The Da'wah of Nahdlatul Ulama and Muhammadiyah in Social Media of Facebook

Dadan Suherdiana* & Enjang Muhaemin
Faculty of Da'wah and Communication, UIN Sunan Gunung Djati Bandung, Indonesia
*Email: dadan.suherdiana@uinsgd.ac.id

ABSTRACT
The high number of social media users in Indonesia raises opportunities for various parties to use it. Not only for business, politics and campaign, but also for Islamic purposes. The two largest Islamic organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah, also use facebook social media as a medium of propaganda. The research aims to find out the propaganda of NU and Muhammadiyah on facebook social media, both related to the missionary strategy and related to the portrait of the second da'wah of the largest religious organization in Indonesia. This study uses a qualitative approach, with data collection techniques carried out by literature study and observing both da'wah on the Facebook network. The data used in this study is qualitative data which is based on literature review and analysis of the two media Facebook organizations. The research resulted in a conclusion that the NU and Muhammadiyah da'wah strategies on facebook social media generally still use a normative pattern. Da'wah messages have not been creatively packaged, and generally still lack innovation. Da'wah material is still struggling in the area of aqeedah, morals and muamalah. Current issues that require study and solutions from an Islamic perspective are still relatively limited.
Keywords: Da'wah; Social Media; Nahdlatul Ulama; Muhammadiyah.

ABSTRAK
Tingginya pengguna media sosial di Indonesia memunculkan peluang berbagai pihak untuk memanfaatkannya. Bukan hanya untuk bisnis, politik, dan kampanye semata, tetapi juga untuk syiar Islam. Dua ormas Islam terbesar di Indonesia yaitu Nahdlatul Ulama (NU) dan Muhammadiyah, juga memanfaatkan media sosial facebook sebagai media dakwah. Penelitian bertujuan untuk mengetahui dakwah NU dan Muhammadiyah di media sosial facebook, baik terkait dengan strategi dakwah maupun terkait potret dakwah kedua organisasi keagamaan terbesar di Indonesia ini. Penelitian ini menggunakan pendekatan kualitatif, dengan teknik pengumpulan data dilakukan dengan studi pustaka dan melakukan pengamatan terhadap dakwah keduanya di jejaring facebook. Data yang digunakan pada penelitian ini merupakan data kualitatif yang berpijak dari kajian pustaka dan analisis terhadap media facebook kedua organisasi tersebut. Penelitian menghasilkan simpulan bahwa strategi dakwah NU dan Muhammadiyah di media sosial facebook umumnya masih menggunakan pola normatif. Pesan-pesan dakwah belum dikemas secara kreatif, dan umumnya masih minim inovasi. Materi dakwah masih berkutat di wilayah akidah, akhlak dan muamalah. Isu-isu kekinian yang membutuhkan kajian dan solusi dari perspektif keislaman masih relatif terbatas.
Kata kunci : *Dakwah; Media Sosial; NU-Muhammadiyah.*

INTRODUCTION

The new era of information and communication technology (ICT) has changed the mainstream of human life, including religious life. Social relationships are no longer just happening face-to-face in the real sense, but they also happen to be artificial in the field of a new life called social media. Social Media is present in cyberspace, actually born from ICT development based on the habit of socialization society in the real world. The birth of social media (Facebook) as recognized by his founder, Mark Zuckerberg, was inspired by his school habits that printed the book of the students' faces. Unexpectedly, when it is uploaded on the internet, his creativity was earned a great welcome by Internet users.

Indonesia is classified as one of the countries with the biggest Facebook users in the world. This indicates that Facebook has a place in the hearts of the people of Indonesia. Although lately a lot of new social media appear, it does not make Facebook down. No wonder this is the factor that has caused Zuckerberg to come to Indonesia several times and offer various collaborations with the Indonesian government. Indonesia with a population of more than a quarter-billion with internet access is a good market for the creators of this application.

Around a decade ago, the majority of the internet was accessed via a computer and only a few used mobile phones to access it, now almost everyone in the country can access the internet through his mobile phone. Further, one person sometimes has two to three mobile phones.

The phenomenon is the result of the switching of credits needs from the text (SMS) and phone to internet data. Moreover, the birth of free texting apps such as Whatsapp, Line, and BBM, make the paid SMS habits began to be abandoned. Likewise, with paid call habits, it can now be free. Moreover, mobile phone technology that increasingly understands human needs, during the phone session we can be directly face-to-face. It's no surprise that it then implicates the level of data needs that are getting bigger than texting and phone needs. Communication and information technology that was in the early 21st century was just an imagination, is now become real. It is not denied the increasing need for internet data on mobile phones, because of the habit of Internet users using social media on their mobile phone. Access to the Internet is dominated by access to social media.

The high use of social media these days is not then utilized by various parties with a variety of purposes and interests of each. It is not only used for business, and political purposes, but also for other interests, including da'wah. In doing so, Muslims are no longer only using conventional media but also equipped with the use and utilization of new Internet-based media, one of them is social media. The social media worshipper is almost certainly more certain than the general public education worshipper. Moreover with the young generation who is now more intense grasping his mobile phone than to hold the Qur'an. Mobile phones with the Android system now have a wide range of applications, including

the Qur'an and Islamic books that are very easy to access and read.

The habits of the young generation in the present days that differ considerably from the habits of the previous generation require a strategy and a da'wah approach especially to the young generation of social media users. This challenge was also answered by the Islamic mass organization (ORMAS) in the country. These ormas, which also have the candidate of young people social media users, took the initiative to use the Internet as a way of da'wah. However, the good Internet needs to be introduced to the young generation nowadays, in order, the misuse of internet use is not happening. Because online media is not as a double-edged knife. One side can be useful, the other side can bring up the Mudarat. Virtual worlds are the same as the real world, kindness and evil are just as there is.

More and more people accessing online media, social media, and other Internet products are good chances to deliver da'wah for the da'wah community in the country. The da'wah community who involve in the Islamic mass organization had a special typology of da'wah for social media users. Two of the largest Islamic mass organization in Indonesia are Nahdlatul Ulama (NU) and Muhammadiyah through their institutions that make use of social media especially Facebook as a place of da'wah.

One of the advantages of da'wah in social media is cross-generation and cross-region. Worshippers in various parts of the world can get knowledge from Kyai in one place. One post on social media can be read by millions of people at once. Not to mention when the post was forwarded by the reader. The Internet that lives 24 hours a day and seven days a week makes readers can access anytime. Kyai can also transfer his knowledge through a post on social media in the middle of the night or during the day. Although midnight, the reader can respond, because it could be still day time in the other part of the World and readers read the post from the Kyai.

NU and Muhammadiyah have tens of millions of members scattered throughout the country, even overseas. Da'wah through conventional media such as magazines or newsletters has been implemented for decades. Currently, the Suara Muhammadiyah magazine has been published for 100 years. This proves the consistency of Da'wah through the writings of the organizations established by KH Ahmad Dahlan. Not to mention the magazines published by institutions, assemblies, and leaders of territories and other regions totaling dozens.

So far, NU and Muhammadiyah are entering the network through their official website. This Website is very complex and contains many things. Many links connect the main website with the other website. But the number of visitors from this website are not significant every day, except on certain days, such as when the initial determination of Ramadlan and early Syawal which are often different.

Social media become the choice of dissemination of news, information to

the material of Da'wah to worshippers because of the wide reach and worshipper more often open social media than looking at the website. Facebook is almost a link dissemination of information throughout the website in this world. The phenomenon became an interesting theme to be studied deeper. The study with a focus on the theme "The Da'wah of Nahdlatul Ulama and Muhammadiyah in Social Media of Facebook" was also interesting to be studied. The research aims to determine the da'wah of NU and Muhammadiyah in Facebook, and to know the response of the reader to post the second propagation of the largest religious organization in Indonesia.

Several studies are conducted in the same topic. First, comparative strategy of Muhammadiyah and Nahdlatul Ulama in Sawangan Baru was carried out by Jamilah Mathar in 2008. The study concluded that each of these organizations uses their respective methods according to their da'wah objects. Muhammadiyah prioritizes da'wah through education at schools, while Nahdlatul Ulama prioritizes his students from the pulpit to the pulpit. Muhammadiyah with its modeate feature is taking source from the Qur'an and Hadith, while NU is taking source from Qur'an, Hadith, *Qiyas* and *Ijmaa* Ulama.

Nahdlatul Ulama has long been using cultural methods, while Muhammadiyah even has a method of cultural da'wah still can not compete for NU in its movements. Consequently, Muhammadiyah's cultural dawah is lagged away from NU which has used to implement the method.

Although there is a conflict caused by third parties who have the use of NU and Muhammadiyah because they want to control the mosque by utilizing Muhammadiyah that does not involve much in the mosque consequently some time ago disturb the harmonious relationship between NU and Muhammadiyah. But after the end of *Tabayyun* they return harmoniously, of course by delivering da'wah according to their vision and mission. In spite of the marriage of the sons and daughters of Muhammadiyah and NU who made the conflict easy to be supported because it emphasizes family harmony.

Second, the role of Facebook as communication of Media Da'wah Group of Jamaah Muslimin (Hizbullah). The research conducted by Laila Nadiatul Falah (2014) concluded that Facebook became a means of da'wah by two men in 2009. Ali Farkhan Tsani as a Da'i and a private college lecturer and Fahrullah Ipandy is a programmer and da'wah activist. According to her observations, the Jamaah Muslimin group (Hizbullah) is a place to gather as an event to discuss and become a media of friendship for other Muslim facebookers that exist all over the world. This group attracted many Muslims especially the young people who are dominated by students from various universities in Indonesia. Currently, the number of members who belong to the group of Jamaah Muslimin (Hizbullah) is about 5,717 people and this number will continue to increase each week.

The conclusion of the research finds out that it was discovered that Hizbullah Facebook group serves as an information media. The contents of the

information give knowledge about Islam and the faith in Allah SWT. Three pieces of information that received great attention to the internet user from Hizbullah group are Islamic article information (Tafseer Hadith and Tafseer Qur'an), information of advertisement, and information related to the development of Islam in the world.

This group is useful as a media discussion, discussions that are guided by the admin should pay attention to the command of Allah Swt in delivering Da'wah utilizing the wisdom and good teaching, to seek an agreement or understand the idea or opinion that will eventually give a good and righteous understanding. Lastly, the group is the media of connecting the Muslim Brotherhood in the world. The usual way of silaturahmi in the real world with a pilgrimage, giving gifts, helping each other and do good. Silaturahmi is an effective activity in the delivery of Islamiyah da'wah.

Third, the research titled Da'wah KH Abdullah Gymnasiar through Facebook. The research conducted by Misbakhul Khoiri (2014) concluded that the use of Facebook as a way of da'wah conducted by KH Abdullah Gymnastiar was very effective. With the number of visitors reaching 1000 visitors. The communication that occurred was also effectively assessed from several factors. Firstly, between communicators and the audience have created the same understanding and have the same needs or in other words, the audience understands the message conveyed by the communicator.

The second factor, the followers of Facebook pages are more positively responding to every material delivered by the communicator. It can be known from the followers' comments to anything that has been written through the status by a communicator that can cause a sense of pleasure. Thirdly, many followers commented on the status by showing a positive influence on the communicable attitude after seeing or reading the status. This happens to KH. Abdullah Gymnastiar's Facebook page. Interaction between communicators and audience goes well.

Fourth, research titled Confirming Da'wah through New Media. This research concluded that the Internet is widely used by Da'i to deliver da'wah through some of the products that are on the Internet. The conclusion of his research, Muslims must be able to master and utilize the maximum development of information technology. From the side of da'wah, Internet has a strength that very potential to be utilized as a means of spreading the values of da'wah and gathering Ukhuwah Islamiyah. Information technology must be mastered by Muslims because internet media has a wide impact on the development of da'wah. The Internet was able to answer the speed of preaching and the expanse of its course. Another conclusion, that it is time to affirm da'wah on the internet is done by the perpetrators of da'wah (da'i). The presence of the internet has changed the pattern of community interaction.

This research uses a qualitative approach. Qualitative research aims at

explaining the phenomenon as possible through the collection of profuse data. This research does not prioritize the magnitude of the population or sampling even the population or the sampling very limited. If the accumulated data is deep and can explain the phenomenon being researched, then there is no need to look for another sampling. Here the more emphasized is the problem of depth (quality) of data, not the number of (quantity) of data (Kriyantono, 2007, p. 58).

Daymon & Holloway (2008, p.5) stated that qualitative methods tend to relate to the interpretive paradigm. This method focuses on the investigation of the way humans interpret their social lives and how to express their understanding through language, voices, parables, personal style, and social rituals. Researchers who conduct qualitative research are usually oriented to existing theories. In qualitative research, the theory is restricted to understanding: a systematic statement relating to a set of propositions derived from data and empirically retested.

In the basic description of the theory, Bogdan and Biklen (in Moleong, 2005, p.14) use the term paradigm. The paradigm is defined as a loose group about the assumptions logically embraced together, the concept, or the proposition that directs the way of thinking and how to research. A theoretical orientation or perspective is a way of looking at the world, assumptions embraced by people about an important one, and what makes the world work.

In research, whether expressed explicitly or not, usually a researcher's paradigm or certain theoretical orientation directs the implementation of that research. Good researchers are aware of the fundamental theoretical orientation and utilize it in data collection and analysis. The theory will help in associating it with data. There are several terms used for qualitative research, i.e. naturalistic or natural inquiry, ethnography, symbolic interactionism, in-perspective, ethnomethodology, The Chicago School, phenomenology, case studies, interpretative, ecological and descriptive (Bogdan and Biklen in Moleong, 2005, p.3).

The data in the research are based on library studies, and observations on Facebook network accounts, both official accounts and unofficial accounts (personal) on behalf of NU and Muhammadiyah. This account will be sorted by the official of the organizations from either an organization or an autonomous or an institution that belongs to the organizational structure. The account which not official (personal) is analyzed only to know the number. The official account will be researched on how often post status in the last year (March 2015-March 2016). This account will also be researched on how many followers and active levels of followers interact in each of these accounts. It includes how many people like the status.

Facebook has two types first, a personal account (person) and second, pages. This research will examine both Facebook types. For personal accounts, friendship capacity is limited. While on the page account an unlimited number of

friendships. The data used in this research is qualitative data based. The primary data source is derived from the analysis results on the Facebook account itself, while the secondary data source comes from books and other referral sources. The data collection techniques obtained through data from Facebook accounts from NU and Muhammadiyah, both on individual accounts, pages, and groups. This data is collected as a further analysis material.

The analysis process is done in three ways. First, compile the NU and Muhammadiyah accounts on Facebook. This quantitative collection is used as the main data in analyzing the contents of that account. Secondly, it is categorized into a group of individuals, pages or pages. Including the official accounts of the organizations and where accounts are made by individuals. Third, the participation of readers or members of the group to the status posted on the official NU and Muhammadiyah accounts that are on Facebook. The official account here is the account created based on the official website of the organizations.

Qualitative descriptive methods used to analyze the data with a simple tabulation supported. This means that the researcher presents all the subject matter in a strict manner, then it is systematically outlined so that it can be drawn with clear conclusions, and easy to understand.

RESULTS AND DISCUSSION

Nahdlatul Ulama is an organization with the highest number of members in Indonesia. The area of delivering the da'wah is reaching the countryside and coastal beaches make many Indonesian Muslims become a member of the organization. From the typology side of the majority of the job, the members are farmers following village community typology. But not a few also work as traders, civil servants, bureaucracy and self-employed.

Even in the present era, not very few NU members who no longer become farmers. In urban areas, many members of NU are employed as workers and sellers. Their average urbanization of villages to find jobs and find a fortune in the city. Because, up to half a century of the establishment of this country, a city is still a tempting place for villagers because there is a bunch of money and prosperity.

The people of the village whose religious majority of the NU blend a lot into all the lines of life in the community. The majority of them are Pesantren graduates who are not armed with public school diplomas. This is why many of the NU's urban residents are in the non-formal sector. On the other hand, NU began to set up a college that has many scholars. In addition to the Pesantren base and accompanied by the understanding of Western knowledge methodology, these scholars have an advantage in their sciences. The tradition of boarding schools with the study of Kitab Kuning and Sorogan offset by the structure of

Western science methodology. The result is a combination of proficiency in both western and eastern knowledge.

On the other hand, the Muhammadiyah was born earlier than NU and earlier familiar with the methodology of Western-style knowledge then became one of the organizations that promote moderate in the development of its organization. Fatsun organizations are firmly held and produce many figures that move on the national level. Primarily, Muhammadiyah organizations are using Western education methodologies in teaching Islam. The tradition of Pesantren diverted in Western education traditions.

People who learn in Muhammadiyah's way are living in urban areas. In accordance with the birth city of this organization, Yogyakarta. Those who go to Muhammadiyah school are mostly the traders who were financially better than their friends whose parents worked as farmers. Therefore, many graduates of Muhammadiyah schools then become bureaucrats because they are familiar with the orderly organization.

Indeed, the continuity of the Muhammadiyah organization is now the gait of its traders. They are quite large because they can grow to many corners of Java at the earliest of its founding. This is like the development of Islam in the early entrance to Indonesia because of many traders from the Middle East who trade with traders in Indonesia.

It is characterized by the development of Islam is bigger in the urban city than in the inland. Similarly, the development of Muhammadiyah, with the number of members who have a profession as a trader with broad business relations. The number of schools that then stood up was financed by Muhammadiyah traders who had a lot of business results in Muhammadiyah.

Muhammadiyah is also more egalitarian because everyone can express his opinion and there is no blind obedience to Kyai. This is characterized by many Muhammadiyah's Kyai who then did not occupy the structural office as an organization manager.

Da'wah Strategy

NU and Muhammadiyah do have their methods of da'wah according to their objects. But in the era of communication technology and this information has a similarity in Da'wah in cyberspace. Both make use of this new media optimally, not just the central administrator of the organization who owns the account, so does the district and the branches admins. Likewise, the organization has its own accounts. They all express their da'wah in their own way. This was done as part of the strategy of Islamic da'wah towards the influence of the Internet among the worshipper that have begun internet literacy.

From research on a literature review conducted by some researchers can be taken some conclusion Firstly, NU and Muhammadiyah have different strategies for delivering da'wah that are adapted to their objects. NU is more engaged in the

cultural area while Muhammadiyah is more engaged in relatively heterogeneous areas of the city. But if in cyberspace they have similarities in delivering da'wah through the Internet. They deliever da'wah by utilizing various lines and Internet products. Because each line has its characteristics and differences.

Secondly, with Facebook, there are at least two da'wah strategies that can be done. First, a normative message of da'wah messages such as the submission of verses, Hadith and other evidence. This is useful to strengthen the faith for the people and solutions for the people of the problems that they face both in worship and in *muamalah*. Second, the way to Silaturahmi. Facebook is a median where there is a lot of real gathering initiated by existing organizations group on the Internet. If in the real world they did not become an administrator then it culturally builds their group in the virtual world according to their respective interests and makes Facebook as a way of communicating and friendship. Its broader range allows Facebook to be part of the organizational network development.

Thirdly, the characteristic of social media communication range from one to one to be one to many. It shows that Facebook is indeed created to communicate to audiences directly. However, the audience can respond to messages delivered by the communicator on their Facebook account directly. Especially if the communicators and the audience have established good communication before, making communication will run well.

Fourth, inevitably the Islamic mass organization must use Facebook as da'wah place. Facebook has its own worshipper. Although not able to provide religious knowledge in depth, many of the worshipper that need enlightenment in the religious world of the problems faced by it. They can not and there is no time to attend the studies in the mosques because of the time they had a lot of use at work. Facebook is a place where they break and met many friends while reading a lot of information. On Facebook, the audience finds useful links and a lot of websites that contain religious content. Characteristics of Facebook users with their busy and versatility make Facebook Da'i must understand it. There are indeed differences between Mad'u in the mosque and on Facebook.

Da'wah in Social Media

Internet as a media of da'wah, not only can be used as a reference and digital source in search and deepening da'wah material. As a reference source of da'wah, the Internet can be said to be a state-of-the-art media that has easy, inexpensive, and barrier-free access. The Internet is also a strategic media that is effective as a means of delivering Islam. Delivering Islamic messages are no longer limited by space and time. Da'wah messages can be uploaded on the Internet, in addition to the various forms can also be accessed anyone, anywhere, and any time (Muhaemin, 2017, p.348).

The phenomenon of Islamic da'wah in cyberspace is not separated from the

presence of information technology, especially the Internet. Early in the 21st century, the Internet is a rare item that is not much biased to access. In Indonesia, the Internet is only accessible by a handful of people who have computers. More with a network of frequencies that are still in urban areas. In its development, along with the breadth of Internet networks throughout the village in Indonesia. More and more people can access the Internet through an internet cafe that can be easily found in a subdistrict city. Even the government facilitates Internet access through internalization programs.

The development of information technology is not only in the software but also occurs in hardware. Before the 21st century, many Indonesian people had mobile phones. The function of this mobile phone is merely sending short messages and calling. In the presence of the Internet, mobile phones become a smartphone can access the Internet. So gradually, computer devices are replaced by this smartphone.

One of the Internet products that use by people is Facebook. In the middle of the first decade of the 21st century, Facebook reaches the highest users. There is always a new account every single day in the community. Facebook is increasingly popular because the application has many advantages of blog comparison that previously became a favorite of many people on the Internet. The user of the blog is still lower than those of Facebook users.

In a communication study, Facebook did not merely upload the uploader's interests but invited the reader to comment on their uploaded content. This means that there is a direct interaction between the uploader and a reader. It is not only in the form of text but also can be in the form of photos, pictures or movies. These advantages are liked by Facebooker (Facebook users). More and more Facebook users in the social sphere occur interpersonal communication shifts. This shift occurs because communication media is no longer a direct-to-face monopoly. People can communicate through media that previously was not imagined can be done.

This change of communication also occurred in the territory of religious diversity. The ease of accessing the Internet from mobile phones makes people can seek for themselves the solution to its religious problems. Plus, the interactive facilities on social media make it easier for people. Also, Ulama can do da'wah in this social media. The first problem, not all Ulama understand that cyberspace is a new world of wilderness. A world that all people enter without any rules of life. So, cyberspace is like a world of *Jahiliyah*.

The life of religion in the virtual world is just like any other life in the real world. Technology like two sword eyes. One useful, sometimes it is also harmful. It depends on who holds control of the technology. Humans often produce many technologies but do not include, the rules of human beings in using technology.

In the real world, we know good and poor morality. Similarly, to the virtual world, there are those who use the virtual world well and some are just not that

really well. Thus, the virtual world is a new land for Ulama to deliver Da'wah. Because there is no special fiqh that answers the problem of social relations in cyberspace. But the principle of Fiqh in the real world can be used in the virtual world. Just like a positive law. A crime that occurs in the world of information technology has meshed with the ITE policy.

In other words, Ulama and worshippers must utilize this virtual world with the intention of da'wah, because there are many people who in their daily life does not loose from his mobile phone, and many get or seek information from the Internet. With its speed and completeness, people can find answers to questions at the moment. From the breadth of the virtual world, the study specializes in social media, which has been loved by the netizens in the middle of the second decade of the 21st century. More specifically, this research is self-smoothing on research on one social media: Facebook.

Facebook at the time of early development until ten years of development received much special attention, one of them is from Muslims in Indonesia. Facebook is an option because such a social app has not yet appeared much. Up to a moment, the numbers of the user of Facebook are millions since it was launched. Facebook with internet platforms targeting all circles. It did not see the background of education, culture, the origin of birth even religion. Facebook serves all. Of course, there are business interests there that make Facebook involves in all space and time. Business interests are seen from the growing wealth of Facebook owners.

It can be seen that Muslims must utilize Facebook more likely to be following his mission. Facebook is a place of da'wah, because Facebook has hundreds of millions of followers. Not only that, but Facebook can be also revealed many things that can help Ulama in planning and doing a strategy of da'wah on social media. Do not let the Ulama do not know what is being talked about in the world of Facebook and issued a policy that could not match the reality.

Looking at the urgency of Da'wah and notice the development of Facebook is almost unparalleled, it is not surprising if-then two major Islamic organizations in Indonesia namely Nahdlatul Ulama and Muhammadiyah use Facebook as a place of da'wah. Not only is it because both organizations need an existence in cyberspace, but also because many Members are in there.

Da'wah rapidly growing in Internet-based media, including through social media Facebook, is also due to the diversity of features provided by the Internet that can be utilized in the framework of da'wah Islam. Fakhruroji & Muhaemin (2017, p.88) stated that the Internet offered a variety of features that provided many options for da'wah activists in spreading religious messages, including Islamic da'wah.

In such contexts, da'wah on social media Facebook becomes something important and cannot be ignored. It is no wonder that later Islamic organisations

utilize it as a media and place for da'wah. It includes two religious organisations, such as Nahdlatul Ulama and Muhammadiyah. Da'wah is done on social media Facebook becomes important to be examined, observed, and researched.

The table 1 is a comparison between the NU page account and the Muhammadiyah page account on social media Facebook.

Table 1. NU and Muhammadiyah Facebook Category Account

Category	Organization			
	NU		Muhammadiyah	
Bank financial			1	0,30
Book	1	2,27		
Book and magazine distribution			1	0,30
Bookstore Education			1	0,30
Campus building			1	0,30
Cause	2	4,55	2	0,60
Charity Organization			1	0,30
City			1	0,30
Clothing			1	0,30
College & university	3	6,82	13	3,92
Community	2	4,55	18	5,42
Community & Government	1	2,27		
Community organization	3	6,82	7	2,11
Company			1	0,30
Education	2	4,55	40	12,05
Education community organization			2	0,60
Education website			1	0,30
elementary school			4	1,20
Fashion designer			1	0,30
Health			1	0,30
High School			5	1,51
Hospital			2	0,60
Ineterest	14	31,82	6	1,81
Legal law			1	0,30
Local business			4	1,20
Martial art			1	0,30
Medical centre	1	2,27	2	0,60
Media			2	0,60
Musician			1	0,30
NGO	1	2,27	3	0,90
Non profit organization			5	1,51

Organization	3	6,82	50	15,06
Physical therapi			1	0,30
Politician			1	0,30
Product			1	0,30
Professional service			1	0,30
Reference website	2	4,55	1	0,30
Religious organization	1	2,27	4	1,20
Religious school			3	0,90
Religious studies			1	0,30
School	4	9,09	99	29,82
Social service			1	0,30
Sport league			1	0,30
Technical Institute	1	2,27	4	1,20
University	3	6,82	35	10,54
	44	100,00	332	100,00

Source: Analysis data.

The Research results as in Table 1 show three findings. First, the account that was written by Muhammadiyah and variant name associated with the word Muhammadiyah amounted to 332 accounts on Facebook, and these accounts consist of 33 categories. As for the page of Nahdlatul Ulama and the variant of Word related to Nahdlatul Ulama amounted to 44 accounts on Facebook consisting of 16 categories.

Second, quantitatively, on Facebook pages, the number of Muhammadiyah accounts is higher than the NU account. Similarly, the number of page enthusiasts. Muhammadiyah accounts are much more like than NU accounts. Thirdly, when looking at the account and the number of members who are more and more active, then quantitatively, the level of delivery of da'wah messages performed by Muhammadiyah is higher than Nahdlatul Ulama.

CONCLUSION

Based on the results of the study, there are at least two conclusions driven. First, the strategy of da'wah on social media Facebook, both of which did Nahdlatul Ulama and Muhammadiyah generally use normative patterns. The delivery of da'wah is more dominated by the delivery of verses, hadiths, dalil, and its details. The material of da'wah is varied, from problems of faith, morality, to the Muamalah. Actual topics related to the interests of the people have also gained attention, even though the portions are still very lacking. Secondly, quantitative data on the number of Muhammadiyah accounts on Facebook social media is more than the NU account. Similarly, the number that likes the pages. Muhammadiyah accounts have much more likes from the audience than NU accounts. When looking at the numbers of the accounts and the active members

of it, it is quantitatively thought to strengthen the level of delivery of Da'wah messages performed by Muhammadiyah higher than Nahdlatul Ulama.

The researchers recommend the need for deeper study related to member's responses to the status updated of each account. Researchers also recommend the importance of deeper studies on the intensity of the accounts of both organizations in updating their status and in the event and time when these statuses and responses have high traffic.

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