



## Politic Through Da'wah on Facebook: Exploring Da'wah Strategy in Women's Political Communication

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### ARTICLE INFO

#### Article history:

Received 26 August 2022

Revised 27 September

Revised 6 & 10 October 2022

Accepted 25 November 2022

Available online 20

November 2022

#### Keywords:

Dakwah Bil-Haal

Dakwah Bit-Tadwin

Facebook

Women

Political Communication

#### To cite this article with APA Style:

Riauan, M.A., Prihatin, P.S., Muhlis., & Azzman, T.S.A.T.M. (2022). Politic Through Da'wah on Facebook: Exploring Da'wah Strategy in Women's Political Communication. *Profetik: Jurnal Komunikasi*, 136-153.

### ABSTRACT

Da'wah activities are not only carried out by preachers; Muslim politicians who have a verified (?) Blue Tick Facebook account have the opportunity to carry out Da'wah activities on Facebook. This study aims to explore Bil-Haal's Da'wah and Bit-Tadwin's Da'wah on Intsiawati Ayus' political Communication as a Women politician who has persisted in representing the people as members of the DPD RI since the 2004 Elections to 2019. The research method uses the Krippendorf qualitative content analysis with a pragmatic form of content analysis which classifies signs related to Bil-Haal Da'wah and Bit-Tadwin Da'wah. In this study, 26 Facebook posts were analyzed from an influential female politician in Indonesia. The results of this study indicate that women politicians carry out Bil-Haal Da'wah and Bit-Tadwin Da'wah. Da'wah Bil-Haal shows da'wah activities that the community can imitate. Bit-Tadwin's da'wah is a da'wah that is carried out by writing on social media.



## INTRODUCTION

Da'wah is a form of human devotion to God to carry out the symbols of Islam on earth. Da'wah provides an understanding of Islam from one individual to another. Da'wah carried out by every Muslim must be continuous, which aims to change human behavior based on the proper knowledge and attitude, namely to bring people to serve Allah in total (Alimudin, 1977). Every Muslim must continuously carry out da'wah in changing human behavior based on the right attitude following the teachings of Allah as a whole.

Da'wah requires practical and effective communication activities. Communication is carried out in the da'wah process to convey messages to the public. Islam as a perfect religion can understand by its adherents through lecturers who can carry out effective da'wah communication (Markarma, 2014). The communicator's ability to communicate is a critical role in delivering da'wah. Lecturers, as da'wah communicators, must be able to convey messages with effective communication.

The da'wah method is currently developing into a new da'wah method. The renewable da'wah method is da'wah through digital media (Budiantoro, 2018). Da'wah activities are not only limited to the communication activities of lecturers in conveying messages of obedience to Allah's commands and staying away from Allah's prohibitions. Da'wah activities that Muslims can carry out are very diverse. Da'wah is carried out orally, delivered through recitations, and in the form of exemplary or Da'wah with-Haal.

This submission can be made in person or through digital media (Zaini, 2015).

Da'wah activities are not limited to oral da'wah, but da'wah can also be done by showing exemplary daily life activities. Activities can be seen in a broad context so that they are not limited to the process of delivering direct communication but through the process of various da'wah activities.

Several types of da'wah (can be in the form of Fiqhud Da'wah, which means the process of understanding worship from its aspects and procedures (Hasanah, 2016). Da'wah Fardiah Da'wah gives examples, suggestions, and warnings when someone makes a mistake. This includes visiting sick people and congratulating others on Walimah, birth, and Tasmiyah. Da'wah Ammah is a da'wah that uses oral communication and is addressed to many people in religious lectures. Da'wah Bil-Lisan and Da'wah Bil-Lisan have similarities with da'wah Ammah; namely, the delivery method is delivered using oral communication. Da'wah Bil-Haal When the preacher sets an example through direct action.

The purpose of this da'wah is to emulate the actions of the preacher. Da'wah Bi-Tadwin Da'wah Bit-Tadwin is a method of da'wah using written media that is written in a medium that is then published. Bil Hikmah's da'wah, which is the delivery of da'wah, is done wisely and wisely.

Bil-Haal's da'wah can be used as a method of developing da'wah (Kholis, 2021). Da'wah is done by showing an example to followers. Da'wah is not limited to religious lectures or sermons



delivered at mosques or specific assemblies. However, da'wah is carried out by setting an example and making an appeal to carry out Allah's commands and stay away from its prohibitions (Nisa et al., 2021). The community has generally practiced da'wah through Fardiah da'wah activities, Bil-Lisan da'wah, Bil-Haal da'wah, Bi-Tadwin da'wah, and Bil-Hikmah Da'wah (Ismail & Zulaihah Ahmad Tajuddin, 2016).

More specific da'wah activities are currently being carried out on social media (Nurrahmi & Farabuana, 2020). In the era of technological development. Technology has grown very rapidly to bring people into the digital world (Astuti, 2015). Da'wah activities are carried out on social media such as Facebook and Instagram (Inderasari et al., 2020). This activity is used by a member of the Regional Representative Council of the Republic of Indonesia (DPD RI) in the Electoral District (Dapil) of Riau Province, Intsiawati Ayus. Intsiawati Ayus used Facebook until her Facebook got a blue checklist verification with 56,651 likes (Ayus, 2021a). Intsiawati Ayus is a member of the Riau Province DPD who has the most votes compared to other opponents who are running in the DPD. She (?) was re-elected as a Member of the DPD RI for the 2019-2024 period with 351,181 votes (Ayus, 2021b).

During her tenure, Intsiawati Ayus used Facebook as a medium of political communication. Intisawati Ayus displays various political activities carried out in her duties, from personal activities as a wife, mother, grandmother, and child. The content of Intsiawati Ayus' political message contained da'wah activities which became one of the political messages published on Facebook.

Intsiawati, in some of her posts, uses Islamic symbols. The Islamic symbol used in it contains a da'wah message that shows the role model of a political figure for the community.

Previous research about women's political communication ever done to see the participation of celebrity women in political communication in political parties and the legislature (Zamroni, 2016). It found that the role of women in the legislature and political parties has not been equivalent to the participation of men.

Another research has been conducted to examine how social media conveys messages. For example, messages help communicate advertising (Cobb-Walgren & Mohr, 1998). Ten contents of presidential speeches in developed countries have a similar character (Waheed et al., 2013). Another study discusses the content of anarchist messages on Twitter (Pratiwi, 2013), and social media content is used as information to generate knowledge (Lai & To, 2015).

The use of social media can also be used for da'wah activities; other research related to the use of social media is the use of E-Dakwah media which can facilitate the spread of Islam among the millennial generation in Jakarta and other young Muslims in Asia (Dewi et al., 2021; Anisa & Tengku Siti Aisha, 2021). By using suitable media, it will be able to invite Jakarta's millennial generation to goodness, especially in learning to deepen the religion of Islam. With E-Dakwah media, it will make it easier for Islamic symbols that can be used to enter Jakarta's millennial generation.

Some of these previous studies examined media content, both mass media, and social media, from various



aspects of messages that were different from this research. In previous studies, researchers have not found research that discusses political messages with da'wah aspects. This study explores the content of political messages on Facebook as a da'wah activity conveyed in Intsiawati Ayus' political communication.

Based on the background mentioned earlier, this study aims to explore da'wah on Facebook carried out by Intsiawati during the campaign period from September 23, 2018, to April 13, 2019. Researchers are trying to explore da'wah based on political messages uploaded on Intsiawati's Facebook page.

## METHODOLOGY

This research is qualitative content analysis research. The researchers used content analysis to identify political messages containing Bil-Haal Da'wah and Bit-Tadwin Da'wah on social media. Krippendorff mentions several forms of classification in content analysis, namely: 1. Pragmatic Content Analysis; where the classification is carried out on signs according to their possible causes. For example, the number of times a specific word is said can result in the appearance of liking a product. 2. Semantic Content Analysis; Done to classify signs according to their meaning. 3. Analysis of Sign Means; It is carried out to classify the content of the message through the psychophysical properties of the sign, for example, how many times the word beautiful appears and the word Indah appears (Riauan et al., 2019). Content analysis used in this research is a semantic content analysis that is carried out to classify signs according to their meanings.

This study seeks to find political messages in the form of da'wah activities on Facebook. Islamic da'wah activities carried out by Intsiawati Ayus were in the form of Bil-Hal da'wah and Bit-Tadwin da'wah. Researchers selected published Facebook messages related to da'wah activities during the political campaign for the election of DPD RI members from September 23, 2018, to April 13, 2019. There were 26 Facebook posts during the campaign period. These posts were categorized based on the type of da'wah determined by the researcher

## RESULTS AND DISCUSSIONS

Da'wah is an essential activity for Muslims as a medium of transformation that can transmit the message of da'wah to generations of Muslims until the end. Muslims are required to carry out da'wah to humans on earth to convey the truth based on Islamic teachings to fear Allah by carrying out His commands and staying away from His prohibitions. Da'wah is generally divided into seven types of da'wah (Hasanah, 2016). The types of Da'wah are Fiqhud Da'wah, Da'wah Fardiah, Da'wah Ammah, Da'wah Bil-Lisan, Da'wah Bil-Haal, Da'wah Bit-Tadwin, and Da'wah Bil Hikmah.

Muslims, in general, have carried out da'wah activities. Da'wah is not only carried out by the preacher but also by the Muslim community in general. The types of da'wah that are carried out consciously or unconsciously are in the categories of Fardiah Da'wah, Bit-Tadwin Da'wah, and Bil-Haal Da'wah. People carry out da'wah in their daily activities by being an example, making friendships, visiting the sick, reprimanding others who have sinned and inviting people to worship Allah SWT.



The Muslim community has brought da'wah without being realized by each individual Muslim. Da'wah was carried out with Bil-Hal, Fardiah, and Bit-Tadwin. One person who often engage in da'wah are political figures through social media, Facebook. This study explores da'wah on social media that has been carried out on Facebook. In this section, the researcher tries to describe the research results that have been found in the data collection process.

Da'wah today has been carried out using social media. The development of communication technology causes the communication process to occur using a variety of diverse communication media. Da'wah can be carried out on Facebook, Instagram, Twitter, YouTube TikTok and websites on da'wah sites or general information sites. One form of da'wah is done on personal Facebook media.

This study examines Intsiawati Ayus' Facebook account, which has received a blue checklist verification with 56,651 likes. Intsiawati Ayus' account is fascinating to study, as she has a large number of followers as she is not only a politician but a social media influencer. T As a Muslim politician, she gets 56,651 likes and can influence other people in the process of social life in the community and the general election process for members of the DPD MPR RI in the Riau Province. Intsiawati Ayus also won votes and sat on the chair of the DPD MPR RI member for four periods starting from 2004-to 2009 to the period 2019-to 2024. Table 1 lists posts the posts by Intsiawati Ayus' on da'wah in political communication during the 2018 to 2019 campaign period:

Table 1. List of Posts " Da'wah Bil-Haal and Da'wah Bit-Tadwin on Women's Political Communication" on Facebook

No	Type of Da'wah	Posts	Information
1	Dakwah <i>Bil-Haal</i> (Set an example through direct action)	Attending the ceremony commemorating National Agrarian and Spatial Planning Day (24 September 2018)	Intsiawati expressed her gratitude by saying "Alhamdulillah" for being able to attend the National Agrarian and Spatial Planning activities.  Intsiawati Ayus uses the hijab when appearing on social media.
		Intsiawati Ayus was entrusted as Head of the DPDRI Constitution Draft Harmonization Team concerning increasing regional original income (22 November 2018)	Intsiawati expressed her gratitude for the Trust given as Chair of the DPDRI Constitution Draft Harmonization Team concerning increasing regional original income.  Intsiawati Ayus uses the hijab when appearing on social media.



No	Type of Da'wah	Posts	Information
	Dakwah <i>Bil-Haal</i> (Set an example through direct action)	Plenary Meeting of the PPUU DPD RI regarding Harmonization, Unification and Consolidation of the Law (PPUU) Conception of the Draft Law (RUU) concerning Equitable Regional Development (28 November 2018)	Intsiawati expressed her gratitude "Alhamdulillah" after the completion of the RI PPUU Plenary meeting regarding Harmonization, Rounding and Consolidation of the Draft Bill on Equitable Regional Development.  Intsiawati Ayus uses the hijab when appearing on social media.
		Committee III DPD RI held a Hearing regarding Early Childhood Implementation Policy (PAUD) (17 December 2018)	Intsiawati expressed her gratitude "Alhamdulillah" for holding a Hearing Meeting regarding Early Childhood Implementation Policy (PAUD)
		Committee III DPD RI held a Public Hearing Meeting in order to take inventory of the material for the Preparation of the Views of the DPD RI on the Draft Law on Islamic Boarding Schools and Religious Education (18 December 2018)	Intsiawati expressed her gratitude "Alhamdulillah" for holding a Public Hearing Meeting in the context of inventorying the drafting material Views of the DPD RI on the Draft Law on Islamic Boarding Schools and Religious Education.  Intsiawati Ayus uses the hijab when appearing on social media.
		Hope to refrain from Hoaxes (30 December 2018)	Intsiawati Ayus gives advice not to be redundant and to refrain from talking and being silent about HOAX news.  Intsiawati Ayus uses the hijab when appearing on social media. In black clothes, smiling in style while giving greetings by sticking his ten fingers pointing upwards.
		Congratulations on Commemorating the Isra' Mi'raj of the Prophet Muhammad SAW (03 April 2019)	Intsiawati Ayus wishes you a happy Commemoration of the Isra' Mi'raj of the Prophet Muhammad SAW by posting the Prophet's calligraphy and vector images of the mosque.



No	Type of Da'wah	Posts	Information
	Dakwah <i>Bil-Haal</i> (Set an example through direct action)	Work Visit Inventory of material related to the preparation of the Draft Law on Amendments to the Law on Elderly Welfare. (22 March 2019)	Intsiawati expressed gratitude "Alhamdulillah" during a Work Visit Inventory of material related to the preparation of the Draft Law on Amendments to the Law on Elderly Welfare.  Intsiawati Ayus uses the hijab when appearing on social media.  Intsiawati Ayus chatted and Embracing parents at the Tresna Werdha Social Service Center.
		The Indragiri Hulu Regency Regional Disaster Management Agency carried out Gotong Royong activities with regional officials, the TNI and the community. (14 December 2018)	Intsiawati expressed gratitude "Alhamdulillah" as a form of gratitude for the mutual cooperation activities carried out by the Indragiri Hulu Regency Regional Disaster Management Agency, Regional Apparatuses, TNI, and the Community.  Intsiawati Showing photos of BPD, PD, TNI, and the community working together to build a temporary bridge so that two-wheeled vehicles can cross the road.
		Visiting the Serumpun Abadi Malay Cooperative, managing processed products from sago and agarwood. (25 December 2018)	Intsiawati expressed her gratitude "Alhamdulillah" for being given the opportunity to stop by the Serumpun Abadi Malay Cooperative.  Intsiawati Ayus uses the hijab when appearing on social media.
		Homecoming (January 13 2019)	Intsiawati Ayus visited her hometown to meet her mother and aunts with other families.  Intsiawati wears a headscarf when appearing on social media
		Gratitude for the success of Intsiawati's struggle with the people	Intsiawati expressed her gratitude "Alhamdulillah" for the joint efforts of the people of Mura Nilam Village.

No	Type of Da'wah	Posts	Information
	Dakwah <i>Bil-Haal</i> (Set an example through direct action)	of Mura Dilam Village (11 February 2019)	Greetings and prayers for the family and community, good luck and benefits for the community and village.
		2019 Election Campaign (24 March 2019)	Intsiawati expressed her gratitude "Alhamdulillah" for the Trust given through the 2004-2019 elections.
			Intsiawati said the name of Allah "Bismillahirrahmanirrahim" in the 2009 elections.
			Intsiawati hopes for the blessing of Allah SWT and asks for prayers and support from the community to elect her in the 2019 election. Using the hashtag "InsyaAllahAmanah" and closing her invitation with the greeting "Wassallamuallaikum warahmatullahi wabarakatuh"
			Intsiawati Ayus uses the hijab when appearing on social media.
		DPDRI Hearing at the Ministry of Religion today Regarding the supervision of the implementation of the Hajj (02 April 2019)	Intsiawati said a prayer "Hopefully the congregation's service will get better..." and closed by saying "Aamiin ya Robbalalamiin"
			Intsiawati Ayus uses the hijab when appearing on social media.
		Campaign 2019 (4 April 2019)	Intsiawati asked for prayers and support from the Meranti, Kampar and Pelalawan Islands Community.
		Condolences (03 March 2018)	Intsiawati uttered the condolence sentence "Innalillahiwainnailaihiroji'un" then invited the audience to send "Alfatihah" to one of her employees.
	Prayer to enter the Month of Ramadan (09 March 2019)	Intsiawati Ayus prayed "O Allah.. Bless us in the months of Rajab and Shaban... Also, Deliver us to the month of Ramadan"	
	Quality time with family (3 November 2018) Intsiawati Ayus	Quality time with family (3 November 2018) Intsiawati Ayus invites the audience to spend time with family.	





No	Type of Da'wah	Posts	Information
	Dakwah <i>Bil-Haal</i> (Set an example through direct action)	invites the audience to spend time with family.	Her post shows that Intsiawati provides free time for her family in the midst of her busy life as a member of the DPD MPR RI  Intsiawati Ayus uses the hijab when appearing on social media. Her post shows that Intsiawati provides free time for her family in the midst of her busy life as a member of the DPD MPR RI  Intsiawati Ayus uses the hijab when appearing on social media.
		Spending time with family (November 20, 2019)	Intsiawati Ayus spends time on vacation with family.  Her post shows that Intsiawati provides free time for her family in the midst of her busy life as a member of the DPD MPR RI  Intsiawati Ayus uses the hijab when appearing on social media.
		Playing with Grandchildren (21 December 2018)	Her post shows that Intsiawati provides free time for her "grandchildren" in the midst of her busy life as a member of the DPD MPR RI  Intsiawati Ayus uses the hijab when appearing on social media.
		Expression of Gratitude for Birthday and Thanks to Parents (22 December 2018)	Intsiawati expressed her gratitude for being given life until she was 52 years old.  Thank you to my mother for giving birth to her and her siblings.  Saying a prayer to both parents "Have mercy on them, as they have loved me, loved us, their children since childhood ..." And closed the prayer with the words "Amen, O Robbalalamiin."
		Paying homage to parents' graves (12 April 2019)	Intsiawati made a grave pilgrimage to her father's grave.

No	Type of Da'wah	Posts	Information
	Dakwah <i>Bil-Haal</i> (Set an example through direct action)		<p>Intsiawati remembers and remembers the services of her parents when she was still alive who accompanied her during the campaign</p> <p>Intsiawati prayed for Father during the pilgrimage "Hopefully grandpa (papa) will always be in the love of Allah SWT..."</p>
		Family birthday (husband) (27 December 2018)	<p>Intsiawati Ayus celebrates "birthday" and prays "Always healthy in the protection of Allah SWT"</p> <p>Intsiawati shows household harmony with her husband. Intsiawati wears a headscarf when appearing on social media.</p>
2	Dakwah <i>Bit-Tadwin</i> ( <i>Da'wah method using writing media</i> )	Hope to refrain from Hoax (3 December 2018)	<p>Intsiawati Ayus gave advice not to waste and refrain from talking and being silent about HOAX news.</p> <p>Intsiawati Ayus uses the hijab when appearing on social media. In black clothes, smiling in style while giving greetings by sticking his ten fingers pointing upwards.</p>
		Condolences (03 March 2019)	Condolences (03 March 2019) Intsiawati uttered the condolence sentence "Innalillahi wainnailaihi roji'un" then invited the audience to send "Alfatihah".
		Quality time with family (3 November 2018)	Intsiawati Ayus invited the audience to spend time with family.

Source: Processed by the authors



## **Da'wah Bil-Haal and Da'wah Bit-Tadwin on Women's Political Communication on Facebook**

Da'wah Bil-Haal.

The essence of this da'wah is exemplary deeds or actions taken (Said, Sayuthi Atman & Pratama, 2021). Da'wah Bil-Haal is an example displayed by a Da'i to strengthen the message of da'wah conveyed. Some audiences tend to participate in worship activities by trusted public figures. One of the trusted public figures is a politician whose social life is published on social media and seen by his followers. Posts published on social media can be an example for people who follow these social media accounts.

Activities that show exemplary behavior on social media can turn into da'wah activities that influence people to follow the example. Previous research findings indicate that social media is a propaganda medium in the Bil-Haal da'wah method on Instagram, namely uploading charity activities on the Instagram photo and Instagram story features and making personal Instagram accounts a medium for preaching (Mutiawati, 2018). Similarly, others found that young adults who are active social media users are more receptive to da'wah-related activities on social media (Anisa & Tengku Siti Aisha, 2021).

Bil-Haal's da'wah contained on Facebook is as follows: Be grateful. Researchers found political messages showing gratitude in several posts of Bil-Haal Da'wah on Facebook. Politicians convey gratitude for the work that is being done. The work that has been completed in the activities of a politician. The post is in the

form of gratitude for being able to attend activities in commemoration of Agrarian and Spatial Planning. Holding meetings with opinions related to policies for the implementation of Early Childhood Education; holding public hearings on draft laws on Islamic boarding schools and religious education; working visits to inventory materials related to the preparation of the bill on amendments to the law on the welfare of the elderly; the completion of the PPUU RI plenary meeting related to the bill for equitable regional development; and the opportunity to visit the business of community cooperatives.

In a Facebook post, every time you do work, formally and informally, it is followed by gratitude and saying "Alhamdulillah". Previous research found that gratitude is part of the da'wah message carried out in da'wah activities. The content of the da'wah message about gratitude is to motivate people to have an attitude of gratitude and a sense of social sensitivity (Khoirunnisa & Alpian, 2020).

Gratitude to God and gratitude are conveyed to the performance of regional apparatus organizations. TNI and the community for wanting to participate in cooperation activities and to parents who have been educated since childhood. This shows appreciation for others who have carried out social activities together to solve common problems cooperatively. It's seen from followed by the words "Alhamdulillah" and gratitude for cooperation activities in the area and thanks to the people who have succeeded in fighting for their rights in the village.

The next step of gratitude is shown by politicians when they display



the value of Amanah at work. Gratitude for the mandate given in the form of votes as people's representatives in the election, gratitude to parents who have educated and contributed during their lifetime, and the mandate from Allah SWT who gave long life to the age of 52 years. This gratitude has been conveyed to the community as a form of human relations and thanksgiving to Allah SWT as a form of the human relationship with God.

Thanksgiving is conveyed by starting the post with the sentence "Alhamdulillah". Gratitude is a feeling of gratitude and happiness in response to a gift, from real benefits from certain people or moments of peace obtained from natural beauty (Listiyandini et al., 2015).

Gratitude as a form of Bil-Haal Da'wah shows that politicians set an example to always be grateful and grateful to fellow human beings and Allah SWT. Expressions of gratitude that can be imitated can be seen from expressions of gratitude when carrying out work, expressions of gratitude to others who have provided benefits to the community, and expressions of gratitude for the mandate given to oneself by God directly or through the community as representatives of people.

Bil-Haal's second da'wah are prayers. Politicians set an example for us to pray for every planned activity and achievement. Politicians on Facebook show that humans as creatures of Allah SWT must always pray to Allah SWT. Prayer is an obligation that must be carried out by someone in any condition who holds the position of a weak and needy servant (Basofi, 2017). As servants, humans always submit all

problems to Allah SWT by praying. Prayer in previous research is part of the da'wah activity. Da'wah values are found in dhikr activities, praying before and after carrying out activities (Andiansyah, 2019).

Political messages on politicians' Facebook containing prayers can be seen in some of the politicians' posts. The political messages found in this research are in the form of prayers for oneself, for family, the community, and for the success of each activity. Prayers for oneself are performed when politicians participate in elections. Politicians ask for prayer and support from the community to be elected during elections and pray when entering the month of Ramadan to get blessings in the months of Rajab and Sha'ban.

Prayers were also made to pray for the family. Prayers are sent to both parents, who have personally educated themselves since childhood. Prayers are carried out during pilgrimages to pray for those who are deceased, by praying for parents (father) always to get the love of Allah SWT and praying for family members who celebrate birthdays so that they are healthy in the protection of Allah SWT. Prayers are carried out, captured on camera, and published on Facebook as an example for the audience who sees the post.

The final form of prayer is prayer for the success of the general public. This prayer is done so that various problems in the state can be resolved. Some of the prayers are in the form of prayers so that the problem of agrarian conflicts can be resolved and prayers for better pilgrimage services.



Bil-Haal's da'wah on political messages on Facebook shows politicians performing exemplary prayers for audiences. Prayers are performed for self-interest, family interests, and community interests in-state activities. This section shows that prayer is so essential in various human activities. Several messages involving interests and expectations are always accompanied by prayer so that every activity can run smoothly and be successful in following the objectives.

Islamic Holidays. A form of Bil-Haal Da'wah carried out by politicians on Facebook is in carrying out Islamic symbols. Political messages on Facebook show the example of politicians doing Syiar, which is shown by their concern for wishing a happy Islamic holiday and spreading the information to the public in various media, including on Facebook. This message was then received by many audiences so that the celebration of Islamic holidays can be more lively.

Bil-Haal's Da'wah message in the form of Islamic holidays can be seen in posts as symbols to enliven Islamic holidays. Syiar is carried out at the time of entering the month of Ramadan, congratulating in commemorating the day of Isra 'Mi'raj. The commemoration of Islamic holidays is an activity to commemorate Islamic holidays with the intent and purpose of the symbols of Islam and to explore the meaning and significance of what has happened (Saputra & Muhajir, 2019).

Islamic holidays carried out in political messages, such as Da'wah Bil-Haal, can increase faith and also strengthen faith. The journey of the cultural history of civilization is one that

we can describe from the combination of traditions (Ridwan, 2016).

Politicians' Facebook posts as public figures on social media will arrive and be seen by the audience who follows the account. Indirectly broadcasting the commemoration of Islamic holidays will remind the audience that today is an Islamic holiday. With this information, the audience will remember history, information from the Qur'an about the eventful days in Islam, and the lessons drawn from each commemoration. Thus it can be seen that the symbols of Islamic holidays as one of the Bil-Haal Da'wah is an example for the community to commemorate Islamic day.

Humans are social creatures who need interaction with other people, and it is undeniable that humans need other people (Darussalam, 2017). As social creatures, social interaction is an important need for all humans to gratify. For social interaction, the essence or subject of the word "silaturahmi" is grace and compassion. Connecting affection and connecting brotherhood can also be interpreted as connecting kinship and connecting brotherhood (Darussalam, 2017). The Prophet's teachings related to friendship involve alms activities, and honoring guests (Amin, 2017), in practice in the silaturahmi rope activity, we always share by providing the best food in every opportunity for friendship.

Friendship is not limited to relatives and relatives, but friendship can also be made with anyone among humans, both those who believe in us and those who do not believe as long as they are not hostile to and fighting us (Darussalam, 2017). Visiting each other in the community is also part of the



friendship. Previous research found that theoretical friendships have various advantages, including being able to create closer relationships (Mustafa, 2018). Research also indicates that having close friends are particularly advantageous in terms of providing and receiving social support and personal adaptation (e.g., Burlison & Samter; 1994; Hays, 1988).

Bil-Haal's da'wah in the context of friendship found on politicians' Facebook can be in the form of gathering activities with family members and the community. In his post, politicians are seen as taking the time during their busy schedule as representatives of the people to stay in touch with family. It can be seen in the post that friendship is done by visiting family in their hometown, meeting with mothers and aunts, and spending time together by playing with grandchildren, children, and husbands.

Besides spending time with family, there are also exemplary examples that are carried out as Bil-Haal Da'wah activities, namely friendship with the community. Gatherings are carried out to help people who are in trouble and experiencing conflict, to get together with the general public by jointly supporting community small businesses by making visits and gatherings in the context of work visits and work meetings to carry out their duties as people's representatives.

Covering the Aurat. Bil-Haal's last da'wah shown as a Muslim politician was to set an example to consistently cover the Aurat and use the hijab to cover parts of the body that should not be seen. Covering the Aurat is an obligation for every Muslim. Muslims are obliged to

protect their genitals with clean clothes following Islamic law.

Islamic law requires Muslims to wear clothes that cover their genitals and are polite, for both men and women. Jumhur Ulama believes that the law of covering the genitals is obligatory (Baso, 2015). A Facebook post that is being watched shows a Muslim politician who consistently appears with the appearance of clothes covering her Aurat. Politicians consistently cover their genitals in every activity carried out indoors, outdoors, in public places, or at home. This shows one indicator of the faith that politicians have in obeying Allah's commands and staying away from His prohibitions.

### **Da'wah Bit-Tadwin**

Da'wah is part of the spread of Islamic teachings. Da'wah invites us to do good deeds that Allah SWT blesses. Every human being is obliged to do da'wah to invite goodness and stay away from evil. Da'wah is an invitation to a path that Allah Ta'ala blesses, whether personally or in an organization, with the object of da'wah in the form of Fardiyah or congregation (Said, Sayuthi Atman & Pratama, 2021). Da'wah can be done individually or in groups en masse. The message of da'wah is an invitation to traditional teachings of Islam, which are based on the teachings of the Qur'an and the Hadith of the Prophet Muhammad SAW.

The type of da'wah, as mentioned in the previous section, is divided into several types, and in this discussion, the second type is called Bit-Tadwin da'wah. This da'wah is da'wah by using writing in the media. Bit-Tadwin's da'wah can be done in the mass media and on social



media. Public figures with many followers can carry out da'wah activities with da'wah messages that they write on social media pages. Muslim politicians also carried out the message of da'wah during the campaign period.

In this study, three posts were the type of Bit-Tadwin da'wah message. These messages invite people to do good. The messages conveyed on Facebook are part of the daily activities that are carried out in the community's social life. The da'wah messages written include, among other things, an invitation to take care of themselves and refrain from all forms of fake news, an invitation to the audience to give free time to their families, and a message that invites them to pray for those who have died first.

Avoid fake news. In the post of Muslim politicians, there is an image followed by a message to be aware of fake news. In this post, the public is invited to hold back and be silent about the news that cannot be confirmed. Fake news is news that cannot be justified. This news can disturb the public over the truth that cannot be accounted for. This news sparked unfounded panic among the public, who believed the news was being circulated.

People find it difficult to distinguish between reliable news and fake news. The spread of the news causes this through people whose personal credibility can be trusted by the public. Indonesian society is still practicing primordialism, which is a strong belief in one's character as a community leader. People who are considered leaders are individuals with the most potential to spread fake news and influence society.

**Sending Prayers to One Another.**  
The message of Bi-Tadwin's da'wah is an invitation from politicians to pray for those who are already deceased. The post reported that one of the employees who worked with him for a long time had reportedly died. In this post, the initiate invites the audience to pray for the worker by praying and sending "Al-Fatihah" for the deceased.

It is proper for a Muslim to pray for other brothers who are fellow Muslims. All Muslims are considered brothers and sisters. This has consequences for us if there are other Muslims who are afflicted by a disaster. We must pray for them so that they will find it easy to experience any disaster or trauma.

Prayer is done on various occasions. Fellow Muslims When praying to Allah personally, I will send prayers to other Muslims. When Muslims pray, they will pray for other Muslims to be forgiven for their sins and give Allah's mercy to their parents and all other Muslims on this earth. Prayers can be sent to other Muslims, both living and dead. This prayer also asks for Allah SWT's grace to all Muslims in existence. Based on this, fellow Muslims should pray for one another to establish friendship and a sense of brotherhood among fellow Muslims.

**Gathering With Family.** The last Bit-Tadwin da'wah activity delivered by Muslim politicians on Facebook was to invite the public to give free time to their families. Family is a home for everyone to return from daily work activities. Family is not only a decoration that accompanies life at home. However, family is the most valuable treasure



where we can share and interact with each other.

People living and working outside the home often spend their time working and forget to spend time with their families. Many people are busy and spend their time working and forgetting their time for family. In a posting on Facebook, she invites people to spend free time with their families. The post shows how a Muslim politician gives her free time to gather with her family, returning home to meet her mother and other relatives—chatting and playing with her husband, children, wife, and grandchildren during his busy life as a People's Representative.

According to Islamic teachings, internal engagements contain responsibility and, simultaneously, a sense of belonging and mutual expectation (mutual expectation). The value of affection based on religion gives the family structure a solid foundation (Permatasari et al., 2020). Families can survive with love between family members. Love naturally exists in every member of the family. Love can fade if there is no time to spare each other love. Love can be poured out if the time for family can be given to other family members. Thus, filling spare time and engaging in mutual activities is necessary for a family to create a harmonious family.

## CONCLUSION

People's lives turn into virtual worlds by utilizing communication technology. People feel anxious if they do not update information using social media, which causes dependence to continue using social media. Da'wah

activities are not only carried out by preachers. As indicated in this study, women politicians indirectly can carry out Bil-Haal Da'wah and Bit-Tadwin Da'wah activities through social media. Da'wah Bil-Haal shows da'wah activities that the community can imitate by providing examples to the community in the form of gratitude, praying, celebrating Islamic holidays, gathering, covering the genitals with polite clothes, and wearing a headscarf. While the Bit-Tadwin Da'wah is a da'wah carried out by writing on social media in the form of an invitation to refrain from a hoax or false information, an invitation to send prayers to each other, and an invitation to spend time with family.

## CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Muhd Ar. Imam Riauan: Analyzing Data and Writing. Panca Setyo Prihatin: Conceptual Draft, Draft Compilation, Investigation, Methodology, Muhlis: Data curation, Supervision, and Editing. Tengku Siti Aisha: Reviewing and Translating.

## DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

## ACKNOWLEDGMENTS

The authors would like to thank all of the researchers and participants who were involved in the research. Many thanks are also addressed to the reviewers and editor of the Profetik: Jurnal





Komunikasi.

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