effective means of da'wah communication (Hajar, 2018). In other research, such as that conducted by Ahmad Fathan, regarding Twitter as a medium of da'wah, it shows that the trend of preaching via Twitter is sufficient to help preachers in conveying Islamic messages in a more attractive way to the public. It is also an alternative source for the community to obtain knowledge related to Islam in a more comprehensive manner (Hidayatullah, 2016).

Existing studies as described by the author as material for analysis with research to be conducted by researchers. If the previous research only focused on social media as a da'wah area, this study focuses on the umma application which is a current trend as a medium of preaching for young people. Researchers raised this theme because it is important to examine more deeply the development of da'wah through significant new media, and as an alternative for young people to access knowledge more quickly and simply during the Covid-19 outbreak season. So from this description, the researcher's question is How the Da'wah Process takes place in the Umma Application.

2. **RESEARCH METHOD**

This study used a descriptive qualitative method, using the discourse analysis technique of the Teun A Van Dijk model. Discourse analysis pays attention to uncovering the hidden aspects behind a text, such as ideology, social cognition, social change, and the historical context in which the discourse is produced.

Discourse analysis of Teun A Van Dijk's model consists of three elements, namely text dimensions, social cognition, and social analysis (Dijk Van, 2009). Text dimension, view text consists of several structures that support each other. The first is the macrostructure which is the general meaning of a text that can be observed by looking at the topic or theme put forward in a news. Second, the superstructure, which is a discourse structure related to the framework of a text, how the parts of the text are arranged into a whole story. Third, the microstructure is the meaning of discourse that can be observed from a small part of a text, namely words, sentences, propositions, clauses, paraphrases, and pictures. Social Cognition is related to how a text is produced, this element sees the journalists' awareness that forms the text. Meanwhile, Social Context is an intertextual analysis by examining why religious preaching such as umma has entered through a special application (Abdurrahman, 2018).

3. **RESULTS AND DISCUSSION**

Umma is the most complete and easy-to-use Muslim application to meet the needs of daily Islamic information as well as a platform for creator content in the Muslim ecosystem. As of March 2021, the Umma application has been downloaded by more than 10.5 million users in Indonesia. This application is available to download for free via the Google Play Store and Apple App Store. The emergence of social media as a communication space and access to information online (in the network) is an advantage for those who want to get information and knowledge about various matters related to Islam. According to Dailey, Social is online content created using publisher technology that is easily accessible and scalable. The most important thing about this technology is that there is a shift in the way people know how to read and share knowledge and search for information and content. Thus, da'wah and technology are inseparable, both are one unit. This is based on the concept of contemporary da'wah which is easily accessible to contemporary circles. Technology is not something that is prohibited, even though at the time of the Prophet Muhammad, there was no technology like that which is rapidly developing today. the development of da'wah needs to pay attention to technological developments so that something that is presented is easily accepted and is not out of date. Although not all developing information technology has a positive connotation, there are always advantages and disadvantages for human life, with the existence of information technology can be used as a medium for Islamic preaching (Latief, 2018).

The study of digital da'wah in applications is an important thing to study so that many previous scholars have researched related to this topic. Previous researches tended to preach through new media containing religious content. The tendency of preaching through new media can be seen in Yedi Purwanto's research. That preaching through new media is more accessible and easily accepted by the public. through the media of da'wah it gives better results and is quickly accessed by the public because the reach of da'wah through technology is more effective and simpler (Purwanto, 2017). It is the same as the article written by Sufia Widi which explains the features in gadgets that can make human activities easier, including Islamic applications that have started to appear and are easily found in gadget content. So that the whole community or students will find it easier to access Islamic content in the gadget application. The development of gadgets has expanded, gadgets are not only defined as electronic (physical form) but have developed in a visual form (software), meaning a feature to simplify activities and are easily found in gadget content. From just reading articles to reading the Koran, and doing dhikr, everything is now easier (Widi, 2015).

The recent development of new media with a variety of applications now has a significant influence on the continuation of Islamic da'wah, new media with its technological devices, as an artificial space used by the Muslim community as an alternative medium to convey the contents of Islamic da'wah messages. This is because the nature and character of the internet that is open, democratic, accessible freely, and without barriers has become a bargaining power for knowing the face of Islam in the world. Da'wah through media applications is very effective and potential for various reasons, including being able to penetrate the boundaries of space and time with relatively fast energy and wide coverage (Faroqi & Nanang, 2013).

Da'wah via the internet has a great level of significance. This can be seen from several aspects. First, everyone needs religious intake that can be searched via the internet, because the internet can be used as an information space that can be accessed by anyone in a fast period. Second, the potential

for internet usage is increasing every year. This is directly proportional to the sophistication of technology-based features, applications, and even programs. This can be used to convey dakwah content or disseminate messages with religious content that place the internet as a new medium. Third, preaching through the internet has become an alternative for people who consume or enjoy media in accessing information and even adjusting to modern society (Arifuddin, 2016).

As for the umma application, there are religious contents in the form of videos and images. So that young people can more quickly access information about Islamic da'wah with various studies from well-known scholars and ustaz in Indonesia such as Ust Abdul Somad, Adi Hidayat, Aa Gym, and other preachers. Because da'wah activities on social media are very relevant according to the instantaneous needs of young people in the digital era. As stated by Einsenlohr that society in general and young people, in particular, will certainly enjoy the media as a means of gaining knowledge (Eisenlohr, 2009).

Currently, Muslims around the world are fasting. The level of public internet use is getting higher because people have to stay at home to avoid the spread of the Covid-19 virus. However, there is an application for Muslims that can be used as a support for worship, especially during this month of Ramadan. the umma application is an information platform for Muslims to support the implementation of fasting. Umma has features and content to help carry out activities during the month of Ramadan for Muslims. besides that, the Umma application also has features such as al-Qur'an, prayer schedules, azan alarms, adhan notifications, Qibla direction, and content related to fasting and Ramadan features. From last year's Ramadan until now, Umma has featured live streaming of ustaz's lectures more than 50 times every day.

The main feature of this application is the al-Qur'an already translated into Indonesian, English, Malay, Turkish and French. Prayer and fasting schedules are also based on user location data. Adhan notifications start from marking the arrival of the prayer time with a countdown system and notification of the arrival of the imsak time. Other features such as questions and answers, Islamic calendar, Qibla content and community are available in this application. For those who have just installed the Umma application, users will be asked to log in using a phone number or email. On the home page of the Umma application, it will display a fasting time countdown that is at the top. Then after scrolling it down, posts about religion will appear starting from certain pages that have Islamic articles. Not only that, in the Umma application there is a feature called Ramadan. With this feature, users can play ketupat and can get prizes like those offered in the application. For al-Quran recitations, users can play the recitation even if it is out of the application. So users can still enjoy the sound of reciting the Koran when they want to open other applications.

Thus, the presence of technology provides space for freedom for people to access various kinds of knowledge, and convey religious messages not only using delivery by word of mouth but also in writing or with images through various platforms including the umma application. Da'wah in the umma application has had a major influence on the community, especially young people, from the massively updated da'wah content (Ahmad, 2012). The advancement of da'wah continues to take place at the digital level because da'wah is not limited to offline spaces but is also conveyed in online ways without changing the essence of what is conveyed by the preachers. In the use of social media in general and as a means of preaching, one must pay attention to the ethics and norms of social media. It is prohibited to say sentences that have the potential to defame, nor make statements that are provocative and lead to issues of ethnicity, religion, race, and intergroup (SARA). Even though the intentions may be good, it should also be noted that good intentions must be carried out in good ways. So that it does not cause noise and discriminatory action (Sumadi, 2016).

4. CONCLUSION

The development of technology in the era of globalization has progressed so rapidly. The presence of new media is a modern means of communication that has spread among the wider community so that information, news, and messages can easily be received by the public in a relatively short time. Umma is one of the preaching media that is more specifically used which makes it easier for young people to access more practical and instant knowledge to gain knowledge even to fulfill their spirituality. In the Umma application, it has 3 features, such as worship support features, content features and community features. The worship support features consist of prayer time and Qibla direction which can be used in any GPS-based location. The al-Qur'an and Umma translation features have the advantage of offering a collection of recommended al-Qur'an verses on various life themes. The content feature at Umma consists of various articles as well as video studies and lectures of the ustadz that have been verified and moderated. As a technology platform, umma content is personalized according to user interests by using artificial intelligence technology. Meanwhile, the community

feature contains a moderated conversation group to facilitate umma users who come from various backgrounds to discuss and conduct questions and answers with the cleric who coaches the group.

The spread of religious content in new media is increasingly developing from various creative applications made by young people as alternative information that is easily and quickly accessed by the public, because religious values can be learned through images and sounds available in the application. New media have an influence on religious values that can meet the spiritual needs of society. This is because the power of the media shapes people's perceptions with an accurate and ideal depiction of religious content in new media. Da'wah in the era of massive technology, made the preachers succeeded in providing stimulus to various communities including young people.

ACKNOWLEDGEMENTS

REFERENCES

Abdurrahman, A. I. (2018). Pertarungan Wacana Islam Nusantara Di Media Online. *DIMCC Conference Proceeding*.

Ahmad, A. (2012). Perkembangan Teknologi Komunikasi dan Kesenjangan Informasi: Akar Informasi dan Berbagai Standarnya. *Jurnal Dakwah Tabligh*, *13*(1), 137–149.

Arifuddin, A. (2016). Dakwah Through Internet: Challenges and Opportunities for Islamic Preachers in Indonesia. *Ar-Raniry, International Journal of Islamic Studies*, *3*(1), 161. https://doi.org/10.20859/jar.v3i1.80

Budiantoro, W. (2017). Dakwah di Era Digital. *Komunika*, *Vol. 11*(No. 2), 263–281.

Castells, M. (2000). Materials for an exploratory theory of the network society. *British Journal of Sociology*, *51*(1), 5–24. https://doi.org/10.1111/j.1468-4446.2000.00005.x

Choliq, A. (2018). Dakwah melalui Media Sosial Facebook. *Jurnal Dakwah Tabligh*, *16*(2), 170–187.

Dijk Van, A. T. (2009). *Society and Discourse: How Social Contexts Influence Text and Talk*. Cambridge University Press.

Eisenlohr, P. (2009). Technologies of the spirit: Devotional Islam, sound reproduction and the dialectics of mediation and immediacy in Mauritius. *Anthropological Theory*, *9*(3), 273–296. https://doi.org/10.1177/1463499609346983

Eisenlohr, P. (2017). Reconsidering mediatization of religion: Islamic televangelism in India. *Media, Culture and Society*, *39*(6), 869–884. https://doi.org/10.1177/0163443716679032

Fakhruroji, M. (2019). Digitalizing Islamic lectures: Islamic apps and religious engagement in contemporary Indonesia. *Contemporary Islam*, *13*(2), 201–215. https://doi.org/10.1007/s11562-018-0427-9

Faroqi, A., & Nanang, I. (2013). *PORTAL MUI ONLINE : OPTIMALISASI DAKWAH ISLAM MELALUI INTERNET (Studi Kasus MUI Kecamatan Ujungberung)*. *VII*(1).

Hajar, I. (2018). Youtube Sebagai Sarana Komunikasi Dakwah Di Kota Makassar. *Jurnal Al-Khitabah*, *5*(2), 95–109.

Hidayatullah, A. F. (2016). Twitter Sebagai Media Dakwah. *Teknoin*, *22*(1), 38–43.

Latief, M. N. (2018). Dakwah Dalam Perspektif Media Sosial. *Jurnalisa*, *04*(1), 61–75.

Luth, T., & Nasir, M. (1999). *Dakwah dan Pemikirannya*. Gema Insani Press.

Mahan, J. H. (2012). *Religion and Media*. Routledge.

Mustan, Z. (2005). *Ilmu Dakwah*. Pustaka Al-Zikra.

Nurrahmi, F., & Farabuana, P. (2020). Evektivitas Dakwah Melalui Instagram. *Nyimak: Journal of Communication*, *4*(1), 1–16.

Pardianto. (2013). Meneguhkan Dakwah Melalui New Media. *JKI: Asoiasi Profesi Dakwah Islam Indonesia*, *Vol. 3*(No. 9).

Purwanto, Y. (2017). Peran Teknologi Informasi Dalam Perkembangan Dakwah Mahasiswa. *Jurnal Dakwah*, *Vol. 16*(No. 1).

Suherdiana, D., & Muhaemin, E. (2018). The Da'wah of Nahdlatul Ulama and Muhammadiyah in Social Media of Facebook. *Ilmu Dakwah: Academic Journal ...*, *12*(2), 187–200. https://doi.org/10.15575/idajhs.v12i1.617

Sumadi, E. (2016). Dakwah dan Media Sosial: Menebar Kebaikan Tanpa Diskrimasi. *Jurnal Komunikasi Penyiaran Islam*, *4*(1), 173–190. http://journal.stainkudus.ac.id/index.php/komunikasi/article/viewFile/2912/2083

Syukir, A. (1993). *Dasar-Dasar Strategi Dakwah Islam*. Al-Ikhlas.

Widi, S. (2015). Pengaruh Aplikasi Islam di Gadget Terhadap Sisi Religiusitas Mahasiswa,. *DutaCom Juornal*, *Vol. 9*(No. 1).

https://gizmologi.id/aplikasi/umma-ai/