



Da'wah Model Through Facebook Social Media Platform

Abd. Rasyid Masri¹, Mahmuddin^{2*}, & Hamka Mahmud³

¹UIN Alauddin Makassar, Makassar, Indonesia

³Kantor Urusan Agama Kecamatan Turikale, Maros, Indonesia

*mahmuddin.dakwah@uin-alauddin.ac.id

ABSTRACT

This study aims to map the pattern and model of da'wah through social media. Facebook as a medium of da'wah in the digital era. Specifically, the research is directed at analyzing the packaging process, delivery and public response in receiving the message of KH's M Arif Marzuki Hasan da'wah through the Facebook page of the Darul Istiqamah Islamic Boarding School Maccopa, South Sulawesi. This research is qualitative research using a historical approach and da'wah. The data collection techniques were carried out through observation, interviews, and literature. The results show that the form and model of da'wah delivered through the social media platform Facebook is one of the innovative ways of transmitting and disseminating da'wah messages. The public's response as the object of da'wah views that the convergence of da'wah media on the Facebook platform is seen as providing benefits according to the category of da'wah messages in terms of interpretation of the Qur'an, morality, aqidah and shari'ah. The implication of the research shows that there is a need to develop a da'wah model through a more varied pattern of packaging da'wah content. In addition, with social media platforms, da'wah is an alternative to capturing opportunities for digital da'wah activities.

Keywords: da'wah model; digital platforms; Facebook; KH. Arif Marzuki Hasan.

INTRODUCTION

The practice of da'wah bill oral today is increasingly being developed by preachers, both in terms of style and models and methods, including the media they use. Before the pandemic hit the world, da'wah bil lisan activities ran smoothly, but during the COVID-19 pandemic, da'wah bil lisan activities tended to stop. Some preachers took a break while looking for a suitable da'wah model. K.H. M. Arif Marzuki Hasan has used a

different da'wah model from other preachers, using Facebook as a medium of da'wah.

Preachers did not widely develop the da'wah model developed by K.H. M. Arif Marzuki Hasan on Facebook during the pandemic. The da'wah model was developed in the form of da'wah or lectures conducted at the Darul Istiqamah Islamic Boarding School, which were then uploaded to social media with the intention that every santri and the general public could follow his lectures through social media. This was done due to limitations due to the covid 19 pandemic that hit the world.

This da'wah model is part of the use of social media, which is widely used in spreading Islamic da'wah to various ages and professions because its reach is so broad that one of the figures, namely K.H. M. Arif Marzuki Hasan, utilizes the media in carrying out his da'wah activities to various circles and professions, age and skill levels. K.H. M. Arif Maszuki Hasan uses Facebook to convey da'wah messages or da'wah materials in the form of interpretations of the Koran, morality, aqidah and sharia, all of which are packaged in a language that is broad and easy to understand by various groups.

The da'wah model developed by K.H.M. Arif Marzuki Hasan is a model that needs to be developed in the context of developing da'wah for all students and the general public—paying attention to the condition of the people who need religious knowledge from K.H.M. Arif Marzuki Hasan, especially the students. The views of experts related to this issue, then the following are various models of da'wah that are packaged in a way by da'wah actors through the results of previous research.

In his article, Muhammad Wildan Imanuddin (2018) analyzes the product of Salman Harun's interpretation of the Qur'an with Facebook media. As one of the senior professors in the field of interpretation, he managed to keep up with the times by utilizing internet technology. There are two areas of focus in this research; the first aspect of the sense of Indonesian interpretation inherent in Salman Harun and the two aspects of the novelty of discourse that become the fundamental character of social media. Both aspects are interesting to study with a hermeneutic approach. Considering the methodological problem that often arises from the hermeneutic approach in the context of the interpreter, which is difficult to track accurately, this article finds its relevance to the case of Salman Harun's interpretation which uses Facebook as the actualization of his interpretation of the product.

Nazirman, Saharman & Sihombing (2021) in his research entitled Syekh Burhanuddin's Cultural Da'wah System in Minangkabau. This research shows that the cultural da'wah system practiced by Syekh Burhanuddin is integrated and has a multi-level da'wah pattern in the da'wah network known as the seven pillars of syattariyyah da'wah, including: Syekh Tuo Koto Tuo, Tuanku Qadi in Lubuk Ipuh, Angku Qadi seven Koto (Toboh Karambia), Tuanku Qadhi Koto Gadang, Ampu Sarak in Sintuak, Tuanku Qadi Toboh Gadang, and Tuanku Qadi in Pakandangan. The seven pillars are representative reflections of the modelling of cultural da'wah in Minangkabau. The cultural da'wah that has been practised by the seven pillars of Syattariyyah's da'wah illustrates the agreement in building a multi-level da'wah which K. H. M. Arif Marzuki Hasan is known as the model for his da'wah.

Pimay and Riyadi (2021), in their research entitled Abdurrahman Wahid Structural Da'wah Activities, the results showed that Gus Dur, who served as President from 20 October 1999 to 23 July 2001, was based on a study of policies in the form of laws and regulations signed by him, some of them including da'wah policy. These da'wah policies are related to Muslim worship (Keppres 8/2001, Presidential Decree 97/2000, Presidential Decree 22/2001), human rights (UU 1/2000, Presidential Decree 12/2001, Presidential Instruction 9/2000, Presidential Decree 1/2000, Presidential Decree No. 6/2000, Presidential Decree 69/2000), separatism (Presidential Decree 27/2000, Presidential Decree 75/2000, Presidential Decree 28/2000, Presidential Decree 47/2000), and corruption (PP 19/2000, PP 71/2000). That is, Gus Dur used his power to preach democracy and humanity as the direction of his struggle. The da'wah developed by Gusdur is structural, in contrast to the da'wah developed by K. H. M. Arif Marzuki Hasan, namely da'wah centred in Islamic boarding schools using the media of da'wah, namely Facebook.

Ahmad Zabidi (2020), in his research entitled Sayyid Qutb's Concept of Da'wah in His Fi Zilal al Quran, this study uses a qualitative approach with content analysis methods. The study results indicate that Sayyid Qutb understands da'wah as an attempt by believers to realize the system of Islamic teachings in life. In addition, da'wah is interpreted as an attempt by believers to strengthen the teachings of Allah SWT in life. His da'wah method is based on interpreting normative sources and historical facts that refer to human nature through gentleness, compassion and morality. The practical implications of Islamic da'wah take place at the individual, family,

community and ummah levels to achieve happiness in this world and the hereafter.

Zhao, Grasmuck, and Martin (2008) This study extends this line of research to identity construction on Facebook, the newly emerging online social networking site most popular among college students in the United States. We intend to explore the various identity claims that people tend to make in non-anonymous online settings; to find out whether identity performance is affected by the anonymity of the environment in which performance takes place; and, if so, to investigate how it is affected by it. We believe that the findings of such a study will improve our understanding of self-presentation in general and identity construction in the online environment in particular.

Fox, Warber, and Makstaller (2013), the nature of Facebook gives network members unprecedented access to information about romantic engagements, including stated relationship statuses, photos, social comments, and even communications between partners. Shih and Macdonald (2016) Relationships in today's competitive business environment are paramount, and Facebook's 150 million users make it a beautiful community to do business with. It realizes that many people in the business world are suspicious about how this unknown limit will affect their bottom line. Nevertheless, we have already seen tremendous business value unlocked on these social networking sites. Furthermore, everything in this era is constantly changing rapidly and profoundly (Rustandi, 2019; Rustandi & Muchtar, 2020).

Experts related to the da'wah media mentioned above, no one has spoken about the da'wah model as developed by K.H. M. Arif Marzuki Hasan, namely preaching or giving da'wah through Facebook lessons to his students. K.H. M. Arif Marzuki Hasan developed this da'wah model to continue teaching and learning activities at the Darul Istiqamah Islamic Boarding School Maccopa.

The times and the discovery of various sophisticated tools forced humans to adapt and adjust. Information, communication and transportation technology have radically changed all human life to make the world's planet smaller (Saronto, 2020). Robots and information systems have now taken over jobs that humans once took over. Like the first example, if we cross the toll road. So it is humans who serve us. Currently, it has switched to real-time machine tools connected to the toll road control centre.

This is what the University of Indonesia economist [Rhenald Kasali](#) said about the current rapid development of the era, namely the influence of social media or the internet. So that all fields undergo drastic and significant changes. Millennials call it the era 4.0. The whole world is experiencing destruction, according to him. Now the world is witnessing the shift from gasoline-powered cars to self-driving cars controlled by information technology (internet) via smartphones. Repair shop workers will no longer be the mechanics known in the 20th century, but IT experts were working with the software. Like it or not, the Internet of Things has shaped us from today ([Kasali, 2017](#)).

Facebook is the most widely used media by all netizens in every corner, with monthly active users reaching 1.7 billion and users in Indonesia reaching 8.8 million according to data in 2016, with the possibility that it will continue to grow in the following years. The average frequency in Indonesia, Facebook users, check their accounts daily is as much as 80 times. It can be said that Indonesian people, especially the upper-middle class, have a reasonably significant dependence on Facebook ([Imaduddin, 2018](#)). The rise in media use encourages netizens to be more familiar with Facebook; moreover, various facilities are continuously developed to pamper Facebook users ([Rustandi, 2019](#); [Rustandi & Muchtar, 2020](#)).

Facebook allows individuals to create personal profiles and change their online identity daily or even minute to minute. A longitudinal study of Facebook allowed investigators to evaluate changes in adult display behaviour that emerged over time ([Gannon et al., 2013](#)). One of the facilities that pamper netizens is that it is easy for individuals to share their identity on Facebook whenever they want, and their netizen friends respond immediately. Inadvertently, netizens can change their behaviour in a way they are unaware of.

[Bryant and Marmo \(2012\)](#), trying to analyze Facebook friendships, should include relationships of acquaintances as a distinct form of friendship which is becoming more and more prevalent now that individuals have an easy place to articulate and interact with these weak relational ties. In various information, it is known that not a few people have close friends they find through Facebook. [Bryant and Marmo \(2012\)](#) reveal that Facebook allows various forms of friendship which may or may not meet this requirement. For example, close and casual friends might be reached as legitimate friends whose relationship transcends multiple

communication channels. In contrast, acquaintance might be a more tenuous and limited relationship in which partners interact primarily via Facebook unless their offline activities result in chance encounters.

On Facebook, it can bring together someone as an initial meeting that leads to marriage, as well as bringing together people who have been separated for a long time and meeting them via Facebook. They are usually found via Facebook, even if someone is looking for discussion material or study material and suggestions. Facebook is a medium that can bring luck and the beginning of happiness. Facebook significantly changed how relationship status is conveyed in SNS profiles: rather than just having categories listed. It leverages the structure of the social network by allowing users to identify and link to their romantic partners on their profiles (Fox, Warber & Makstaller, 2013).

To find out which Facebook page is viewing is the 'official' page, there are some tips for finding the official page: an official company logo on the page. The company has posted a status update. There is additional information, such as the main website, store opening hours, etc. Available at the 'Info' link (Brown, 2011). In addition, this library found that Facebook unexpectedly helps coworkers get closer and get to know each other better on a personal basis (Chu & Du, 2013).

Of the various advantages and, at the same time, weaknesses of Facebook, this is what some people view as a time bomb, an explosion of information, as well as an explosion of propaganda media, which is very significant for Facebook users to achieve. Pesantren, as a vehicle for fostering religion and morals for the younger generation, is deemed necessary to recognize Facebook and use it in the right way and according to the Shari'a, namely as a propaganda medium developed by K. H. Arif Marzuki Hasan. Darul Istiqamah Maccopa' Islamic Boarding School is one of the Facebook users of the Jami' Darul Istiqamah Mosque. Facebook is very active in broadcasting the da'wah of K.H. Arif Marzuki.

The author has observed many positive responses since K.H. M. Arif Marzuki Hasan's live streaming on the Darul Istiqamah Facebook page, especially from the alumni and sympathizers of the lodge. Ustadz Arif's father founded an Islamic boarding school, namely K.H Ahmad Marzuki Hasan, in 1970. It has many alumni and branches of Islamic boarding schools spread across several districts in South Sulawesi and several provinces in Indonesia.

Therefore, this attracted the author to study the preaching of Ustadz

K. H. Arif Marzuki Hasan on Facebook media, especially the study of interpretation or translation of the Qur'an, which he presented. The author himself knows how to translate the Qur'an from the knowledge he taught at the pesantren. To limit this description, the writer limits himself from the problem of how the figure of K.H. Arif Marzuki Hasan? and how the form of preaching K.H. Arif Marzuki Hasan on social media, Facebook at the Jami' Darul Istiqamah Mosque?

This research is qualitative research using a historical approach and da'wah with data collection methods through observation, interviews and literature and analyzed using descriptive analysis. While the data sources are primary and secondary data, the data collection methods are observation, interviews and documentation and descriptive analysis data processing techniques.

The problem is then developed and described simply to reveal the figure of K.H. Moh. Arif Marzuki Hasan revealed the forms of his da'wah, which were uploaded through social media on Facebook and recorded directly from the Jami' Darul Istiqamah Mosque, Maccopa, South Sulawesi. The packaging is different from other da'wah packages, namely da'wah developed from Islamic boarding schools for students and the general public.

RESULT AND DISCUSSION

The figure of K.H. M. Arif Marzuki Hasan

The biography of Ustadz Arif, as he is familiarly called, was written by a friend and mentor of the author in the world of literacy for his services in editing the author's first book so that it could be published by [Yanuardi Syukur](#) nationally. He wrote a book entitled K.H. M. Arif Marzuki a Scroll of Stories from Maccopa. It revealed the figure of Ustadz Arif. Born in Sinjai on February 16, 1942, to the father of an Ulama who founded the Darul Istiqamah Maccopa Islamic Boarding School, Maros Regency, K.H. Ahmad Marzuki Hasan and a mother named Hafsah. He is the couple's first child ([Syukur, 2017](#)).

As a child, Ustadz Arif received his education directly from his father when he fought with Kahar Mudzakkar in the forests and mountains of South Sulawesi and Southeast Sulawesi. While accompanying his father, Ustadz Arif, the teenager finished memorizing 30 juz of the Qur'an. Then after Kahar Mudzakkar was declared dead, he was shot as a result of being

ambushed by Siliwangi troops led by Colonel Solihin GP on 3 February 1965 or 1 Shawwal on the Lasolo river Southeast Sulawesi (Aqamus & Maesoroh, 2001). Then Ustadz Marzuki and Ustadz Arif left the forest and fought through education by establishing the Darul Istiqamah Islamic boarding school on the waqf land of the Maros Regent Kasim DM, covering an area of 0.5 hectares (Syukur, 2017). On this land, the Darul Istiqamah Maccopa' Islamic boarding school was started to be built as a place to start the teaching and learning process.

At 18, Ustadz Arif completed his self-taught 30 juz of al-Qur'an memorization under the direct guidance of his father while in the forest. Even though he only graduated from elementary school because he spent much time in the forest accompanying his father to fight. Then after his father declared he had stopped fighting with weapons, he struggled through education by establishing a pesantren in Maros. Ustadz Marzuki left the forest because Panglima M. Yusuf sent a troop to tell Ustadz Marzuki to leave Kahar Mudzakkir immediately because there would be a massive operation by the TNI to crush Kahar Mudzakkir for nine months. Based on this information, Ustadz Marzuki and his son, Ustadz Arif, were found by TNI troops in one of the forests in Kolaka and were then picked up by Commander M. Jusuf.

Furthermore, Yanuardi Syukur revealed that after it was stated that Kahar Mudzakkir's resistance was over because he had been shot dead, people joined him in the struggle, some of whom returned to the motherland but had to pass a test called city arrest. At the Mudaril Hotel, Pare-Pare City underwent a city detention test for three years. At 25, he gave up his single life by marrying a girl in the city named Andi Murni Badiu. On February 9, 1967, his wife was the son of a nobleman in the city of Pare-Pare (Syukur, 2017). His wife was blessed with 11 sons and a daughter.

In March 1970, the Darul Istiqamah Islamic Boarding School was established in Maccopa Maros and was led directly by K.H. Ahmad Marzuki Hasan until 1983. After that, K.H M. Arif Marzuki continued to lead the pesantren until now, namely in 2021. Although in 2004, Ustadz Arif handed over leadership to his eldest son, Ustadz Mudzakkir Arif, until 2009, he returned to lead. However, in 2016 the leadership was handed over to his eighth son, Muzayyin Arif; once the leadership was handed over to his son named Mutahhir Arif, who is now preaching in America following Ustadz Shamsi Ali. Also, his youngest son is from the womb of

his first wife, Mufassir Arif. This is the author's direct observation.

During the leadership of Ustadz Arif, the Darul Istiqamah Islamic Boarding School developed rapidly so that it has 30 branches in several districts and provinces in Indonesia, whose head office is in Maccapa Maros. Its branches are in Sinjai, Gowa, Luwu, Bone, Bulukumba, Wajo, and Bantaeng. Meanwhile, the provinces are Southeast Sulawesi, Central Sulawesi, West Sulawesi, North Sulawesi, Papua and Jakarta (Syukur, 2017).

Since the arrival of his youngest son to study from Saudi Arabia after completing his master's studies, namely Ustadz Mufassir Arif, MA, Ustadz Arif's preaching began to appear on social media, Facebook with the name of the Facebook address of Masjid Jami' Darul Istiqamah. Until now, Facebook continues to actively broadcast the activities of preaching the interpretation of the Qur'an that Ustadz Arif teaches. The Facebook address was activated on July 7, 2019. In mid-2021, Ustadz Arif appointed his youngest son as the head of the pesantren to replace him. The announcement was broadcast on Facebook.

K.H. M. Arif Marzuki Hasan presented the da'wah model on social media.

First, Translate the Qur'an without holding the mushab. What stands out about Ustadz Arif's figure is his vital memorization of the Qur'an, *mutqin* 30 juz. With this capital, he taught the translation of the Qur'an using the word method without holding the Qur'anic manuscripts. The translation of the Qur'an is carried out after the Fajr prayer, namely on Tuesday, Thursday, Friday and Sunday. He is located at his residence or sometimes moving around. Currently, what is shown on Facebook shows the location where the Al-Qur'an translation lesson is being held in the hall built at the entrance to the Islamic boarding school. K.H. M. Arif Marzuki Hasan has an excellent mastery of Arabic so that in translating the Qur'an, there is no need to prepare a manual, as well as the power of memorization, which has been repeated every year of his birth. The strength of the Arabic language and memorization is part of his intelligence and breadth of knowledge of the Qur'an.

Second, translating the Koran without using a manual. In the process of Ustadz Arif teaching the translation of the Qur'an, first, the verses he wants to translate are read out. One by one, the verses are translated not using the book guide in your hand but by rote and because you have understood the meaning of the verse by verse. Now and then, some students or residents

help speak loudly to justify what is translated or correct if it is wrong.

In each introductory volume of the book *Tafsir Al-Misbah*, [Quraish Shihab](#) explained the meaning of the interpretation of the Qur'an, namely an explanation of God's words according to human ability. This ability is graded so that what is digested or obtained by an interpreter of the Qur'an is also in stages. Human tendencies are also different, so what is presented from divine messages can differ from one another ([Shibah, 2002](#)). In interpreting the Qur'an, K.H. M. Arif Marzuki Hasan does not need to be written in advance but directly read and translated. The translation is straightforward to understand by students and people who follow on Facebook. This is the strength of K.H. M. Arif Marzuki Hasan as a famous preacher and commentator.

Third, translate the Qur'an word by word. Ustadz K. H. Arif Marzuki Hasan is the figure of the Ulama who most intensely interprets the Qur'an. The method he uses is after explaining the meaning of the words of the verse and then interpreting it. Because he is a hafidz of the Qur'an 30 juz, it is elementary for him to use other verses to explain the verse that is being interpreted.

Fourth, translating the Qur'an based on the order of muzhab. Tafsir scholars categorize the ayat bil ayat method of interpretation or verse interpretation with verses of the Qur'an. This is what the author observes from the method used by Ustadz Arif when teaching the interpretation of the Qur'an through social media Facebook Jami' Darul Istiqamah Mosque. Interpreting the Qur'an follows the pages of the manuscript, which is tiered to completion, then starts again with Surah al-Fatihah.

One way to maintain the memorization of the Qur'an is by using the simaan or tasmi method, in which a hafidz repeats his memorization of the Qur'an by not holding the manuscript in front of the congregation holding the Qur'anic manuscript. If there is a reading error, the congregation immediately speaks by correcting the reading. Such is the practice of simaan or tasmi that now the tahfidz al-Qur'an institutions have adopted it.

K.H. M. Arif Marzuki Hasan in translating the Koran was done according to the order of the sects so that there was a continuity of understanding of the verses that were read, for example, the relationship between the previous verse and the following verse, as well as between the previous surah and the following surah. This provides a complete understanding of the Koran, and this is where the advantages of K.H. M. Arif Marzuki Hasan are.

Fifth, repeating the memorization every birthday. Ustadz Arif enters his birthday every February 3, so the practice he does is simaan or tasmi memorizing him. In 2019 it was carried out and broadcast on the Jami' Darul Istiqamah Mosque's Facebook. He repeated his memorization from juz 1 to juz 30.

The motivation for Islamic da'wah that the author means from the observer of Ustadz Arif's preaching upload on the Jami Darul Istiqamah Mosque is the motivation for giving alms, namely Amar makruf to his congregation and also listeners of his da'wah on social media Facebook. This was done because the Darul Istiqamah Islamic Boarding School was building a hall.

When the auction of donations or infaq for the construction of the hall was broadcast, a spontaneous live stream of former students and sympathizers who listened to the da'wah about the virtues of the infaq flocked to comment by writing down the number of funds to be donated. Many responded to the motivational lecture involved in constructing the Darul Istiqamah Islamic Boarding School hall. Because the jargon or theme that was carried out in the hall's construction was "I found my lost pearl again."

The purpose of the narrative is that the Darul Istiqamah Islamic Boarding School once had the grandest building in Maros. However, later the building was demolished on the grounds of developing a pesantren. Then later, there was regret due to the demolition because the iconic building was no longer there. Therefore, to raise the spirit of the santri, residents and sympathizers, Ustadz Arif raised the theme of his lost pearl. He found it again.

So, if we look at the hall building that was demolished, the current one is very similar. Only the location of the establishment is slightly different. The new building is on the east side of the path while the old building is on the west side of the pesantren path. Ustadz Arif, in his motivational tabligh, also often reveals the virtues of memorizing the Qur'an, the virtues of da'wah, Amar makruf and nahi munkar. Also, give warnings during lectures about the dangers of sinning (Mahfud, 1952; Hafidhuddin, 1998).

The Effectiveness of Da'wah K.H. M. Arif Marzuki on Facebook Jami' Darul Istiqamah Mosque

With the development of technology and the widespread use of the internet and social media, Facebook has made many da'wah activities more efficient because the friendship networking site can be used to spread da'wah content (Rida, 2010; Puspianto, 2017). Including the Facebook account of the Jami' Darul Istiqamah Mosque, which often broadcasts K.H. M. Arif Marzuki Hasan. Therefore, according to the author, there are several efficiencies of Ustadz Arif's da'wah on social media Facebook, namely:

First, it can be listened to by all groups. Both students staying at the pesantren, as well as outsiders, can listen to the study of the translation of the Qur'an taught by Ustadz Arif. Facebook is a social media with an expansive reach and many members because Facebook works simultaneously and reaches all elements of society so that the da'wah carried out by K.H. M. Arif Marzuki Hasan can reach many groups, including students and the general public. The public readily accepts his lecture material, and he can provide feedback on his lectures by commenting on the column that has been prepared on Facebook.

One of the lecture materials raised by K.H. M. Arif Marzuki Hasan is a translation of the Koran, which is usually done in a way that is easily understood by the public because it is delivered in a light language and accordance with the local dialect.

The style of language used is adjusted to the listeners or viewers who want to learn about the contents of the Koran, especially the students of the Darul Istiqamah Maccopa Islamic Boarding School, South Sulawesi and the community in general, with a light language style that makes it easy for students and the public to understand it.

Facebook is used by people of all ages, increasingly exposed to the online environment that encourages them to share and connect with others. However, there is a perception that teens are particularly vulnerable to these cues and share them more online than other age groups. With a group of 288 teens and 285 adults, we explored the differences and similarities in using Facebook to share information and user controls to protect their privacy.

Teens report disclosing more information on Facebook and using fewer privacy settings than adults. Despite these differences, the results suggest that adolescents and adults are more similar than different in the factors that predict information disclosure and control. Adolescents spend more time on Facebook, which partly mediates the association between

groups (adolescents-adults) and disclosure. Self-esteem partially mediates the relationship between group and control information, with adults having higher self-esteem (Christofides, Muise, and Desmarais 2012).

Christofides see that both teenagers and adults have used Facebook to reveal various information, including da'wah on social media and, more specifically, the lectures that Christofides conducted on social media such as Facebook. Today, many translations of the Koran have been found. However, the translation proposed by K. H. M. Arif Marzuki Hasan is peculiar in that it is translated orally and delivered through his Facebook account. This is what has become a separate icon for a charismatic teacher and an idol for many people.

Second, recordings of Ustadz K. H. M. Arif Marzuki Hasan's lectures are stored permanently as long as the admin does not delete them on the Facebook account. If you want to re-listen or take the lecture for collection, you can download it again. The recording is one of the methods or methods of da'wah that is often carried out by missionaries in realizing their da'wah, so many recordings are prepared by missionaries in the context of continuing da'wah (both during life and after death).

One of the advantages of Facebook is that it can store videos for a long time as long as the admin does not delete them. Lectures carried out by Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan and stored on Facebook can still be found and retrieved when needed, especially for students of the Darul Istiqamah Maccoba Islamic Boarding School if you want to repeat or have doubts about the memories of the students. The effort is to look back at the video or recording on Facebook. With such convenience, it becomes part of the convenience and advantages of Facebook and, at the same time, the advantages of Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan because by using Facebook, the recordings can be enjoyed by the public and *santri* for a long time.

An explicit identity statement often takes the form of an autobiographical description the user provides. An implicit identity statement can be found in the impressions given by the user. For example, by selectively listing one's affiliation with a particular group, activity, or hobby, one implicitly makes an identity statement about oneself. This online identity production strategy enables people to publicly present their expected self that others do not know offline (Zhao, Grasmuck & Martin, 2008). The statement is described as a strategy in introducing individuals and groups or activities that need to be carried out by someone online

because they may not be known offline.

Third, since the lectures of Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan were broadcast on the Jami' Darul Istiqamah Mosque's Facebook, many alumni of the pesantren had welcomed and commented that they missed the recitation atmosphere that he had done when he was a student.

Darul Istiqamah Maccopa Islamic Boarding School has produced many alumni scattered in various regions in Indonesia and abroad. After they have been outside for many years, there is an extraordinary longing for a charismatic cleric like Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan, whose alumni idolize him a lot.

In the condition of longing described above, one way to answer it is by opening the Facebook account of Ustadz K. H. Arif Marzuki Hasan, Marzuki Hasan. The existence of the Facebook account will answer the longing of the alumni to listen to the teacher's advice to the students who have admired him so far. This shows that Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan has a tremendous influence on the development of da'wah, offline and online, on his Facebook account.

[Bafadhal \(2018\)](#) reveals that the trend of reading news through social networks also occurs in Indonesia. Social media is used not only to meet individuals' social needs but also as a source of information to fulfil their knowledge of various things. [Bafadhal](#) reminded us that social media is a social network that is a source of information that requires reading or listening to work, including religious information and, more specifically, the da'wah that missionaries have carried out.

Fourth, fundraising for the construction of the boarding school hall is effective because there is no need to go to the former santri or sympathizers of the pesantren one by one. It is enough only with the suggestion and appeal of Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan on the social media account, so they flocked to participate in donating.

One of the benefits of social media, especially Facebook, is that as a medium of information, the information varies in the form of news, some in the form of lectures, some in the form of suggestions and the like. [Cahyono \(2016\)](#) argues that social media is a means to obtain and convey information to the public.

Social media in the form of Facebook is often used as a promotional medium for a business and interest, including fundraising efforts to construct Islamic boarding school facilities and infrastructure. Ustadz K.

H. Arif Marzuki Hasan Marzuki Hasan views that Facebook is a very appropriate medium to serve as a forum for preaching, promoting, introducing, or urging the public to participate in completing the construction of facilities and infrastructure for the Darul Istiqamah Islamic Boarding School Maccopa.

Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan used this Facebook media for fundraising aimed at alumni of students who have been successful in participating in the construction of the Darul Istiqamah Maccopa Islamic boarding school hall, and the results are extraordinary. Many alumni have made donations with information found through the Facebook account of Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan.

Fifth, the publication of da'wah activities and the construction of Islamic boarding schools are continuously updated, listened to, and followed by social media users. During the pandemic, face-to-face offline da'wah activities are challenging, so *bilkalam* da'wah activities tend to stop. While da'wah activities cannot be stopped, da'wah must be published to the public. In problems like this, da'wah activities require publication through social media and da'wah activities can run again.

The publication of da'wah activities carried out by Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan is continuously updated, meaning that da'wah activities must continue amidst the challenges of the pandemic and the construction of Islamic boarding schools. The construction of the Darul Istiqamah Mappopa Islamic boarding school can proceed as expected. This happened because the publication of da'wah activities and encouraging the construction of Islamic boarding schools continued to fill social media through the Facebook account of Ustadz K. H. Arif Marzuki Hasan, Marzuki Hasan.

The news on the Facebook account of Ustadz K. H. Arif Marzuki Hasan Marzuki Hasan is often updated so that news and content of lectures and motivation always to build *pesantren* appear in the media with concepts that are always new and understood by followers or students, alumni and the wider community.

CONCLUSION

The da'wah model carried out by K.H. M. Arif Marzuki on social media Facebook Jami' Darul Istiqamah Mosque is da'wah through contemporary da'wah media. He uses Facebook social media as a propaganda medium to

spread his da'wah message to various levels of society, especially sympathizers on the Facebook account. To keep up with the development of this modern era, da'wah must also follow developments for the success of da'wah itself. While the form of propaganda K.H. M. Arif Marzuki on his Facebook social media is da'wah using lectures or in da'wah terms called *bil qaul*, the Facebook admin of the Jami' Darul Istiqamah Mosque posts his da'wah material in audio-visual form, where we can hear and see directly the lectures delivered.

From the results of interviews conducted by researchers, the community's response to the message of da'wah delivered by K.H. M. Arif Marzuki on social media. Facebook is still one of the most popular social networking media among the public. Facebook is used as a means to convey its message to the public. The trend of preaching through Facebook has helped K.H. M. Arif Marzuki convey Islamic messages more attractively to the public through da'wah messages in terms of morality, aqidah and shari'ah.

REFERENCES

- Aqamus, E., & Maesoroh, S. (2001). *Profil Abdul Qabbar Mudzakkar-Patriot Pejuang Kemerdekaan Republik Indonesia*. Rotterdam-Holland: Yayasan Al-Abrar.
- Bafadhal, O. M. (2018). Komunikasi Ritual Penggunaan Aplikasi WhatsApp: Studi Konsumsi Berita Lewat Group WhatsApp, *Jurnal Komunikasi Indonesia*, 6(1), 49–56. DOI: <https://doi.org/10.7454/jki.v6i1.8628>.
- Brown, S. (2011). Social media for company research: A few of the best tools, *Business Information Review*, 28(3), 163-174. DOI: <https://doi.org/10.1177/0266382111415022>.
- Bryant, E. M., & Marmo, J. (2012). The rules of Facebook friendship: A two-stage examination of interaction rules in close, casual, and acquaintance friendships, *Journal of Social and Personal Relationship*, 29(8), 1013-1035. DOI: <https://doi.org/10.1177/0265407512443616>.
- Cahyono, A. S. (2016). Pengaruh Media Sosial Terhadap Perubahan Sosial Masyarakat Di Indonesia, *Publiciana*, 9(1): 140–57. DOI: <http://jurnal-unita.org/index.php/publiciana/article/view/79>.
- Christofides, E., Muise, A., & Desmarais, S. (2012). Hey Mom, What's on Your Facebook? Comparing Facebook Disclosure and Privacy in

- Adolescents and Adults, *Social Psychological and Personality Science*, 3(1), 48-54. DOI: <https://doi.org/10.1177/1948550611408619>.
- Chu, S. K., & Du, H. S. (2013). Social Networking Tools for academic libraries, *Journal of Librarianship and Information Science*, 45(1), 64-75. DOI: <https://doi.org/10.1177/0961000611434361>.
- Fox, J., Warber, K. M., & Makstaller, D. C. (2013). The role of Facebook in romantic relationship development: An exploration of Knapp's relational stage model, *Journal of Social and Personal Relationships*, 30(6), 771-794. DOI: <https://doi.org/10.1177/0265407512468370>.
- Gannon, K. E., Becker, T., & Moreno, M. A. (2013). Religion and Sex Among College Freshmen: A Longitudinal Study Using Facebook, *Journal of Adolescent Research*, 28(5), 535-556. DOI: <https://doi.org/10.1177/0743558412464521>.
- Hafidhuddin, D., et al. (1998). *Solusi Islam atas Problematika Umat (Ekonomi, Pendidikan dan Dakwah)*. Jakarta: Gema Insani Press.
- Hasan, A. M. (t.th.). *Shalat Malam Sumber Kekuatan Jiwa: Kajian Tafsir Tematik Surah Al-Muzammil*. Maros: Darul Istiqamah Press.
- Imaduddin, M. W. (2018). Facebook Sebagai Media Baru Tafsir Al-Qur'an di Indonesia, *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir*, 2(2): 69-80. DOI: <https://doi.org/10.24090/maghza.v2i2.1570>.
- Kasali, R. (2017). *Distruption: Tak Ada yang Tak Diubah Sebelum Dihadapi Motivasi Saja Tidak Cukup*. Jakarta: PT. Gramedia Pustaka Utama.
- Mahfud, S. A. (1952). *Hidayatu al-Mursyidin*. Qairo: Dar al-Kitabi al-Arabi.
- Nazirman., Saharman., & Sihombing, A. (2021). Sheikh Burhanuddin 's Cultural Da'wah System in Minangkabau, *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 15(2): 237-256. DOI: <https://doi.org/10.15575/idajhs.v15i2.14888>.
- Pimay, A., & Riyadi, A. (2021). Abdurrahman Wahid Structural Da'wah Activities, *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 15(2), 257-278. DOI: <https://doi.org/10.15575/idajhs.v15i2.14787>.
- Puspianto, A. (2017). Tantangan Dakwah Antar Budaya di Media Massa. An-Nida':Jurnal Komunikasi dan Penyiaran Islam, 6(1), 25-46.
- Rida, M. M. (2010). *Metode Dakwah Yusuf Al-Qardhawi*. Jakarta: Pustaka Al-Kautsar.
- Rustandi, R. (2019). Cyberdakwah: Internet sebagai Media Baru dalam Sistem Komunikasi Dakwah Islam, *Nalar: Jurnal Peradaban dan Pemikiran Islam*, 3(2), 84-95. DOI: 10.23971/njppi.v3i2.1678.
- 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), 134-153. DOI: <https://doi.org/10.33508/jk.v9i2.2698>.
- Saronto, Y. W. (2020). *Intelejen-Teori Intelejen dan Pembangunan Jaringan*. Yogyakarta: Penerbit Andi.
- Shibah, M. Q. (2002). *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Jakarta: Lantera Hati.
- Shih, C., (2016). *The Social Business Imperative*. Indiana: Pearson Education, Inc.
- Syukur, Y. (2017) K.H. M. Arif Marzuki: *Segulung Cerita dari Maccopa*. Solo: Tinta Medina.
- Zabidi, A. (2020). Sayyid Qutb's Concept of Da'wah in His Fi Zilal al Quran, *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 14(2), 167-186. DOI :10.15575/idajhs.v14i2.9660.
- Zhao, S., Grasmuck, S., & Martin, J. (2008). Identity construction on Facebook: Digital empowerment in anchored relationships, *Computers in Human Behavior*, 24(5), 1816-1836. DOI: <https://doi.org/10.1016/j.chb.2008.02.012>.