

WHATSAPP AS DA'WAH *SIPAKAINGE'* MEDIA: Study on Students of UIN Alauddin Makassar, Indonesia

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Abstract: This study aims to determine the use of whatsapp as a media of da'wah *sipakainge'* for UIN Alauddin Makassar students, by raising the problem, namely how to use WhatsApp for UIN Alauddin students and why WhatsApp is used as a media for da'wah *sipakainge'* by UIN Alauddin Makassar students. This study examines the problem of using WhatsApp as a media for preaching *sipakainge'* for UIN Alauddin Makassar students. This type of research is qualitative research using media, da'wah and sociological approaches as well as communication approaches. The data source of this research is the students of UIN Alauddin Makassar using data collection methods through observation, questionnaires, interviews and documentation. Data processing and analysis techniques are qualitative descriptive techniques. Based on the results of the research, it shows that students of UIN Alauddin Makassar have used WhatsApp as a media of da'wah for social media ', this was found in a number of questionnaire results and interviews with UIN Alauddin Makassar students, which stated that whatsapp was a means of communication for students, whatsapp was a media of da'wah, the use of WA in spreading *sipakainge'* da'wah, many students use WA in spreading *sipakainge'* da'wah to individuals or groups. Meanwhile, the reason whatsapp is used as a media for preaching *sipakainge'* by UIN Alauddin students is because of the low cost, because many students access it, because it is easy to communicate in groups, because it is very easy to find invitations of kindness as material for *sipakainge'* da'wah, because it is easy to send da'wah material to groups. The implication of this research is the need to utilize and direct students in using WhatsApp in the learning process and use it according to the actual function of creating whatsapp media as well as possible.

Keywords: Whatsapp, Media, Da'wah, *Sipakainge'*, Students.

Abstrak: Penelitian ini bertujuan untuk mengetahui penggunaan WhatsApp sebagai media dakwah *sipakainge'* bagi mahasiswa UIN Alauddin Makassar, dengan mengangkat permasalahan yaitu bagaimana cara penggunaan WhatsApp bagi mahasiswa UIN Alauddin dan mengapa WhatsApp digunakan sebagai media dakwah. 'wah *sipakainge'* oleh mahasiswa UIN Alauddin Makassar. Penelitian ini mengkaji permasalahan penggunaan WhatsApp sebagai media dakwah *sipakainge'* bagi mahasiswa UIN Alauddin Makassar. Jenis penelitian ini adalah penelitian kualitatif dengan menggunakan pendekatan media, dakwah dan sosiologis serta pendekatan komunikasi. Sumber data penelitian ini adalah mahasiswa UIN Alauddin Makassar dengan menggunakan metode pengumpulan data melalui observasi, angket, wawancara dan dokumentasi. Teknik pengolahan dan analisis data adalah teknik deskriptif kualitatif. Berdasarkan hasil penelitian menunjukkan bahwa mahasiswa UIN Alauddin Makassar telah menggunakan WhatsApp sebagai media dakwah untuk media sosial', hal ini ditemukan pada sejumlah hasil angket dan wawancara dengan mahasiswa UIN Alauddin Makassar yang menyatakan bahwa WhatsApp adalah sarana komunikasi bagi mahasiswa, WhatsApp adalah media dakwah, penggunaan WhatsApp dalam menyebarkan dakwah *sipakainge'*, banyak mahasiswa menggunakan WhatsApp dalam menyebarkan dakwah *sipakainge'* kepada individu atau kelompok. Sedangkan

alasan WhatsApp digunakan sebagai media dakwah sipakainge' oleh mahasiswa UIN Alauddin adalah karena biayanya yang murah, karena banyak mahasiswa yang mengaksesnya, karena mudah berkomunikasi secara berkelompok, karena sangat mudah mencari ajakan kebaikan. sebagai bahan dakwah sipakainge', karena mudahnya mengirimkan materi dakwah ke kelompok. Implikasi dari penelitian ini adalah perlunya memanfaatkan dan mengarahkan siswa dalam menggunakan WhatsApp dalam proses pembelajaran dan menggunakannya sesuai dengan fungsi sebenarnya dari pembuatan media WhatsApp dengan sebaik-baiknya.

Kata kunci: *WhatsApp, Media, Dakwah, Sipakainge', Mahasiswa.*

A. Introduction

Whatsapp is increasingly being used as a media for da'wah in Indonesia, especially for UIN Alauddin Makassar students. This world is showing contemporary media which routinely presents intertextual intensity which refers to media texts in shaping the understanding of media texts in creating the world of media.¹ The presence of social media changes news patterns. Wong states that today audiences live with constant news, news is available everywhere, news can be found on almost every device, and is produced either by professionals or by the audience itself.² The most visible shift is that news can now be received through existing social networks.

In recent years, in various countries including Indonesia, WhatsApp has become the most used instant messaging application. Pekala mentions that 58% of smartphone users in Indonesia use WhatsApp as their preferred instant messaging application.³ Malka states that WhatsApp can effectively facilitate a variety of social activities for a person, whether individual or group, family or professional.⁴ The WhatsApp application offers an instant messaging experience that is user-friendly and comfortable to use for a variety of content in various contexts.

The WhatsApp (WA) group application as one of the social media with the largest users in Indonesia has been used unofficially by several lecturers at University X as a medium of communication and learning with students⁵. This phenomenon makes information easier to find through social media, including invitations to other people to get to know their religion through discussions raised by social media users.

Newman *et. all* stated that in recent years, a lot of intermittent news has emerged through social media platforms.⁶ In addition, Fry emphasizes that social networks and video sharing sites, no matter the level of accuracy, are real places to share a wide variety of information, from those that have international consequences to the personal sphere.⁷ This source changes the individual's access to news as well as changes the news. Ultimately social media brought about by technological advances provide a world that makes it easier for individuals to share information.

Oemar made it clear that WhatsApp has its own uniqueness when compared to other social media. Unlike Twitter and forums on the internet, the closure of the forums on WhatsApp will make it difficult for groups of people with homogeneous thoughts to be exposed to other

¹ Couldry, N. *Form and Power in an Age of Continuous Spectacle*. Dalam Hesmondhalgh, D. & Toynbee, J. (eds.) *The Media and Social Theory*, Routledge, Abingdon, (2008)161-176.

² Wong, L. *Motivations for Sharing News on Social Media*. FIMS Publications, 2017.

³ Pekala, S. BBM and WhatsApp Fight for User's Attention Indonesia. <http://blog.jana.com/blog/top-messag-ing-apps-indonesia-september-2016>

⁴ Malka, V., Ariel, Y., & Avidar, R. Fighting. "Worrying and Sharing: Operation 'Protective Edge' as the First WhatsApp War". *Media, War & Conflict*, 8(3), (2015): 329-344.

⁵ Tikno. "Analisis Penerimaan Grup WhatsApp Sebagai Sarana Komunikasi and Pembelajaran dari Perspektif Mahasiswa". *Jurnal Sistem Informasi Indonesia*, 2(1), (2017)1-13.

⁶ Newman, N., Levy, D.A. & Nielsen, R.K. Reuters Institute Digital News Report, 2015.

⁷ Fry, K. G. "News as Subject: What Is It? Where Is It? Whose Is It?" *Journalism Studies*, 9(4), (2008): 545-560.

information. In addition, the anonymity on WhatsApp is also very low because during registration, WhatsApp users are required to provide a mobile phone number that has been verified successfully. This makes it difficult for users to be anonymous on WhatsApp social media. This phenomenon and WhatsApp group space is interesting to be explored more deeply.⁸

The research that has been conducted by Najidah Zakariya Abu Dardaa Mohamad with the title *Media as a Da'wah Facility*, explains that da'wah is not a new thing in Islamic civilization. The benefits of da'wah in Islam are not only focused on a specific way. Preaching through the media has existed since the time of the Prophet Muhammad but through *wasilah* that is different from today. This study discusses the concept of preaching through the media, the conditions for preaching to the media and also the role that the media must play in Islam.⁹ Research conducted by Ahmad Fathan Hidayatullah, with the title *Twitter as a Media Da'wah*, illustrates that the use of social media by the Muslim community has increased from year to year.¹⁰ In the last decade, Facebook and Twitter have been used as communication tools to transmit religious and da'wah messages. Among the existing social media, Twitter is considered to have quite high popularity in the community. The trend of doing da'wah via twitter with *kultwit* seems to have helped Muslim clerics to convey Islamic messages in a more attractive way. In addition, they received a positive response from the community. *Kultwit* has become an alternative source to obtain information about Islam and to understand Islam more deeply.

Research conducted by Ali Salman, Mohd Azul Mohamad Salleh and Mohammad Agus Yusoff Mohd Yusof Hj Abdullah entitled *Political Engagement on Social Media as Antecedent for Political Support Among Voters in Malaysia*, the emergence of new media as a result of the development of the internet has made media as a democratic information agent.¹¹ This research was conducted using a survey questionnaire as a research instrument. A total of 993 respondents consisting of men (46.2%) and women (53.8%) were randomly selected to participate in this study. Among the survey results, nearly two-thirds of respondents used newspapers (65.5%), followed by social media (63.5%) and television (59.5%) to find and read the latest political information in Malaysia. This finding also shows that respondents agree that social media plays a role and has the advantage of channeling political information (mean = 3.57) compared to conventional media. Respondents agreed that social media helps improve the image of candidates and political parties (mean = 3.17) by displaying the candidates' activities in serving the public (mean = 3.25). This shows that today's society is very concerned with what is displayed on social media about matters involving politics today. Therefore, monitoring of political information shared on social media must be done to ensure that the information is free from incitement by the elements that can unite the unity.

The use of WhatsApp in Indonesia has become a trend in the life of UIN Alauddin Makassar students, including its use in making it a media for *sipakainge'* da'wah.

The use of WhatsApp as a media for preaching *sipakainge'* has been found in many conversations (recorded, written, pictured and spoken) of students in Indonesia in the form of invitations, warnings, discussions, delivery and even in the form of funny stories which ultimately are full of wisdom in life, all of which it is classified as *sipakainge'* preaching, or known as da'wah by reminding the teachings of Islam.

Sipakainge' da'wah is a da'wah activity carried out to remind each other of religious teachings, to give warnings and to reprimand each other and to give good examples to fellow Muslims. The main problem is how to use whatsapp as a media for preaching *sipakainge'* for UIN

⁸ Oemar Madri Bafadhal. "Komunikasi Ritual Penggunaan Aplikasi WhatsApp: Studi Konsumsi Berita Lewat Group WhatsApp", *Jurnal Komunikasi Indonesia* Volume VI, Nomor 1, (April 2017).

⁹ Najidah Zakariya Mohamad, Abu Dardaa. *Media Sebagai Wasilah Dakwah*.

¹⁰ Ahmad Fathan Hidayatullah. "Twitter sebagai media dakwah". *Jurnal Teknoin* Vol. 22 No. 1 (Maret 2016): 35-43).

¹¹ Ali Salman, Mohd Azul Mohamad Salleh and Mohammad Agus Yusoff Mohd Yusof Hj Abdullah. *Political Engagement on Social Media as Antecedent For Political Support Among Voters In Malaysia*, *Jurnal Komunikasi, Malaysian Journal of Communication*, Jilid 34(2) (2018): 152-165.

Alauddin Makassar students. To answer the main problem, a question is raised, namely: How is the use of WhatsApp for UIN Alauddin students? And why is WhatsApp used as a media for preaching *sipakainge'* by UIN Alauddin students?

Based on this, the researchers examined more deeply about the use and reasons for using WhatsApp as a medium for preaching *sipakainge'*, especially for students of UIN Alauddin Makassar.

1. Whatsapp as a Social Media and Da'wah

This discussion will present a description of whatsapp, whatsapp as social media and whatsapp as a da'wah medium, this is intended to clarify the position of whatsapp as a medium for preaching *sipakainge'*.

a. Overview of Whatsapp

WhatsApp is a messenger using a smartphone and is also a cross-platform application that allows one to exchange messages without the cost of SMS, because WhatsApp Messenger uses the same internet data plan for email, web browsing, and so on. This application uses a 3G or WiFi connection for data communication.

Initially, WhatsApp was made for iPhone users, then along with its development, the WhatsApp application is also available for BlackBerry, Android, Windows Phone and Symbian versions, in November 2010, WhatsApp was ranked 3rd, the best-selling application downloaded via the Nokia Ovi Store, after Swype and premium NHL game centers.

WhatsApp Inc was founded on February 24, 2009 by two men named Brian Acton and Jan Koum. Both are former senior workers at online giant Yahoo. Jan Koum originally had the idea of creating an application that could broadcast status when someone couldn't be contacted for some reason.¹² It was further explained that Koum also invited Acton to work with him. So, they created a technology start-up company called WhatsApp Inc, located in Santa Clara, California. However, the broadcast status application only attracted the attention of a few people. It was only when they added a messaging function in the second half of 2009 that WhatsApp exploded.¹³

But even though WhatsApp Inc has been established, the WhatsApp application itself is far from over. On several trials, WhatsApp crashed and failed to run as expected. Desperate, Koum intends to close his company and look for another job. But Brian Acton encouraged him to stick around for a few more months. In the end, after going through a fairly long beta phase, in November 2009, WhatsApp officially started its work on the App Store. Previously, Koum had persuaded Acton and five former Yahoo! other to invest. After visiting the App Store, in January 2010 WhatsApp wandered to the BlackBerry Store and followed by Android in August. Even though the status has been changed from free to paid, WhatsApp's popularity is still rising fast on almost all platforms. As of February, 2013 active WhatsApp users exploded at 200 million. This figure doubled in December and increased again to 500 million in April 2014. and as of September 2015, there were 900 million active WhatsApp users. This rapid growth is what makes Facebook crazy about WhatsApp. Tit for tat, WhatsApp Inc accepted Facebook's proposal with a dowry of \$ 19 billion. After changing its flag, Facebook has not made many changes to WhatsApp, it is still set an official price per year and without advertising. Not like many people fear.¹⁴

The rapid development of technology in the field of communication has given birth to new ideas, innovations and ideas that aim to smoothen the human communication process to make

¹² "Apa Itu WhatsApp, Sejarah and Fitur-fitur Unggulannya" <https://dailysocial.id/post/apa-itu-whatsapp>. Accessed on June 6, 2019.

¹³ Ibid.

¹⁴ Ibid.

it more effective.¹⁵ WhatsApp is a messaging application for smartphones with a basic similarity to Blackberry Messenger. WhatsApp Messenger is a cross-platform messaging application that allows us to exchange messages without SMS fees, because WhatsApp messenger uses the same internet data package for email, web browsing, and others.¹⁶

Nowadays one of the instant applications such as WhatsApp or WA is so popular and favored by various ages. Most of the users of this application are teenagers of school age. Therefore, the effect is very strong on the behavior of students or students who are generally school age adolescents. Generally, WA users mention the reason for choosing this application is because of the availability of various conveniences in it besides not having to pay or free. However, behind the various facilities that exist, it turns out that it is not only a positive effect obtained from this application. If its use is uncontrolled and supervised, it can cause various negative things which in turn can often reduce the quality of life. The results of the study showed, among others, that 70% of students mastered the use of WhatsApp, 57% stated that WhatsApp was useful. The highest is the value for the statement that WhatsApp does not affect learning scores, namely 91%.¹⁷

WhatsApp stated that it was deliberately charging a fee in exchange for a product that was reliable and without advertising. Since the beginning, this application has been designed for a fee so that the WhatsApp team can focus on developing products.¹⁸

Current technological developments provide convenience in various fields, including in the learning and communication processes that are in it. WhatsApp (WA) is one of the most widely used social media applications in Indonesia after Facebook.¹⁹

This has led to the rapid development of learning technology through electronic media (e-learning) and through smartphone media (m-learning), where technology is a key factor that makes learning deeper and more interesting.²⁰ Many studies have investigated the effect of the use of technology, especially social media in learning as done by Johnson, L., Becker, SA, Estrada, V., and Freeman, A,²¹ as well as Madge, C., Meek, J., Wellens, J., and Hooley, T,²² including those conducted by Rajasingham, L.,²³ and those conducted by Herrington, J.,

¹⁵ Narti, S. Pemanfaatan "Whatsapp" Sebagai Media Komunikasi Dosen Dengan Mahasiswa Bimbingan Skripsi (Studi Analisis Deskriptif Pada Mahasiswa Ilmu Komunikasi Bimbingan Skripsi Universitas Dehasen Bengkulu Tahun 2016). *Journal of Chemical Information and Modeling*, 53(9), (2019): 1689-1699. <https://doi.org/10.1017/CBO9781107415324.004>.

¹⁶ Mega Ulva Sari Sugianto Sihombing. "Pengaruh Komunikasi Melalui Grup Whatsapp Untuk Meningkatkan Kinerja Karyawan Di Hotel Grandhika Medan". *Lensa Mutiara Komunikasi*, (2018): 61-77

¹⁷ Hendra Wicaksono Pranajaya. "Pemanfaatan Aplikasi Whatsapp (WA) Di Kalangan Pelajar (Studi Kasus Di Mts Al Muddatsiriyah and Mts Jakarta Pusat)", *Prosiding Snapp* (2017).

¹⁸ Tikno. "Analisis Penerimaan Grup WhatsApp Sebagai Sarana Komunikasi and Pembelajaran dari Perspektif Mahasiswa".

¹⁹ C. Barhoumi, and Rossi, P. G.. "The Effectiveness of Instruction-Oriented Hypertext Systems Compared to Direct Instruction in e-learning Environments," *Contemporary Educational Technology*, vol. 4, no. 4, (2013): 281-308.

²⁰ L. Johnson, Becker, S. A., Estrada, V., and Freeman, A. "NMC Horizon Report: Higher Education Edition," *The New Media Consortium*, Austin, Texas (2014).

²¹ L. Johnson, Becker, S. A., Estrada, V., and Freeman, A. "NMC Horizon Report: Higher Education Edition," *The New Media Consortium*. (Austin, Texas, 2014).

²² C. Madge, Meek, J., Wellens, J., and Hooley, T. "Facebook, social integration and informal learning at university: 'It is more for socialising and talking to friends about work than for actually doing work,'" *Learning, Media and Technology*, vol. 34, no. 2 (2009): 141-155.

²³ Rajasingham, L. "Will Mobile Learning Bring a Paradigm Shift in Higher Education?" *Education Research International*, (2011). <http://dx.doi.org/10.1155/2011/528495>.

Revees, TC, and Oliver, R.,²⁴ as well as those carried out by Church, K. and Oliveira, R. d., 2013,²⁵ and specifically the WA application as done by Bower.²⁶

The development of information and communication technology at this time has entered human life, including students and has grown very fast. Communication and information technology is social media.²⁷

b. *Social Media*

Social media comes from two words, namely media and social. Media According to KBBI, it is a means of communication.²⁸ Some experts, such as Laughey and Mc Quail in Nasrullah also explained that social media is a communication tool. Based on the above understanding, it can be understood that the media is a tool used in communication activities. The word social according to KBBI means everything that has to do with society.²⁹

According to Fuchs in Nasrullah, the definition of social in social media is that individuals in a community do not only exist in an environment, but must collaborate with other environments so that cooperation is created because cooperation is a social character. Based on the explanation above, Nasrullah concludes that: "Social media is media on the internet that allows users to represent themselves so that they are able to interact, cooperate, share, communicate with other users, and form social bonds virtually".³⁰

Social media, which is often referred to as social networking, is a means of information and communication that is much loved and used by fans from young to old. According to Almu (2014), states that social networks or media provide opportunities for friends, relations and even students or students to interact in the framework of various ideas and common interests (common interest).³¹

Data that has been released by the Ministry of Communication and Information (Kemenkominfo) states that currently there are 63 million internet users in Indonesia, 95 percent of whom use the internet to access networks or social media. In addition, based on the results of research conducted by the State Password High School (STSN) with Yahoo, it shows that 64% of internet users in Indonesia are teenagers between the ages of 15-19 years.

Taking into account the data above, it shows that WhatsApp users are students or teenagers who are in the 15-19 age range, from that age includes the age of students. There are several types of social media, namely 1) social networking media (social networking). Social networks according to Saxena in Nasrullah, are social media that allow members to interact with each other through messages, photos and videos so that they attract the attention of other users. All information published through this social network is in real time as to what is happening. Social networks provide some content for their users so that users

²⁴ J. Herrington., Revees, T. C., and Oliver, R.. *A Guide to Authentic e-Learning*, (Routledge, New York, 2010).

²⁵ K. Church and Oliveira, R. d. "What's up with whatsapp?: comparing mobile instant messaging behaviors with traditional SMS," in 15th international conference on Human-computer interaction with mobile devices and services, Munich, Germany, 2013.

²⁶ M. Bower "Affordance analysis – matching learning tasks with learning technologies" *Educational Media International*, vol. 45, no. 1 (2008): 3-15.

²⁷ Edi Suryadi, Muhammad Hidayat Ginanjar, Muhammad Priyatna "Penggunaan Sosial Media Whatsapp Pengaruhnya terhadap Disiplin Belajar Peserta Didik pada Mata Pelajaran Pendidikan Agama Islam (Studi Kasus Di SMK Analis Kimia YKPI Bogor)". *Edukasi Islami: Jurnal Pendidikan Islam* 7, no.01 (2018).pp.1-22. DOI: 10.30868/EI.V7I01.211

²⁸ "KBBI Online" <http://kbbi.kemdikbud.go.id/>, accessed on April 4, 2018)

²⁹ Ibid.

³⁰ Rulli Nasrullah. *Media Sosial (Prespektif Komunikasi, Budaya, and Sosioteknologi)*, (Bandung: Simbiosis Rekatama Media, 2017)

³¹ Abba Almu and Bello Alhaji Buhari. "Effect of Mobile Social Networks on Secondary Schools Students". *International Journal of Computer Science and Information Technologies (IJCSIT)* Vol.5 (5) (2014).

have space to communicate and interact.³² Examples of social networks are Facebook, Instagram, Twitter, and Path (Google Play Store, accessed April 9, 2018). 2) Online journals (blogs) Blogs are social media that make it easy for users to upload their activities, discuss and share links, web, information, and so on. The character of the blog is used to publish content related to its users, both by individuals and companies / business institutions as needed.³³ Some of the website services that host blogs include blogger.com and nusantarahost.blogger.com is a free blog hosting that can be used to create an attractive and unique blog according to the character of its users.³⁴ Meanwhile, Nusantara Host is a paid blog hosting which is usually used for business activities.³⁵ 3) Simple online journal (micro blogging) Micro blogging is a social media that provides facilities for users to write and publish their activities and opinions. The space provided on the micro blog is limited to the characters that can be used, for example Twitter which only provides a certain space of up to 140 characters.³⁶

Apart from twitter, an example of a micro blog, for example Zihvah, is a micro blogging application made by India and its use is similar to Twitter. (Google Play Store, accessed April 9, 2018). 4) Media sharing (media sharing). Media sharing is social media that provides facilities for users to share media such as documents (files), video, audio, images, and other media. Through this sharing media, members or users can also store various pictures and videos online. Some examples of sharing media include YouTube, Flickr, Photo bucket, and WhatsApp. YouTube is a social media that is used to play videos or upload videos to share with other users (Google Play Store, accessed April 9, 2018). Meanwhile, Flickr is a social media that is used to upload, access, organize / edit photos. Google Play Store, accessed April 9, 2018). The photo bucket is used almost the same as Flickr, which is to edit and share photos. However, the Photo bucket can also be used to draw pictures on a smartphone (Google Play Store, accessed April 9, 2018). Examples of Photo buckets include Sketches, Meitu, PicsArt, and others. One of the social media that is also included in sharing media is WhatsApp. WhatsApp can be used to share photos, videos, and documents by its users (Google Play Store, accessed April 9, 2018). 5) Social markers are social media that are used to organize, store, manage, and search for specific news online. The information provided on social media book marking is not complete information, but only provided information in the form of text, photos and short videos, then the user will be directed to the link or link where the information is located. Examples of social book marking are Delicious.com and Reddit.com.³⁷

Delicious.com is a social bookmarking that is used to mark websites that are liked by users so that it can be opened and read by other users. Meanwhile, Reddit.com is used to tag videos or articles so that they can be shared and links can be saved. 6) Shared content media or WikiMedia shared content is social media whose sites are the result of the collaboration of its users. Each user can contribute to the wiki and can also see changes that have occurred on the page so that users can find out the last data entered, whether the information entered is valid or not, and so on. According to Saxena, there are two types of wikis. First, a public wiki is a wiki whose content can be accessed by users freely. Second, a private wiki is a wiki that can only be edited or collaborated on a limited basis.³⁸

The impact of using WhatsApp social media as social media has several impacts. The impact of using social media can be said to be the same as the impact of internet use, because social media cannot be used without activating the internet network. The impacts of using

³² Rulli Nasrullah. *Media Sosial (Prespektif Komunikasi, Budaya, and Sosioteknologi)*.

³³ Ibid.

³⁴ <https://www.blogger.com/about/?hl=id>. Accessed on 18 April 2018)

³⁵ <https://www.nusantarahost.co.id>. accessed on 18 April 2018

³⁶ Rulli Nasrullah. *Media Sosial (Prespektif Komunikasi, Budaya, and Sosioteknologi)*.

³⁷ Ibid.

³⁸ Ibid.

social media include: 1) Information exchange is becoming faster and easier.³⁹ 2) Interaction on social media encourages the emergence of new public spaces and new patterns of communication between citizens as users and as producers of the information itself. 3) Changing practices and communication spaces that were previously maintained in a democratic manner. 4) Society becomes divided and even separates interactions from one another because of indirect communication. 5) Text will be the single most dominant means of communication. 6) Text becomes a means to commit negative actions such as harassment or ridicule.⁴⁰

The emergence of social media is also seen as being able to increase the interactive level by giving users the freedom to choose the source of information and entertainment they want. Compared to conventional media such as print and electronic media, new media is seen as more dominant. because new media have fewer restrictions than the government. Likewise, today's community groups, where people no longer live only in physical groups, are instead replaced by network communication structures in the form of communities.⁴¹

c. *Media of Dakwah Sipakainge'*

The media is a tool that can be used as an intermediary in connecting a communication with one another. Branston Gill and Roy Stafford (2003) view modern media as an intermediary tool between one audience and another.⁴² The media cannot be assumed as a simple communication channel, but it is more advanced that assesses the communication media not only what is visible, can be sensed as mass media such as TV, radio, newspapers, and magazines, but also the things that are hidden from a message displayed by the media.

Media is a means of communication such as newspapers, magazines, radio, television, films, posters and banners (Department of Education and Culture).

Based on this in the science of media communication can be classified into three types, namely: a. Spoken media is a device that can make sounds such as radio, telephone and the like. b. Written media is media in the form of writing or print such as magazines, newspapers, books, pamphlets, paintings, pictures, and the like. c. Hearing-viewing media, namely media that contains live images that can be seen and heard, namely films, video, television and the like.⁴³

Harold Lasswell and Charles Wrigh, divides communication media based on the nature of the audience, the nature of the communication experience and the nature of the informants. Lasswell noted that there are three functions of mass media: environmental observation, correlation of parts of society to respond to the environment, and the transmission of people heritage from one generation to the next. Apart from these three functions, Wrigh added a fourth function, namely entertainment. Apart from functions, the media also has many dysfunctions, namely consequences that are not desired by society or members of society. An action can have both function and dysfunction⁴⁴ The media functions as a means of communication that has multiple functions, namely a good function and a bad function, and it is even considered a double-edged media, depending on who is behind the media.

Communication media with all its potential uses is only one part of a system that plays a role in social life. The media have been used in such a way to serve the interests and needs of

³⁹Hendro Kusumo and Eko Prasetyo Moro. *Pengaruh Penggunaan WhatsApps Messenger terhadap prestasi belajar Mahasiswa kelas KKH di PBIO FKIP UAD* (Universitas Ahmad Dahlan, 2016)

⁴⁰Nasrullah, Rulli. *Media Sosial (Prespektif Komunikasi, Budaya, and Sositoteknologi)*.

⁴¹Ali Salman, Mohd Azul Mohamad Salleh, and Mohammad Agus Yusoff Mohd Yusof Hj Abdullah. "Political Engagement on Social Media as Antecedent For Political Support Among Voters In Malaysia".

⁴²Branston Gill and Roy Stafford. *The Media Student's Book, Ed.III*; (London: Routledge, 2003).

⁴³Moh. Ali Aziz, *Ilmu Dakwah*, Cet. II; Jakarta: Kencana, 2011

⁴⁴Werner J. Severin and James. Tankard, Jr. *Communication Theories: Origins, Methods, & Usis in the Mass Media*. Dialihbahasakan oleh Sugeng Hariyanto dengan judul *Teori Komunikasi: Sejarah, Metode, and Terapan di dalam Media Massa*. (Edisi V; Cet. IV; Jakarta: Kencana, 2009).

human life. Unfortunately, the progress of the media is sometimes too fast compared to the rate of progress of society. Thus, the response of some people is sometimes outdated in dealing with the progress of the media.⁴⁵

Media production responds to social and cultural developments and in turn influences these developments. While the media work in a variety of ways for different segments of society, the audience is not all affected, but interacts in specific ways with the media.⁴⁶

This medium is used to convey messages to audiences. To convey da'wah to Muslims, various media can be used. Experts differ on the amount of media that can be used. A. Hasjmy mentioned that there are six kinds of media for da'wah and means of preaching or da'wah tools, namely the pulpit and *khithabah* (speech / lecture), *qalam* (pen) and *kitabah* (writing), *masrah* (performance) and *malhamah* (drama), art. voice and language arts, *madrrasah* and *dayah* (surau), as well as work and business environments.⁴⁷

Meanwhile, Hamsah Ya'cub mentions five kinds of media and methods of da'wah, namely oral, written, painting, audio-visual, and moral.⁴⁸

Taufiq Affandi indicated that social media can be used as a medium for da'wah which is very effective when used by paying attention to several things, namely:

- 1) Deepen your closeness to Allah in the sense that using social media for preaching intentions.
- 2) Understand what the needs of the ummah are to make social media a necessity for the ummah in delivering da'wah in accordance with their concerns.
- 3) Set clear goals and know the needs of the ummah, so that people are not swayed.
- 4) Increase friendship. With a lot of friendship, knowledge and insight will be increased, so that the message of da'wah will be even better.
- 5) Read more, namely reading the stories of previous scholars. Even though at that time they had not used social media for preaching, the main principles of preaching to the community were still very relevant.
- 6) Start with the closest. Allah insists that we protect ourselves and our families from hellfire. Da'wah with social media often makes messages heard by people who are far away. However, don't forget the people closest to you.
- 7) Be patient. There are many trials, challenges, obstacles, obstacles and temptations in preaching on social media. Sometimes the ordeal takes the form of something bitter. But sometimes the trial appears in something sweet. Be patient, don't give up, take lessons, ask the teacher and the closest people for advice, and introspect yourself.⁴⁹

The increase in social media users by the Muslim community has provided many benefits for them. With social networking media, they can easily get daily advice from preachers / ustadz. Given the large benefits that can be obtained from the existence of these social media, many ustadz use it as a medium of preaching to Muslims. Da'wah strategy at the time of the Prophet Muhammad. with the strategy of preaching in the era of social media is very different. In the last ten years, Facebook and Twitter have been used as a means of communication to convey religious messages and preach media.⁵⁰

The media of preaching at the time of the Prophet and the Companions were very limited, namely around the *qauliyah bi al-oral* preaching and the *da'wah fi'liyyah bi al-uswah*, coupled with the very limited use of letters (rasail). A century later, da'wah using the media, namely

⁴⁵ Abdul Pirol. Teori Media and Teori Masyarakat, last modified Februari 28, 2012, <http://duniaglobalislam.blogspot.com/search/label/Dakwah>

⁴⁶ Stephen Littlejohn and Karen A. Foss. *Theories of Human Communication*. Diterjemahkan oleh Muhammad Yusuf Hamdan, dengan judul *Teori Komunikasi*, Edisi 9, (Jakarta: Salemba Humanika, 2009).

⁴⁷ A. Hasjmy. *Dustur Dakwah Menurut Al-Qur'an* (Jakarta: Bulan Bintang, 1974).

⁴⁸ Hamsah Ya'cub. *Publisistik Islam: Teknik Dakwah and Leadership* (Bandung: Diponegoro, 1992).

⁴⁹ "UNIDA Gontor," *Memilah Media Sosial Sebagai Media Dakwah Masa Kini*. Last modified Mei 18, 2019. <http://unida.gontor.ac.id/memilah-media-social-sebagai-media-dakwah-masa-kini/>

⁵⁰ Ahmad Fathan Hidayatullah. "Twiter sebagai media dakwah".

qashash (storyteller) and *muallafat* (written essay) was introduced. This latter media is growing quite rapidly and has survived until now. In the 14th century *Hijriah*, we witnessed a very rapid development in the field of science and technology. In addition to its negative influences on preaching, it cannot be ruled out that there are positive influences that can encourage the speed of preaching. In this context, preaching using new media such as newspapers, magazines, short stories, comics, LPs, tapes, films, radio, television, stickers, paintings, advertisements, performances in the arena of performances, poetry, songs, music, and other art media, can encourage and assist da'wah actors in carrying out their duties.

As for what is meant by da'wah media, is the equipment used to convey propaganda material to da'wah recipients. In modern times like today, such as television, video, cassette tapes, magazines, and newspapers. *Sipakainge 'dakwah* media are the means or tools used to convey da'wah which aims to remind and awaken one another for a good deed and in accordance with the advice of Islam.

B. Methodology

This research is a qualitative study using a media, da'wah and sociological approach as well as a communication approach. The data source of this research is the students of UIN Alauddin Makassar using data collection methods through observation, questionnaires, interviews and documentation. Data processing and analysis techniques are qualitative descriptive techniques.

C. Findings and Discussion

The object of this research is Alauddin State Islamic University in Makassar, located in Samata Village, Somba Opu District, Gowa Regency, South Sulawesi Province. The students in question are S1, S2 and S3 students who are actively participating in lectures in the 2019-2020 academic year.

1. Benefits of WhatsApp for UIN Alauddin Makassar Students

Whatsapp as one of the student assistance applications, especially UIN Alauddin Makassar students which has many benefits, for details, it can be seen the various benefits of WhatsApp for UIN Alauddin Makassar students as follows:

a. *Whatsapp as a means of communication for students.*

One of the benefits of WhatsApp for UIN Alauddin Makassar students is as a means of communicating between fellow students and others. To find out their views on the benefits of whatsapp can be seen from a questionnaire distributed to UIN Alauddin Makassar students, the answer was obtained that those who stated the benefits of WhatsApp as a means of communication for students were 72 people (76.7%) who agreed, while those who strongly agreed as many as 17 people (18.1%) who strongly agreed, there were 4 people (4.3%) who expressed doubts, and 1 person (1.1%) who strongly disagreed. person.

Paying attention to the results of the questionnaire, it can be understood that students who used WhatsApp as a means of communication were 89 out of 94 people who filled out the questionnaire (94.8%), the remaining 5.2% expressed doubts and disagreed. Thus it can be understood that students make WhatsApp as a means of communication.

The results of the questionnaire were confirmed by Irvan Mulyadi (49 years old) who stated: "Utilizing WhatsApp as a means of communication is very easy and cheap and fast to arrive, thus facilitating communication between one another." Likewise, Syamsul Haq's statement (23 years) said: "Whatsapp is the right choice to be used as a means of communicating with friends, both near and far across, all of which can be accessed quickly and very easily, the important thing is there is a network." Listening to the data above, it can be understood that WhatsApp is an effective means of communication for UIN Alauddin Makassar students.

b. *Whatsapp as a Media of Preaching*

Another benefit of whatsapp is as a medium of preaching. Whatsapp for UIN Alauddin Makassar students has taken advantage of WhatsApp as a media of preaching, the results of the above questionnaire show that of the 93 people who filled out the questionnaire, there were 65 people (69.9%) who agreed that WhatsApp was used as a media of da'wah, and there were 16 people (17.2%) who strongly agreed that WhatsApp was used as a media of preaching, 11 people (11.8%) doubted and 1 person (1.1%) did not agree.

Thus, it can be understood that there are 81 people (87.1%) who agree and strongly agree that WhatsApp is used as a media of preaching, while the rest 12 (12.9%) are in doubt and do not agree that WhatsApp is used as a media of preaching. The data above illustrates that in general, UIN Alauddin Makassar students have made WhatsApp as a media of preaching.

c. *The use of WA in spreading sipakainge da'wah*

Whatsapp can also be used as a medium in spreading *sipakainge da'wah* "by UIN Alauddin Makassar students, this explains that there are 68 people (73.1%) who agree to use WhatsApp in spreading *sipakainge da'wah*, while those who strongly agree to use WhatsApp in spreading *da'wah sipakainge* 'as many as 9 people (9.7%). As for those who expressed hesitation in using WhatsApp in spreading the da'wah of *Sipakainge* 'as many as 13 people (14%) and those who disagreed reached 3 people (3.2%).

Thus it can be seen that there are 77 people (82.8%) who have used WhatsApp in spreading the message of *Sipakainge* 'and who are still doubtful and disagree with reaching 16 people (17.2%). The data illustrates that UIN Alauddin Makassar students have used WhatsApp in spreading sipakainge da'wah to their friends, to WA groups and others.

d. *The Number of Students Using WA in Spreading Sipakainge Da'wah to individuals or Groups.*

Amount gives a description of an intensity of repetition in an activity. Given the number of times using WhatsApp, so it is often used. Students of UIN Alauddin Makassar give an overview of the many uses of WhatsApp in spreading the message of *sipakainge* 'to individuals or groups. It can be seen that students of UIN Alauddin Makassar who use WhatsApp in spreading *sipakainge da'wah* to individuals or groups 1-5 times a day are 65 people (71.4%) out of 91 people who fill out questionnaires, while those who use WhatsApp in spreading *da'wah sipakainge* 'to individuals or groups 6-10 times a day as many as 15 people (16.5%), there are those who use WhatsApp in spreading the message of *Sipakainge* 'to individuals or groups 11-15 times a day as many as 3 people (3.3%), and 2 people (2.2%) use whatsapp in spreading *sipakainge* 'preaching to individuals or groups 16-20 times a day, as well as those who use WhatsApp in spreading *sipakainge* 'preaching to individuals or groups 20 times a day or more 6 people (6.6%).

If there are 6 people using WhatsApp in spreading the message of *sipakainge* 'to individuals or groups 20 times a day, then there are 120 times it is used, if there are 2 people who use it 20 times a day, then there are 40 times a day, while if there are 3 people who use it 15 times a day, then there are 45 times a day, if there are 10 people who use it in a day as many as 15 people, then there are 150 times a day, and if there are 65 people who use it 5 times per day, then there are 325 times per day.

So, if you add up the number of students who use WhatsApp in spreading the *da'wah* of *sipakainge* 'to individuals or groups in a day, as many as $325 + 150 + 45 + 40 + 120 = 680$ times the students use WhatsApp in spreading the *da'wah* of *sipakainge* 'to individuals or groups in a day. If you calculate the average in a month, it will reach $30 \times 680 = 20,400$ times, if you earn on average in a year, it will reach $20,400 \times 12 = 244,800$ times.

Taking into account the many benefits of social media such as WhatsApp, it will be easier to find da'wah material on social media and make WhatsApp a current trend in preaching, especially *sipakainge da'wah* 'for students, especially students of UIN Alauddin Makassar.

2. The reason why WhatsApp is used as a media for preaching sipakainge' by UIN Alauddin Makassar students

As previously stated, that UIN Alauddin Makassar students made WhatsApp as a companion application in the communication process, then several reasons will be put forward why they use WhatsApp as a medium for preaching *sipakainge'*, including:

a. Because the cost is cheap

One of the reasons why WhatsApp has been used as a media for preaching *sipakainge'* is because of its low cost. This is evidenced by the results of the questionnaire showing that there are 78 people out of 94 people (82.9%) who agree and strongly agree that UIN Alauddin Makassar students make WhatsApp as a medium for preaching *sipakainge'* because the cost is cheap.

The results of the interview with Herawati (23 years) said:

"The reason is to make WhatsApp as a medium of propaganda for sipakainge'; is because the cost is cheap and even free, as well as being able to preach by way of video coll without having to meet directly with mad'u."

Listening to the results of the questionnaire analysis and interviews above, it can be understood that UIN Alauddin Makassar students chose WhatsApp as the *sipakainge' da'wah* medium because it was considered cheap and accessible to students.

b. Because Many Students Have Access

Students of UIN Alauddin Makassar use WhatsApp as a media for preaching *sipakainge'* because many students access this, this is evidenced by the results of a questionnaire distributed to 91 people and those who agree and strongly agree are 77 people (84.6%).

Based on the results of an interview with Iwan (30 years) said:

"The reason students make WhatsApp as a media for preaching sipakainge' is because many students access it and make it a very easy to use medium in delivering da'wah material, either in writing, orally, in the form of live pictures and the like."

Utilizing social media in the form of whatsapp has become a trend and has become the most important part of student cell phones with very many benefits.

c. Because It's Easy to Communicate in Groups?

One of the reasons why UIN Alauddin Makassar students made WhatsApp as a media for preaching *sipakainge'* is because it is easy to communicate with the group, this can be proven by the number of informants who agreed that the funds agreed to the questionnaire that was distributed to them, of the 93 people who filled out the questionnaire, there were 80 people (86%) who agreed and strongly agreed.

Irvan Mulyadi (49 years) in an interview said: "Whatsapp as a means of communicating both personally and in groups and even from group to other groups, including the use of whatsapp as a medium for preaching *sipakainge'*."

Taking into account the development of this means of communication *kasa dewsa*, it has shown a very rapid development in various fields, including the field of da'wah and its invitations. This is based on the number of people using applications such as WhatsApp and its use as a medium for preaching *sipakainge'*.

d. Because It Is Very Easy to Find Invitations to Kindness as Material for Sipakainge Da'wah '

One of the reasons why UIN Alauddin Makassar students use WhatsApp as a media for preaching *sipakainge'* is because it is easy to find invitations to goodness as a medium for preaching *sipakainge'*, this is evidenced by the results of a questionnaire that was circulated,

of the 92 people who filled out the questionnaire, there were 74 people (80,5 %) who agreed and strongly agreed.

One of the reasons for the use of WhatsApp as a media for preaching *sipakainge* according to Syamsul Haq (23 years) said:

The reason for using whatsapp as a media for preaching sipakainge 'is because it is very easy to find invitations of kindness as da'wah material, many personal and group friends on WhatsApp who receive da'wah materials, both written and oral and through video coll and in the form of films and even through news and various the kinds of methods and methods of da'wah models that are displayed on WhatsApp, all of which are part of the da'wah efforts carried out by Muslims, including students of UIN Alauddin Makassar.

This preaching effort is part of the awareness of Muslims in utilizing various media in spreading Islam, including whatsapp.

e. *Because it's Easy to Send Da'wah Material to the Group*

Another reason UIN Alauddin Makassar students use WhatsApp as a media for preaching *sipakainge* 'is because it is easy to send da'wah material to the group, it can be seen that of the 93 people who filled out the questionnaire, there were 88 people (94.6%) who agreed to the funds strongly agree.

As a student of UIN Alauddin Makassar, Herawati (23 years) stated:

"It has become an obligation in utilizing social media, including WhatsApp as a media to preach Sipakainge ', because this media is one of the trends in this era. Likewise, it's easy to send and receive and find da'wah material in this application."

D. Conclusion

Based on the results of the research, it shows that students of UIN Alauddin Makassar have used WhatsApp as a media of da'wah for social media, this was found in a number of questionnaire results and interviews with UIN Alauddin Makasar students, which stated that whatsapp was a means of communication for students, whatsapp was a medium for da'wah, the use of WA in spreading *sipakainge* 'da'wah, many students use WA in spreading *sipakainge* 'da'wah to individuals or groups. Meanwhile, the reason whatsapp is used as a media for preaching *sipakainge* 'by UIN Alauddin students is because of the low cost, because many students access it, because it is easy to communicate in groups, because it is very easy to find invitations of kindness as material for *sipakainge da'wah*', because it is easy to send da'wah material to groups.

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