



The Role of Social Media Da'wah in Improving Individual Piety during the Covid 19 Pandemic

Heni Ani Nuraeni^{1*} & Novie Kurniasih²

¹²Universitas Muhammadiyah Prof. Dr. Hamka, Jakarta, Indonesia

*henianinuraeni@uhamka.ac.id

ABSTRACT

This study aims to analyze the use of social media as a da'wah platform during the covid 19 pandemic. The research is directed at observing the role of social media da'wah in increasing individual piety. This study uses a qualitative approach through descriptive methods. Descriptive research is research whose purpose is to present a complete picture of exploration and clarification of a phenomenon. Data were collected through observation, interviews, and distributing questionnaires via a google form. The subjects in this research are women aged 30-60 years who live in Jakarta and are active social media users. The results show that social media can increase knowledge, sources of information, communication and increase individual piety. The increase in individual piety is marked by the dominance of access to religious content during the COVID-19 pandemic. In addition, religious content that many users access is related to worship, such as prayer, zakat, infak and alms, fasting, haji, and reading the Qur'an. Individual piety becomes an immunity that strengthens self-confidence and capital in building social piety.

Keywords: da'wah's role; social media; individual piety; covid 19 pandemic.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis pemanfaatan media sosial sebagai platform dakwah di masa pandemi covid 19. Penelitian diarahkan untuk mengamati peran dakwah media sosial dalam peningkatan kesalehan individual. Penelitian ini menggunakan pendekatan kualitatif melalui metode deskriptif. Penelitian deskriptif adalah penelitian yang tujuannya untuk menyajikan gambaran lengkap atau eksplorasi dan klarifikasi mengenai suatu fenomena. Data dikumpulkan melalui observasi, wawancara, dan penyebaran angket melalui *google form*. Subjek dalam penelitian ini adalah perempuan berusia 30-60 tahun yang berdomisili di Jakarta dan menjadi pengguna aktif media sosial. Hasil penelitian menunjukkan bahwa media sosial dapat dimanfaatkan untuk menambah ilmu pengetahuan, sumber informasi, komunikasi, dan meningkatkan kesalehan individual. Peningkatan kesalehan individual ditandai dengan dominasi akses konten agama selama masa pandemi covid 19. Selain itu, konten agama yang banyak diakses pengguna berkaitan dengan ibadah seperti salat, zakat, infak dan sedekah, puasa, haji dan membaca Al-Qur'an. Kesalehan individual menjadi imunitas yang memperkuat ketenangan diri sekaligus modal dalam membangun kesalehan sosial.

Kata Kunci: peran dakwah; media sosial; kesalehan individual; pandemi covid 19.

INTRODUCTION

The increase in positive cases of the COVID-19 pandemic impacts the religious life of people in Indonesia. The application of social distancing in preventing the spread of COVID-19 has led to a recommendation from the Indonesian government to carry out worship from home. Just like carrying out work from home, studying from home, and carrying out other public activities. Of course, this suggestion caused a polemic in the community. Both those who support and reject this recommendation have a transparent and accountable basis based on religious understanding (Aji & Habibaty, 2020).

As a religious institution, the Indonesian Ulema Council provides a fatwa on procedures for worshipping from home. The Indonesian Ulema Council (MUI) issued Fatwa number 14 of 2020 concerning the Implementation of Worship in Situations of the Covid-19 Outbreak. This is done as a proactive and anticipatory step in following up on recommendations for carrying out religious activities from home. The steps taken by MUI are considered appropriate because this institution is considered to have an essential role in society. The steps taken by the Indonesian Ulema Council are an effort to maintain health and avoid harm from exposure to disease. This is important because it is part of maintaining the primary goal of religion (*al-Dharurat al-Khams*) (Darmawan et al., 2020).

The COVID-19 pandemic is an infectious disease caused by coronavirus disease. This disease is caused by a new type of coronavirus called SARS-CoV-2. The COVID-19 outbreak was first detected in the Chinese city of Wuhan on December 1, 2019. Furthermore, it was declared a pandemic on March 11, 2020, by the World Health Organization (WHO).

For Muslims, the COVID-19 pandemic is one of the calamities seen as a test from Allah SWT based on the nature of His mercy and womb. So that Muslims must face it patiently, trusting, and endeavoring. Active efforts to prevent the spread of COVID-19 are a form of worship that has the value of jihad. Furthermore, conversely, deliberate actions that risk transmission is immoral or unjust (Sopa, 2021).

Implementing Large-Scale Social Restrictions (PSBB) has caused a polemic among most Muslims. In the context of religion, the PSBB is seen as limiting the spaces for worship activities. Because this is related to the obligations and habits of worshipers in carrying out worship in mosques (Darmawan et al., 2020) thus, this condition allows for unrest, anxiety,

distrust (social distrust), and even social disobedience (social disobedience) from the community.

Efforts to prevent conditions of unrest, concern, distrust and social disobedience to the policy recommendations of the Indonesian government are carried out in various ways. The government builds understanding and increases awareness of various groups, including institutions, organizations, communities, and other social groups. In this case, the Indonesian government makes Islamic community religious organizations such as MUI, Muhammadiyah, Nahdlatul Ulama, Islamic Association, and other Islamic organizations as missionaries who provide peace to the public. Especially in carrying out worship and other religious activities from home.

This anticipation effort is carried out by issuing fatwas, organizational rules, or critical reviews from a religious perspective on the condition of the pandemic outbreak. However, through the implementation of religious activities carried out by utilizing information and communication technology. In this case, the COVID-19 pandemic has become a momentum for accelerating the digitalization of culture in people's lives (Fakhruroji, Rustandi & Busro, 2020). Where, digital technology is used in various aspects of people's lives for various purposes, both at the individual, inter-individual, and communal levels (Piliang, 2012).

The use of digital technology as a media platform for religious activities is carried out in the form of transmitting religious messages online. For example, online tabligh activities, streaming studies through social media, religious lectures, production of short films and da'wah videos, and so on. This religious message transmission activity is carried out to utilize digital technology as a channel for disseminating information to provide public peace during the COVID-19 pandemic.

One of the digital media platforms that are widely used as a transmission channel for religious messages during the COVID-19 pandemic is social media. *Social media* is a medium that allows users to represent themselves in the process of interacting, sharing, collaborating, and communicating with other users and forming virtual social bonds (Nasrullah, 2015). Social media fundamentally changes mindsets, ways of interacting, and social relations, both in communication mediation, texting culture, emoticons, teleconferences, digital learning, Islamic lectures, and virtual social relations that have negative impacts such as cyber-sex, cyber-crime. and so on (Fakhruroji, 2015; Nurdiarti, 2018; Rustandi & Muchtar,

2020).

Based on data from [We Are Social \(2021\)](#) until January 2021, there are 202 million active internet users in Indonesia with 170 million active social media users. From this data, several social media platforms widely used include Facebook with 140 million users, YouTube with 107 million users, Instagram with 85 million users, LinkedIn with 17 million users, Twitter with 14 million users, and other media platforms. This data shows the level of significance of social media that can be used as a da'wah platform for the people of Indonesia. Religious broadcasts during the COVID-19 pandemic are significant to provide public peace amid the increasing spread of the epidemic.

Social media has a positive impact; namely, it will make it easier for us to interact with many people, expand relationships, distance and time are no longer a problem, it is easier to express ourselves, information dissemination can take place quickly, costs are cheaper. While the negative impact of social media is to keep close people and vice versa, face-to-face interactions tend to decrease, making people addicted to the internet, causing conflicts, privacy problems, vulnerable to bad influences from others ([Cahyono, 2016](#)).

Social media has influenced people's social life. Changes in social relationships or changes in the balance (equilibrium) of social relations and all forms of changes in social institutions in a society, its social system, including values, attitudes, and behavior patterns among groups -groups in society. Positive social changes include the ease of obtaining and conveying information and obtaining social and economic benefits. At the same time, social changes tend to be damaging, such as the emergence of social groups in the name of religion, ethnicity, and specific behavior patterns that sometimes deviate from existing norms ([Rafiq, 2020](#)).

The COVID-19 pandemic places social media platforms as an effective channel for disseminating religious information. In this case, social media is a space for religious expression that can be used as a digital media platform in transforming the dimensions of knowledge, belief, ritual, experience, and religious commitment during a pandemic ([Dilawati, Dermawan, Hernawan, Waloyojati & Darmalaksana, 2020: 63](#)). Social media is a space for the expression of Islamic da'wah. This expression is carried out in various Islamic da'wah activities that are oriented towards changing the mindset (frame of reference) and action experience (field of experience) ([Rustandi, 2020](#)).

The level of use of social media in mosque youth tends to be high, which shows that social media is a medium of communication and entertainment. The use of social media by mosque youth does not necessarily depend on the desire to fill their time. This is what causes mosque youths to be negligent in matters of worship, such as praying, reading the Qur'an, fasting, following Islamic studies, and others. This causes the quality of mosque youth worship not to increase but instead to decrease so that social media harms adolescents (Aziz, 2017).

Social media for teenagers can be used to add knowledge and broad insight. Its weakness affects a lousy mindset because there are no restrictions and supervision so that all individuals are free to commit crimes (Yola, 2020). The intensity of the use of social media among students is high, and this is evidenced by the number of accounts they each have. The intensity of using social media too often in a day, the emergence of negative traits from students, such as laziness, wastefulness, loss of shame, causing student achievement to decline (Irwansyah, 2017).

The da'wah perspective views that social media is an alternative to continue disseminating Islamic values amid fears of a pandemic. Social media is a da'wah platform that can strengthen the process of self-approach to Allah SWT. In this case, the goal of Islamic da'wah is to create individuals who can understand, appreciate, and practice Islamic values. Thus, social media in the da'wah perspective acts as a da'wah medium used for the internalization, diffusion, actualization, and transformation of Islamic teachings.

During a pandemic, the process of internalizing Islamic teachings must be further strengthened as an effort to build people's resilience. In the Islamic perspective, this is done to achieve individual piety. Individual piety is also known as ritual piety. This piety is a form of optimization in building an intimate relationship with Allah SWT. Individual piety or rituals such as performing prayers, fasting, zakat, hajj, remembrance, reading the Qur'an, and so on. It is called individual piety because it is only concerned with worship related to God and self-interest (Saidullah, 2020). Increasing individual piety will strengthen the community's self-resilience in the face of the COVID-19 disease outbreak.

Therefore, as a medium of da'wah, social media plays a role in increasing religious awareness during the covid 19 pandemic. This is related to the sense of fulfillment of the dimension of human spirituality amid threats and uncertain conditions that occur. Da'wah aims to form a human

person who has divine awareness. In this case, da'wah is a source of strength for Muslims in exploring, understanding, living, and practicing the values of Islamic teachings in their lives. Da'wah activities during a pandemic are significant to strengthen the resilience of Muslims in internalizing and actualizing Islamic teachings. Thus, disseminating information and Islamic values will be able to encourage the realization of individual piety and social piety.

Research on the role of da'wah during a pandemic has been done before. Research by [Setyowati and Anggi Cahya \(2020\)](#) explores online da'wah's role in maintaining social solidarity during the pandemic. It was concluded that the implementation of online da'wah was carried out to build compliance and maintain health. In this case, online da'wah is an essential part of self-strengthening and social solidarity. [Diajeng Laily Hidayati and Reza Pahlevi's research \(2020\)](#) on the response of da'i in carrying out da'wah during the pandemic. It was concluded that there were three primary responses, namely in the cognitive form, such as conveying the pandemic in an Islamic perspective, affective responses in the form of an invitation to think positively and empathize, and conative responses in conducting online recitations or tabligh.

[Trisno Kosmawijaya's research \(2020\)](#) on the existence of Islamic da'wah during the pandemic. This study concludes that the commitment to preaching among Muslims continues to live even amid the spread of disease outbreaks. In this case, the acceleration of the digitization of human culture effectively implements Islamic da'wah in disseminating Islamic teachings. The research of [Asriyanti Rosmalina & Tia Khaerunnisa \(2021\)](#) explicitly analyzes social media as a medium of da'wah during the covid 19 pandemic. It is concluded that social media is an effective medium in spreading Islamic messages during the pandemic without any worries of contracting the covid 19 virus.

Research by [Sarli Amri Teguh Pribadi and Adi Fahrudin \(2021\)](#) examines the strategy of preaching Islamic recitation in a pandemic atmosphere. It is concluded that social media is an effective online da'wah platform used to spread Islamic messages. Research by [Muhammad Munir, Nanik Mujati & Ivan Sunata \(2021\)](#) explores the role of persuasion da'wah through the YouTube social media platform during a pandemic. It is concluded that da'wah through YouTube is oriented towards solicitation and appeals in implementing Islamic teachings and does not contain coercion. Research by [Zida Zakiyatul Husna and Moh. Ali Aziz \(2021\)](#)

analyzed the pattern of da'wah during the pandemic. It was concluded that social media became an influential media and pattern of da'wah carried out during the pandemic. This will facilitate the da'wah participants' internalization and transformation of Islamic teachings.

This study aims to analyze the role of social media in increasing individual piety. The research is directed to find the role of Islamic da'wah that can be carried out during the covid 19 pandemic. Specifically, the research is focused on analyzing the use of social media as a da'wah platform on social media. This research was conducted on informants who are women aged 30-60 years who live in the Jakarta area. This research was conducted with a qualitative approach. The research method used is descriptive research. Descriptive research is research whose purpose is to present a complete picture of exploration and clarification of a phenomenon or social reality. The subjects in this study were mothers aged 30-60 years who live in Jakarta, both with backgrounds as housewives, teachers, civil servants, employees, and other professions.

Data were collected using several techniques, including: first, the observation technique was carried out by direct observation of the activities of mothers in Jakarta; second, a questionnaire conducted by distributing google forms to mothers in Jakarta; And third, literature study, which is a literature review that is following research, whether sourced from books, journals, scientific articles, documents, and other literature from internet sources. Data analysis using triangulation technique by first parsing the research data obtained, then categorized based on the formulation of the problem, the data is presented after being selected and verified. In the end, the data is processed and analyzed to conclude according to the research topic specified.

RESULT AND DISCUSSION

Social Media and the Role of Internalizing Islamic Values

Etymologically the role means taking action, where other people expect the action. Every individual action has an essential meaning for some people. According to the Big Indonesian Dictionary, a *role* is defined as a part played in an activity in a film or played scene by trying to play well and being actively charged to it (Wijayanto, 2019). Roles are related to individual actions in carrying out their duties and functions. The role is also

related to efforts to strengthen position and awareness in building social relations.

Social media makes it easy for users to participate, share, and create content through blogs, social networks, wikis, forums, and virtual worlds. Blogs, social networks, and wikis are the most common forms of social media used by people worldwide. The positive impact of social media is that it makes it easier for us to interact with many people, expand relationships, shorten distance and time, make it easier to express ourselves, disseminate information quickly, and at a relatively lower cost. Meanwhile, the negative impact of social media is that it distances close people and vice versa. Face-to-face interactions tend to decrease, making people addicted to the internet, causing conflicts, privacy problems, and being vulnerable to bad influences from others.

The existence of social media has influenced social life in society. These changes can occur in several aspects, such as in social relationships, changes in the balance (equilibrium) of social relations, and all forms of changes in social institutions both in their social system, values, attitudes, and behavior. Behavior patterns. Change can occur both positively and negatively at the individual and social levels. Positive social changes include the ease of obtaining and conveying information and obtaining social and economic benefits. Meanwhile, social changes tend to be damaging, such as the emergence of social groups in the name of religion, ethnicity, and specific behavior patterns that sometimes deviate from existing norms (Cahyono, 2016).

Social media is a critical da'wah platform in a pandemic atmosphere. This is related to strengthening self-defense by carrying out many actions following Islamic teachings. This process is carried out by internalizing Islamic teachings to strengthen Muslims' commitment and religious awareness of Muslims during a pandemic situation. Internalization of Islamic teachings aims to build social collectivity that leads to goodness (Setyowati & Cahya, 2020). Therefore, social media becomes an effective religious transmission channel that can strengthen self-awareness to achieve individual piety.

Individual piety becomes capital in strengthening social piety. The two are interrelated, as the Prophet's statement said that piety is not only seen from one's obedience and sincerity in carrying out ritual worship because this is only individual and limited to a relationship with Allah (*hablum minallah*). Nevertheless, piety is also seen from its tangible impact

on social life. Building individual piety during the COVID-19 pandemic can be done by searching for information and conveying religious insights through digital media platforms. In this case, social media can be used as an alternative for carrying out Islamic da'wah activities and a source of searching for religious information.

Social media is a crucial da'wah platform in a pandemic outbreak situation. This is related to efforts to internalize Islamic teachings in the form of taklim, remembrance, tabligh, and other da'wah activities that can reach many groups in a relatively fast time. Social media makes it easier for da'i to interact with a wide variety of madh'u. Especially during a pandemic, socio-religious interaction is essential to strengthening immunity when dealing with a pandemic (Rosmalina & Khaerunnisa, 2021).

Practically, social media as a da'wah platform is carried out by delivering da'wah content that can arouse optimism and confidence in the lives of Muslims during a pandemic. In this case, the da'wah response carried out includes efforts to strengthen the cognitive aspect, namely by delivering knowledge and information that is oriented towards inner peace and protecting oneself and the social environment from the epidemic transmission; the affective aspect is by distributing content that is oriented towards social cohesiveness and collectivity. Among others, with an appeal to think positively, strengthen social empathy, and draw closer to Allah SWT so as not to panic and stress; and the conative aspect is carried out by appealing to social movements that care and help people who are affected by the outbreak or affected by COVID-19 socially and economically (Hidayati & Pahlevi, 2020).

Based on the study results, it was found that social media da'wah for mothers in DKI Jakarta is an essential means for sources of information and communication. Around 55 percent of mothers said that social media played a role in communication, 40 percent said it was a source of information, and 5 percent said it was to build social networks that will strengthen self and social resilience during a pandemic situation. Respondents are women in the age range of 30-60 years. This study explores respondents' perceptions of the role of social media in increasing individual piety during a pandemic. Figure 1.1 below shows the background of the respondents' occupations, consisting of 70 percent working as housewives, 15 percent as teachers, 10 percent as private employees, and 5 percent as civil servants (PNS).

Figure 1.1
Respondent's Professional Background

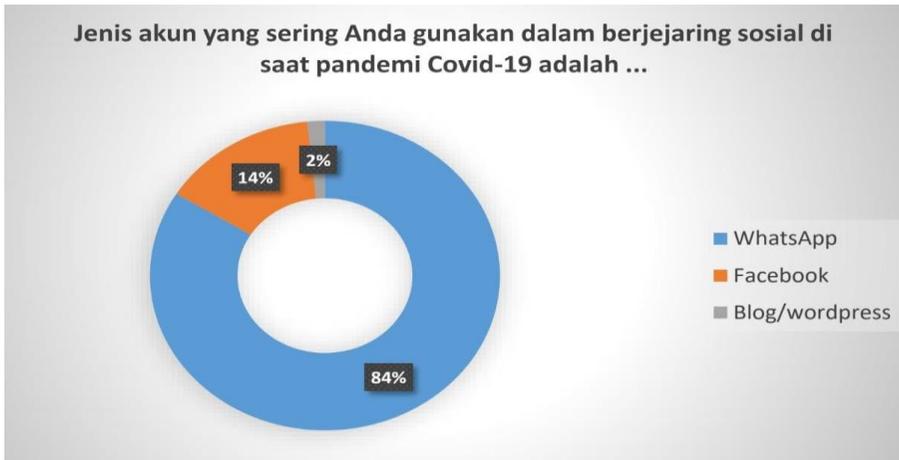


Source: Google Forms, 2021

Figure 1.1 above shows the background of the research respondents from the professional side. Meanwhile, most of the respondents are high school graduates in terms of educational background. In this case, almost 75 percent of the respondents' educational background comes from high school/equivalent, 15 percent are bachelor's degrees (S1), 3 percent are D3 graduates, and 7 percent are junior high school graduates/equivalent. This study found that professional and educational background influenced understanding and awareness of the use of social media for religious activities. All of them are active social media users and stated that the intensity of their use has increased during the covid 19 pandemic. The most frequently used social media platforms can be seen in Figure 1.2 below:

Figure 1.2

Most used Social Media Platform during the Pandemic



Source: Google Forms, 2021

Figure 1.2 above displays data on the types of social media accounts often used for communication and sources of information. Whereas many as 84 percent of respondents often use WhatsApp as a source of information and communication, 14 percent use Facebook and other social media such as Instagram and blogs as much as 2 percent.

Respondent 1 explained that frequently using WhatsApp (WA) is because it is flexible, which can be used practically for making calls and is also a source of information. In his view, WhatsApp is a fast source of information in presenting information, including those related to religious content. The same thing was conveyed by Respondent 2, who stated that the account often used is Whatsapp. Besides being flexible to use, it is also cheap.

Regarding the types of content frequently accessed by respondents during the COVID-19 pandemic, it can be seen in Figure 1.3 below:

Figure 1.3

Frequently accessed content during the Covid 19 Pandemic



Source: Google Forms, 2021

Figure 1.3 above shows data that respondents' intensity of social media use is in the range of 1 to 3 hours, where the content that is often accessed during the pandemic is religious content with a percentage of 60 percent, followed by culinary content as much as 30 percent and the remaining 20 percent accessing fashion, education, knowledge and news updates. Regarding religious content that is often read, it is dominated by valuable content related to increasing individual ritualistic capacities, such as prayer, fasting, zakat, infak, and alms.

Respondent 1 stated that religious content was often opened because, during the COVID-19 pandemic, there were slight changes in worship procedures. For example, those who initially prayed in the mosque or the field now have to be at home, Eid prayers, both Eid al-Fitr and Eid al-Adha. Where the information was obtained by most of the respondents from social media, especially WhatsApp. In addition, the dissemination of information related to government circulars and Islamic organizations is mainly obtained through WhatsApp, whether related to worship or others. In this case, the respondent admits that the WhatsApp account provides information more quickly and can be accessed easily. Most of the respondents belong to certain WhatsApp groups that intensely provide essential information during the pandemic. Although acknowledged by the

respondents, not all of the information obtained was positive. Because WhatsApp also informs many religious and health messages that are manipulative and provocative (hoax and hate speech).

The use of social media as a da'wah platform has increased along with the pandemic. From the data above, it is concluded that people need information that is calming and strengthening during a pandemic. One of them is that when social media presents information or religious content, it is seen as strengthening the internalizing Islamic teachings in the face of the COVID-19 outbreak. This is related to the characteristics of social media as new, easy access, network-based, fast-paced, and presents content that is easily accessible—interesting and varied topics (Husna & Aziz, 2021).

In addition, da'wah activities during the pandemic have increased along with the community's need for soothing religious messages. In this case, da'wah is a human need that will lead him to happiness in the world and the hereafter (Kusnawan & Rustandi, 2021). During the pandemic, social media has become a digital platform that effectively conveys Islamic messages without violating the government's social restriction policies (Kosmawijaya, 2020). In this case, the process of carrying out da'wah is carried out to anticipate maintaining personal health and the social environment from the epidemic transmission. Therefore, the dissemination of religious content during the pandemic will strengthen the community's immunity in strengthening individual piety.

The existence of Islamic da'wah to strengthen one's Islam will continue to be carried out continuously. This is an effort to display the teachings of Islam that are universal. Da'wah through social media is a form of delivering religious language that is always actual with the times and based on human needs in dealing with any situation. *Da'wah* is a religious language that strengthens the condition of the community during the COVID-19 pandemic (Fakhruroji, Rustandi & Busro, 2020). Da'wah acts as a way to get closer to Allah SWT and strengthens social empathy with fellow human beings.

Da'wah and the Promotion of Individual Piety

The Islamic perspective places two types of piety: individual piety and social piety. A Muslim must own both as a form of internalization of Islam. Therefore, the criteria for a person's piety are not only measured by the intensity of ritualistic worship such as prayer and fasting but also from the

social output, namely in the form of actualization and transformation of Islamic values, in the form of compassion for others, democratic attitude, respect for the rights of others. Loving, polite, harmonious with others, and giving and helping others.

Individual piety is also known as ritual piety. The da'wah perspective views that individual piety is the capital in building and strengthening social piety. In this case, da'wah as a truth-oriented good activity is carried out to achieve the best changes in achieving happiness in the world and the hereafter (Rustandi & Hanifah, 2019). Da'wah activities are carried out to improve the condition of the community, especially from the moral or ethical aspect. In this case, da'wah is carried out during community conditions so that all behavior follows the religious values conveyed by the Messenger of Allah (Hasanah, 2021).

Da'wah activities are carried out to display Islamic messages that provide convenience to humans. Allah SWT sent revelations to the prophet Muhammad SAW to build a human civilization based on divine nature and oriented towards a humanizing civilizational order. In this case, da'wah is carried out to determine the basics of human life to follow the path of nature as a believer. Therefore, during the COVID-19 pandemic, da'wah activities are seen as strengthening people's resilience by understanding Islamic values while also strengthening the benefit of their social environment (Personal & Fahrudin, 2021).

Dissemination of da'wah content during the pandemic is seen as strengthening the individual piety of the community in dealing with difficult situations. Figure 1.4 below displays research data regarding trends in the use of social media as a means of da'wah during the pandemic. This relates to the content of worship, which respondents often see as capital in strengthening individual piety.

Figure 1.4

Worship Content that is often accessed during the Covid 19 Pandemic



Source: Google Forms, 2021

Figure 1.4 shows the types of worship content that respondents frequently access. As many as 65 percent of worship content regarding prayer is frequently accessed during the pandemic, 20 percent of worship content related to zakat, infaq, and alms, 5 percent of the content on the pilgrimage, 3 percent of content related to fasting, and 2 percent of content about reading the Qur'an.

In implementing the five daily prayers, 82 percent of respondents stated that they performed their prayers on time, and 18 percent stated that they were sometimes on time. During the pandemic, 80 percent stated that they often accessed information about increasing worship, especially regarding the procedures for performing prayers. This is related to changes in prayer procedures during the pandemic due to calls to worship from home, to maintain rows or rows of prayers during the pandemic, and avoiding congregational prayer activities. Therefore, respondents seek information about this in the hope of bringing peace of worship so that they remain following the provisions of the Qur'an and Al-Hadith. Meanwhile, 20 percent of respondents stated that carrying out their worship according to their daily habits.

Furthermore, Figure 1.5 displays data on adding information about

increasing worship during a pandemic. This data relates to finding information and knowledge of worship content that provides peace to the public during worship during the pandemic.

Figure 1.5

How to add information about increasing worship during the covid 19 pandemic



Source: Google Forms, 2021

Figure 1.5 shows the efforts made by the community to add information about increasing worship. In this case, as many as 63 percent of respondents stated that additional information about worship was carried out through online religious study activities. Twenty-three percent is done by watching studies through social media youtube. Furthermore, 14 percent is done by asking the Ustaz via WhatsApp.

The methods or means of studies carried out by respondents are 61 percent by reading religious content on social media, 29 percent of studies in teleconferences through zoom applications and the like, 10 percent offline or face-to-face. After the respondents increased their knowledge of worship, all respondents tried to carry out worship according to the instructions of the Qur'an and Al-Hadith.

Regarding the respondent's efforts to invite the people around him to increase worship, the respondent's method is by example or setting an example. Figure 1.6 displays data regarding solicitation efforts made to the respondent's immediate environment.

Figure 1.6

Respondents' efforts in inviting increased worship to the family



Source: Google Forms, 2021

From Figure 1.6, it is found that 66 percent of respondents use the exemplary method, 21 percent with orders, and 13 percent with the dialogue method. In addition, in terms of reading the Qur'an, as many as 80 percent of the respondent's families stated that they could read the Qur'an, and 20 percent said they could not read. The effort made by respondents for families who have not been able to read the Qur'an is to try to guide them.

In addition, there are obstacles in trying to increase individual piety during the pandemic. One of them is related to communication tools such as cellphones or smartphones. Some of these obstacles are both technical, such as using communication tools that take turns with their children. Alternatively, substance constraints are related to confusion in understanding the religious content read.

Based on the data above, in general, it can be said that the role of da'wah carried out through social media has a significant impact on increasing individual piety. In this case, Islamic da'wah is carried out to strengthen public awareness of the existence of Allah SWT, who controls this universe. The covid 19 pandemic is a valuable lesson for humankind in understanding the signs of Allah's power. Therefore, Islamic da'wah is carried out not only oriented to individual improvement (*fardhiyyah*) but also

pays attention to the family (*usroh*), the minor social environment (*fi'ah*), society (*ummah*), and the heterogeneous human nation (*syuubiyah wa qabailiyah*).

Islam is not a particular religion. The teachings of Islam brought by the prophet Muhammad SAW is a religion that is intended as a mercy for the universe (*rahmatan lil alamin*). Religion is not only for the sake of worship and self-dedication to Allah but also a blessing for the universe. Therefore, in the Qur'an, the function of man is not only as *Abdullah* but also as *khalifatullah*. *Khalifatullah* means holding the mandate to maintain, utilize, preserve, and prosper this universe because it contains the meaning of *hablum minan nas wa hablum minal alam*.

Individual piety becomes a force in building social piety. In this case, the implementation of individual worship will impact social life. The social impacts are in the form of *tabzib*, *ta'dib*, and *tazkiyat al-nafs*. *Tabzib* means to direct the soul, *ta'dib* means to form good soul characteristics, and *tazkiyat al-nafs* means to purify the soul. All worship carried out aims to shape individual behavior that impacts the social level (Helmiati, 2015).

The role of Islamic da'wah during the pandemic strengthens individual behavior in understanding Islam. Internally, Islamic da'wah will strengthen individual immunity during the pandemic by increasing worship. Externally, Islamic da'wah will display the value of the message of Islam, whose existence cannot be limited during any conditions and situations. Therefore, Islamic da'wah plays a role in strengthening self-awareness to improve conditions and achieve goodness as expected (Setyowati & Cahya, 2020).

The spread of Islamic messages through social media is an alternative in increasing individual piety during the pandemic. This is related to efforts to increase Muslims' information, knowledge, feelings, experiences, practices, commitments, and beliefs in the face of pandemic conditions. Responses that are carried out both on the cognitive, affective, and conative aspects of the individual through increased worship during the pandemic will impact efforts to increase social piety that is oriented to the actualization and transformation of Islamic teachings. Thus, Islam is a solution in overcoming the problems of social life faced by humans because Islam is a universal treatise intended for the entire universe of life (*rahmatan lil alamin*).

CONCLUSION

From the discussion above, it can be concluded that social media for mothers in DKI Jakarta plays a significant role in increasing individual piety, especially in terms of praying, reading the Qur'an, and strengthening social attitudes towards family and other closest social circles. . This can be seen from his concern for his family, where if there are family members who neglect to pray, have not been able to read the Qur'an or have other difficulties in worship, they always guide or set an example for them. Social media for mothers brings positive things to increase individual piety.

Research shows that social media plays a role in increasing individual piety. This can be seen from the high contribution of social media, with an average of 80 percent of the level of use of social media to increase individual piety. The role that appears in this research is positive. This can be seen from the content seen or read by respondents related to religious content. The religious content often accessed during Pandami is worship content as a solution in responding to changing worship procedures.

The spread of Islamic messages through social media is an alternative in increasing individual piety during the pandemic. This is related to efforts to increase Muslims' information, knowledge, feelings, experiences, practices, commitments, and beliefs in the face of pandemic conditions. Responses that are carried out both on the cognitive, affective, and conative aspects of the individual through increased worship during the pandemic will impact efforts to increase social piety that is oriented to the actualization and transformation of Islamic teachings. Thus, Islam is a solution in overcoming the problems of social life faced by humans because Islam is a universal treatise intended for the entire universe of life (*rahmatan lil alamin*).

REFERENCES

- Aji, A. M., & Habibaty, D. M. (2020). Fatwa Majelis Ulama Indonesia tentang Penyelenggaraan Ibadah dalam Situasi Wabah Covid 19, *Salam*, 7(8), 673-686. <http://journal.uinjkt.ac.id/index.php/salam/article/view/17059>.
- Aziz. A. (2017). Pengaruh Media Sosial terhadap Kualitas Ibadah Remaja Mesjid Tamamang Kecamatan Panakkukang Kota Makasar. Skripsi di Universitas Muhammadiyah Makasar, diakses melalui laman <https://digilibadmin.umismuh.ac.id>.

- Cahyono, A. S. (2016). Pengaruh Media Sosial terhadap Perubahan Sosial Masyarakat di Indonesia, *Jurnal Publiciana*, 9(1), 140-157. <https://journal.unita.ac.id/index.php/publiciana/article/view/79>.
- Darmawan, D., Miharja, D., Waluyoati, R. S. R., & Isnaeniah, E. (2020). Sikap Keberagamaan Masyarakat Muslim Menghadapi Covid-19, *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(2), 115-125. DOI: <https://doi.org/10.15575/rjsalb.v4i2.8596>.
- Dilawati, R., Darmawan, D., Hernawan, W., Waluyoati, R. R. S. R., & Darmalaksana, W. (2020). Analisis Keberagamaan Pemuda Hijrah Komunitas Shift Perspektif Emik-Etik, *Jurnal Perspektif*, 4(1), 54-65.
- Fakhruroji, M. (2015). Mediatization of religion in “texting culture”: self help religion and the shifting of religious authority, *Indonesian Journal of Islam and Muslim Societies*, 5(2), 231-254.
- Fakhruroji, M., Rustandi, R., & Busro. (2020). Bahasa Agama di Media Sosial: Analisis Framing pada Media Sosial Islam Populer, *Jurnal Bimas Islam*, 13(2), 203-234. <https://doi.org/10.37302/jbi.v13i2.294>.
- Hasanah, U. (2021). Implementasi Etika Dakwah Rasulullah Saw melalui Media Sosial pada Masa Pandemi Covid-19, *Ath-Thariq: Jurnal Dakwah dan Komunikasi*, 5(1), 1-12. DOI: https://doi.org/10.32332/ath_thariq.v5i1.3267.
- Helmiati. (2015). Kesalehan Individual. <https://uin-suska.ac.id/2015/08/10/meyakini-shalat-sebagai-obat-muhamad-syafei-hasan>. <https://en.m.wikipedia.org/wiki/covid-19-pandemi>. 2021 diakses pada 21 Desember 2021.
- Hidayati, D. L., & Pahlevi, R. (2020). Dakwah di Tengah Pandemi (Studi terhadap Respons Dai di Media Sosial), *Lentera*, 4(2), 170-186. <https://garuda.kemdikbud.go.id/documents/detail/2188132>.
- Husna, Z. Z., & Aziz, M. A. (2021). Dakwah Media Sosial: Pola Dakwah pada Masa Pandemi Covid 19, *Jurnal Mediakita*, 5(1), 1-19. <https://jurnal.iainkediri.ac.id/index.php/mediakita/article/view/3587/1506>.
- Irwansyah. (2017). *Pengaruh Penggunaan Media Sosial terhadap Akhlak dan Prestasi Belajar Peserta Didik di SMA UII*. Yogyakarta. Tesis
- Kosmawijaya, T. (2020). Eksistensi Dakwah di Tengah Pandemi Covid 19, *Al-Maquro': Jurnal Komunikasi dan Penyiaran Islam*, 1(1), 52-62. <http://ejournal.iaiuwiyah.ac.id/index.php/maquro/article/view/144>.
- Kusnawan, A., & Rustandi, R. (2021). Menemukan Moderasi Beragama

- dalam Kaderisasi Dakwah: Kajian pada Pemuda Persatuan Islam Jawa Barat, *NALAR: Jurnal Peradaban dan Pemikiran Islam*, 5(1), 41-61. DOI: 10.23971/njppi.v5i1.2900.
- Munir, M., Mujiati, N., & Sunata, I. (2021). Persuasi Dakwah Youtube Pada Mahasiswa Islam di Kota Surabaya Selama Pandemi, *Ishlah: Jurnal Ilmu Usbuluddin, Adab dan Dakwah*, 3(1), 46-57.
- Nasrullah, R. (2015). *Media Sosial: Perspektif Komunikasi, Budaya, dan Sosioteknologi*. Bandung: Simbiosis Rekatama Media.
- Nurdiarti, R. P. (2018). Media Sosial, Pola Interaksi dan Relasi Sosial pada Grup Whatsapp Alumni SDK. St. Maria Blitar, *ETTISAL Journal of Communication*, 3(1), 49-61. <https://ejournal.unida.gontor.ac.id/index.php/ettisal/article/view/1929>.
- Piliang, Y. A. (2012). Masyarakat Informasi dan Digital: Teknologi Informasi dan Perubahan Sosial, *Jurnal Sosioteknologi*, 11(27), 143-155. <https://journals.itb.ac.id/index.php/sostek/article/view/1098>.
- Pribadi, S. A. T., & Fahrudin, A. (2021). Strategi Dakwah Pengajian Islam dalam Suasana Pandemi Covid-19, *Jurnal Tahdzibi*, 6(1), 39-46. DOI: 10.24853/tahdzibi.6.1.39-46.
- Rafiq, A. (2020). Dampak Media Sosial Terhadap Perubahan Sosial Terhadap Perubahan Sosial Suatu Masyarakat, *Jurnal Global Komunika*, 1(1), 18-29. <https://ejournal.upnvj.ac.id/index.php/GlobalKomunika/article/view/1704>.
- Rosmalina, A., & Khaerunnisa, T. (2021). Media Sosial sebagai Alat Komunikasi Dakwah pada Masa Pandemi, *Orasi: Jurnal Dakwah dan Komunikasi*, 12(1), 147-160. <https://www.syekh Nurjati.ac.id/jurnal/index.php/orasi/article/view/8205/3831>.
- Rustandi, R. (2020). Dakwah Komunitas di Pedesaan dalam Perspektif Psikologi Komunikasi, *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, dan Psikoterapi Islam*, 8(3), 301-322. DOI 10.15575/irsyad.v8i3.200.
- Rustandi, R., & Hanifah, H. (2019). Dinamika Dakwah Komunitas Remaja Islam di Kecamatan Pangalengan, *ANIDA (Aktualisasi Nuansa Ilmu Dakwah)*, 19(2), 199-224. DOI: 10.15575/anida.v19i2.7540.
- Rustandi, R., & Muchtar, K. (2020). Analisis Framing Kontra Narasi Terorisme dan Radikalisme di Media Sosial (Studi Kasus pada Akun @dutadamaijabar), *Komunikatif: Jurnal Ilmiah Komunikasi*, 9(2), 134-

152. DOI: <https://doi.org/10.33508/jk.v9i2.2698>.
- Saidullah. (2020). *Memadukan Kesolehan Individual dan Kesolehan Sosial*. Detik News, 16 Juni 2020
- Setyowati., & Cahya, A. (2020). Peran Dakwah Daring untuk Menjaga Solidaritas Sosial di Masa Pandemi Covid 19, *Academica: Journal of Multidisciplinary Studies*, 4(2), 295-310. <http://ejournal.iainsurakarta.ac.id/index.php/academica/article/view/3175>.
- Sopa. (2021). *Sikap dan Pandangan Muhammadiyah terhadap Pandemi Covid 19*. Disampaikan dalam Rakor Kewaspadaan, Perhatian Pandemi dan Penanganan Covid 19- PWA Banten.
- We Are Social, 2021. Digital 2021, Global Overview Report. <https://wearesocial.com> diakses pada 26 Desember 2021.
- Wijayanto, H. D. (2019). Pengertian Peran Secara Etimologi, Skripsi, Universitas Muhammadiyah Ponorogo. Diakses melalui laman <https://eprint.umpo.ac.id>
- Yola, N. (2020). Pemanfaatan Media Sosial dalam Meningkatkan Pemahaman Keagamaan Remaja di Desa Benteng Utara Kecamatan Sungai Batang Kabupaten Indra Giri Provinsi Riau, Skripsi di Universitas Islam Negeri Sulthan Thaha Saifuddin, diakses melalui <http://repository.uinjambi.ac.id/5491/>.