

## "PROHIBITION TO CLOSE TO ZINA" DA'WA MESSAGE ON @BAGASMAULANASAKTI INSTAGRAM ACCOUNT

**Abdullah Sattar<sup>1</sup>, Mei Puspitarani<sup>2</sup>, Wahyu Ilaihi<sup>3</sup>**

Da'wa and Communication Faculty, UIN Sunan Ampel Surabaya

Email: martabakbangsattar@gmail.com<sup>1</sup>, B91216066@uinsby.ac.id@uinsby.ac.id<sup>2</sup>,  
wahyu.ilaihi@uinsby.ac.id<sup>3</sup>

**Abstract:** This research was conducted to find out how Bagas Maulana Sakti in framing propaganda messages about the prohibition of approaching adultery through videos uploaded to his Instagram account. This research is a descriptive qualitative research using Robert N. Entman's model of framing media text analysis research which has four dimensions of analysis namely define problem, diagnose causes, make moral judgment, and treatment recommendations. Based on the analysis of the data obtained by the results of research that is in framing propaganda messages about the prohibition of approaching adultery in a video uploaded to the Instagram account @bagasmaulanasakti, Bagas Maulana Sakti is influenced by sociological and cultural aspects, where the two aspects are related in the process of selecting issues and highlighting certain aspects. The prominence can be interpreted as an effort to present the public about a certain view, that Bagas Maulana Sakti is very much against the act of promiscuity and with the video he has the aim to provide awareness or appeal to young children so as not to fall into promiscuity or adultery behavior. Recommendations for further research, researchers can use the theory of cyber media or mass media and other propaganda theories to see the extent of propaganda development in the current era of technological development.

**Keywords:** Da'wa message; prohibition of approaching adultery; social media Instagram; framing analysis.

**Abstrak:** Penelitian ini dilaksanakan untuk mengetahui bagaimana Bagas Maulana Sakti dalam mem-framing pesan dakwah tentang larangan mendekati zina melalui video yang diunggah pada akun Instagram miliknya. Penelitian ini merupakan jenis penelitian kualitatif deskriptif dengan menggunakan pendekatan penelitian analisis teks media framing model Robert N. Entman yang memiliki empat dimensi analisis yaitu define problem, diagnose causes, make moral judgment, dan treatment recommendation. Berdasarkan analisis data diperoleh hasil penelitian yaitu dalam mem-framing pesan dakwah tentang larangan mendekati zina dalam video yang diunggah pada akun Instagram @bagasmaulanasakti, Bagas Maulana Sakti dipengaruhi oleh aspek sosiologis dan kultural, di mana kedua aspek tersebut berhubungan dalam proses seleksi isu dan penonjolan aspek tertentu. Penonjolan tersebut dapat dimaknai sebagai upaya menyuguhkan pada khalayak tentang suatu pandangan tertentu, bahwa Bagas Maulana Sakti sangat menentang tindakan pergaulan bebas dan dengan video tersebut ia memiliki tujuan untuk memberikan kesadaran atau himbauan kepada anak-anak muda agar tidak terjerumus pada pergaulan bebas atau perilaku zina. Rekomendasi untuk penelitian selanjutnya, peneliti dapat menggunakan teori cyber media atau mass media serta teori dakwah yang lain untuk melihat sejauh mana perkembangan dakwah di era perkembangan

teknologi saat ini.

**Kata Kunci:** Pesan Dakwah, Larangan Mendekati Zina, Media Sosial Instagram, Analisis Framing.

## A. Introduction

Moral problems are problems that require special attention, both in the family and in society. Moral problems can arise in developed countries or underdeveloped societies. A person's demoralization in an area can cause anxiety there (Zakia Daradzat, 2005).

Demoralization requires intensive and continuous treatment for optimal results, and the resulting effects do not damage one's personality in any particular area. Moral problems are social problems that often occur in society. Symptoms of moral decline are indicated by increased debauchery, substance abuse, bullying, and other embarrassing behaviors which if not immediately prevented will increase adultery in adolescents (Mawardi Lubis, 2009).

The blurry portrait of Indonesian youth is now covered in a smelly shell. According to a survey conducted by the Indonesian Child Protection Commission (KPAI) and the Ministry of Health (Kemenkes), up to 62.7% of Indonesian teenagers have free sex other than marriage. Of the 94,270 pregnant women out of wedlock, 20% came from the young age group and 21% had an abortion. On October 30, 2013, when I was infected with the HIV/AIDS virus, I was a teenager. According to liputan6.com, 33% of Indonesian teenagers have free sex. The 2006 Indonesian Adolescent Reproductive Health Survey (SKRRI) showed that premarital sexual behavior of adolescents tends to increase and unwanted pregnancies also occur. The Indonesian Child Protection Commission (KPAI) conducted a survey in 33 provinces in Indonesia from January to June 2008 and concluded that 62.7% of junior high school students were not virgins and 21.2% of adolescents admitted to miscarriage.

In 2016, 58% of adolescents with unwanted pregnancies (KTD) attempted an abortion. In Madiun, 37 junior high school (SMP) girls became pregnant before marriage. This is quoted from the KPA page, but this is due to the growing association with social media. The increase in the culture of free sex is mainly teenagers, and for young children in Indonesia, it is still a problem. This phenomenon has become a voice fear for the fate of the country's next generation. Unfortunately, free sexual behavior will continue every year. Raising moral issues cannot be underestimated and requires special handling. All elements of society are and must be involved in finding solutions to minimize free sex behavior in Indonesia. Adultery is an act that degrades human dignity. Allah SWT forbids all actions that lead to or approach adultery. One of them is an invitation. Adultery can cause six negative effects for the perpetrator. There are three negative impacts during this world, and three more negative impacts in the post-mortem world. Adultery is a moral issue that is considered "normal" and can become commonplace in society, especially among young people today. The blurry portraits of young Indonesians are influenced by the development of technology and information that is increasingly prevalent today. The rise of gadgets due to current technological developments not only has a positive impact on users, but also has a negative impact on abuse as follows: Muzaini, 2014).

The progress of information technology is currently growing rapidly. The Ministry of Communication and Information (Kemenkominfo) said the number of internet users in Indonesia has increased significantly. The internet is now one of the daily needs of the Indonesian people. According to the results of a poll conducted by Indonesia in collaboration with the Association of Internet Service Providers (APJII), the number of Internet users in Indonesia currently reaches 171.17 million. This number represents 64.8 percent of the total population of Indonesia. Of these, 95% use the internet to access social media. The increase in internet users in Indonesia has increased compared to the previous year. This year, the number of internet users in Indonesia increased by 10.12% or around 27.92 million.

However, internet intervention also has a positive effect. Advances and developments in information technology can now be used to help everyone, not just sharing status and commenting on other people's uploads. The rapid development of communication and information technology

today does not hinder the distance in sending and receiving messages, especially dowry messages. The internet is considered very effective in managing information, so it can be used primarily as a means of communication for Mahar. The constant development of the Internet drives most Indonesians to look to this new medium. With a variety of features that are easily accessible and advanced features, all users will find it useful.

The sophistication of the Internet in sending and receiving information is a clear advantage over other technologies such as: Example: social media. Not a few preachers who take advantage of the sophistication and convenience of social media as a means of da'wa. Instagram is one of the most popular social media

## B. Study Method

This research was conducted to find out how Bagas Maulana Sakti framed the message of proselytizing the prohibition of approaching adultery in the video uploaded to his Instagram account. So, the writer uses descriptive qualitative research with media text analysis approach, Robert N. Entman's model of framing analysis. According to Deddy Mulyana, qualitative research is used to examine, examine, and understand the meaning of an event with qualitative data that is text or script, both behavioral exposure, attitude, action technique, or the design of a concept and not data in the form of numbers. While descriptive is the approach (a series of methods or processes) chosen by the author. According to Juliansyah Noor descriptively describes the events, phenomena and justice being studied at that time. So in this study, the author will describe and interpret how Bagas Maulana Sakti in framing the message of proselytizing the prohibition of approaching adultery through video media uploaded to Bagas Maulana Sakti's Instagram account.

In this study, the author uses the unit of analysis, namely 6 of 128 videos uploaded to the Instagram account @bagasmaulanasakti from the beginning of 2019 to October 2019. The six videos in question are as follows:

**Table 3.1 Video Prohibition of Committing Adultery Uploaded on Instagram Page @bagasmaulanasakti**

No.	Video Title	Posting Date
1.	Rusaknya Moral. Sekamar Berdua Ngapain?	8 December 2018
2.	Mesum?	1 March 2019
3.	Kids Jaman Now Kubur Bayi Hidup-Hidup?	12 Mei 2019
4.	Seks Suka Sama Suka	3 September 2019
5.	Merusak Anak Orang	16 October 2019
6.	Pemuda. Narkoba? <i>Free Seks?</i> Miras? <i>Clubbing?</i>	20 October 2019

The reason the author only chose 6 out of 128 videos uploaded to the Instagram account @bagasmaulanasakti is that the videos not only contain an appeal to avoid adultery, but also real examples of adultery that often occurs in the community. Seeing this phenomenon and the @bagasmaulanasakti video makes it easier for the author to examine how Bagas Maulana's perspective on the reality of adultery behavior that often ensnares young people in Indonesia is supported by relevant data.

after the writer gets all the data, then the next writer will analyze the data with the theory of framing analysis model of Robert N. Entman. This theory explains how to select an event or reality and highlight one particular aspect without eliminating it. There are four framing devices of Robert N. Entman's model, namely defining problems, sources of problems or estimates of problems (diagnosing causes), making moral decisions (make moral judgment), and emphasizing treatment recommendations (Eriyanto, 2002).

### C. Finding

#### 1. Video Analysis 1

Title: Rusaknya Moral. Sekamar Berdua Ngapain?

In the analysis of video 1 with the theme *Rusaknya Moral. Sekamar Berdua Ngapain?* According to Robert N. Entman, there are four tools for framing analysis, namely define problems, diagnose causes, make moral judgment, and treatment recommendations. So that in this analysis process, four stages will be carried out, first, namely the definition of the problem, then estimating the source of the problem or, then making a moral decision, and finally emphasizing the solution.

In the context of defining a problem or problem definition, it can be said that Bagas Maulana Sakti defines the 'problem' in this video as an action taken by a man and a woman in a room together without any relationship between husband and wife. This can be seen in the second paragraph in the video script 1.

*"Contohnya juga ada laki-laki dan perempuan berboncengan, main ke kos bareng gitu kan, satu kamar berdua laki-laki dan perempuan padahal tidak ada hubungan suami istri disitu."*

("For example, there are also men and women riding together, playing in the boarding house together, right, one room for both men and women even though there is no husband and wife relationship there.")

Meanwhile, in the context of diagnosing causes or estimating problems or sources of problems in video 1, it states that the problems related to the actions taken by men and women in the room together without any marital relationship come from today's teenagers who underestimate this and feel strong faith, but the act is dangerous and must be eliminated. This is stated in the third paragraph of video script 1.

*"Anggapan-anggapan seperti ini yang dianggap sepele itu harus dihilangkan gitu. Karena hal seperti ini berbahaya. **Jangan kita sok kuat** dengan mengatakan 'ah saya nggak ngapa-ngapain kok dikamar.' Kau berdua-duaan disitu itu sudah salah gitu."*

("Such assumptions that are considered trivial must be removed. Because this kind of thing is dangerous. **Don't pretend to be strong** by saying 'ah, I'm not doing anything in the room.' You two were wrong there.")

**Table 4.9 Video Analysis Table 1**

<i>Define Problem</i>	The incident in video 1 is seen as a promiscuity problem in the form of actions taken by men and women in a room together without any marital relationship.
<i>Diagnose Causes</i> (Estimating the Problem or Source of the Problem)	This problem is caused by the fact that today's youths take it for granted and feel that they have strong faith.
<i>Make Moral Judgment</i> (Making Moral Decisions)	If the mindset of someone who thinks that negative behavior is a trivial thing, it will damage the morale of the nation's children.
<i>Treatment Recommendation</i> (Emphasizing Solution)	This trivial assumption of negative behavior must be eliminated by not being alone in a room with the opposite sex who is not a mahrom without a

husband and wife relationship.
--------------------------------

In the context of making moral judgment or making moral decisions in video 1, this illustrates that if someone's mindset is that the negative behavior that is a problem in this video is trivial, it will damage the morals of the nation's children. This is stated in the third paragraph 1 of the video script.

*"Karena kalau kita sepelekan hal-hal yang seperti ini, moral kita bisa menjadi rusak."*  
("Because if we underestimate things like this, our morale can be damaged.")

Meanwhile, in the context of the treatment recommendation or emphasizing the resolution in video 1, efforts are needed so that the negative behavior can be quickly resolved, namely by not being alone in a room with the opposite sex who is not a mahrom without having a husband and wife relationship.

From the video analysis process above, the events in Video 1 are actions taken by a man and a woman in an unmarried room in terms of problem definition elements. This is because today's teens take it for granted and have strong beliefs to do it because they don't do anything if they share the same room. Therefore, efforts are needed to overcome this, so as not to be alone in a non-mahrom room of the opposite sex, without a husband and wife relationship.

From the results of the video analysis process, it can be seen that when viewed from the define problem element, the event in video 1 is the behavior of men and women in the room together without any relationship between husband and wife. This happens because today's teenagers take it for granted and feel they have a strong faith by saying that they don't do anything like a room together, so they do that attitude. Therefore, efforts are needed to overcome this, namely by not being alone in a room with the opposite sex who is not a mahrom without a husband and wife relationship.

From this explanation, related to the meaning of the message of da'wa, the efforts made to get rid of the problems that occur in video 1 are by not being alone in the room between men and women who are not mahrom without any husband and wife ties included in the message of sharia da'wa, because the message of sharia da'wa regulates the association of life between fellow humans.

In addition, seen from the diagnostics causes element in video 1, the nature of being strong or feeling strong faith which is the cause of the problems that occur is included in the message of preaching aqidah or faith. Feeling strong faith and courage to be alone in a room with the opposite sex who is not a mahrom means that he does not feel supervised by Allah and does not fear Allah. Because in essence, the message of da'wa aqidah regulates one's faith, especially faith in Allah.

## 2. Video Analysis 2

Title: Mesum?

In the analysis of video 2 with the theme of *Mesum?* This is not far from the analysis process in the previous video where in the analysis process the four framing frameworks of Robert N. Entman's model are used.

In the context of define problem which is the first framing framework, Bagas Maulana Sakti's statement interprets the problem in this video as an act of abortion that often afflicts young people. This can be seen in the first paragraph of video script 2.

*"Pernah melihat berita ada aborsi dimana-mana? Anak SMA **aborsi** dan sebagainya. Kenapa mereka melakukan itu? Karena mereka telah melakukan kesalahan gitu. Hubungan yang tidak semestinya."*

("Have you seen the news that there are abortions everywhere? High school child abortion and so on. Why did they do that? Because they made a mistake. Improper relationship.")

The second framing device according to Entman is diagnosing causes. In the context of diagnosing causes or estimating problems or sources of problems in video 2, it is stated that the act of abortion occurs because of an inappropriate relationship that is carried out by young people, namely promiscuity. This is found in video script 2 in the second paragraph.

*"Bahkan ya ada yang miris sampai, cuma gara-gara coklat yang harganya cuma dua puluh ribu, terjadilah **pergaulan bebas** tersebut."*

("In fact, there is something sad that, just because of the chocolate which costs only twenty thousand, the promiscuity happened.")

**Table 4.10: Video Analysis Table 2**

<i>Define Problem</i>	The incident in video 2 is seen as a problem regarding abortion which often afflicts young people.
<i>Diagnose Causes</i> (Estimating the Problem or Source of the Problem)	This problem occurs because of improper relationships that young people do, namely promiscuity.
<i>Make Moral Judgment</i> (Making Moral Decisions)	Can damage the ideals and future of young people and make parents disappointed.
<i>Treatment Recommendation</i> (Emphasizing Solution)	Avoid promiscuity.

In the context of making moral judgment or making moral decisions, this is the third framing device, in video 2 it is stated that promiscuity that causes improper relationships to result in abortion is a dangerous act and can damage the aspirations and future of young people. Meanwhile, the parents who have raised us will feel disappointed. It is in the fourth paragraph of video script 2.

*"Ini sangat bahaya temen-temen sekalian. Coba pikirkan masa depan kalian yang sangat cerah. Coba pikirkan orang tua kalian yang sudah membesarkan kalian. Apakah kalian mau membuat mereka kecewa?"*

("This is very dangerous, my friends. Think about your very bright future. Think about your parents who raised you. Do you want to disappoint them?")

Meanwhile, in the context of treatment recommendation or emphasizing the solution is the third device of Robert N. Entman's framing model, the problem that occurs in video 2 can be overcome by avoiding promiscuity.

This video about the act of abortion is a video that is classified as an act of adultery. This video aims to provide awareness and explanation to all parties, especially young people so as not to imitate this negative behavior.

From the video analysis process above, it can be said that when viewed from the define problem element, the incident in video 2 is an act of abortion that often afflicts young people and teenagers. This happens because the relationship that should not be done by young people is promiscuity. Therefore, efforts are needed to overcome the problems that occur,

namely by staying away from promiscuity.

From this explanation, related to the definition of da'wa messages, the act of avoiding promiscuity contained in the treatment recommendation element is included in the message of moral da'wa.

### 3. Video Analysis 3

Title : Kids Jaman Now Kubur Bayi Hidup-Hidup?

The analysis process in video 3, *Kids Jaman Now Kubur Bayi Hidup-Hidup?*, still uses four Robert N. Entman model framing devices, namely define problems, diagnose causes, make moral judgment, and treatment recommendations.

In the context of define problem or problem definition, it can be stated that Bagas Maulana Sakti defines the problem in this video as an act of young people nowadays who bury babies alive. This is contained in the video script 3 in the second paragraph.

*".....Kalo pemuda-pemudanya seperti ini, bahkan sampek ada yang mengubur bayinya hidup-hidup seperti ini, kan sangat memprihatinkan gitu."*

(".....If the youths are like this, even if someone bury their baby alive like this, it's very worrying.")

Meanwhile, in the context of diagnosing causes or estimating problems or sources of problems in video 3, it states that the problems that occur are the result of illicit relationships committed by young people. This is stated in the third paragraph of video script 3.

*".....Udah nggak papa dibilang kuno daripada kalian berbuat sesua yang seperti ini, justru merugikan masa depan anda? Sampai mengubur bayinya hidup-hidup seperti ini hasil **hubungan gelap**."*

(".....Is it okay to say it's old fashioned than you guys doing something like this, it's actually detrimental to your future? To bury the baby alive like this is **the result of an affair**.")

**Tabel 4.11: Video Analysis Table 3**

<i>Define Problem</i>	The incident in video 3 is seen as a problem about the actions of young people today who bury babies alive.
<i>Diagnose Causes</i> (Estimating the Problem or Source of the Problem)	This problem occurs as a result of illicit relationships committed by young people.
<i>Make Moral Judgment</i> (Making Moral Decisions)	Can harm and damage the future of the nation's children.
<i>Treatment Recommendation</i> (Emphasizing Solution)	Avoid promiscuity.

In the context of making moral judgment or making moral decisions in video 3, it is stated that the illicit relations carried out by young people to cause negative behavior such as the problems that occurred in video 3 can harm and damage the future of the nation's children. It is found in the third paragraph of video script 3.

*".....justru **merugikan masa depan anda**? Sampai mengubur bayinya hidup-hidup seperti ini hasil **hubungan gelap**."*

("..... actually **harming your future**? To bury the baby alive like this is the result of an affair.")

While in the context of treatment recommendation or emphasizing the solution in video 3, efforts are needed to overcome the problems that occur, namely by staying away from promiscuity, especially among young people and adolescents. This is stated in the video script 3 in the third paragraph.

*"Masa depan kalian sangat cerah. Jangan rusak dengan hal-hal seperti itu. **Jauhi pergaulan bebas.**"*

("Your future is very bright. Don't be spoiled by things like that. **Stay away from promiscuity.**")

From the video analysis process above, it can be said that when viewed from the define problem element, the events in video 3 are actions taken by young people today who bury babies alive. The incident occurred because of an illicit relationship committed by young children. Therefore, efforts are needed to overcome the problems that occur, namely by staying away from promiscuity.

From the explanation above, related to the definition of da'wa messages, the behavior contained in the treatment recommendation element is to stay away from promiscuity which is also an effort to overcome the problems that occur in video 3, including the message of moral da'wa.

#### 4. Video Analysis 4

Title: Seks Suka Sama Suka?

In video 4, entitled *Seks Suka Sama Suka?* In this analysis process, four stages will be carried out in accordance with the framing framework according to Entman, first, namely defining the problem, then estimating the problem or source of the problem, then making moral decisions, and finally emphasizing the solution.

In the context of define problem which is the first framing device, it can be stated that Bagas Maulana Sakti defines the problem in this video as free sex behavior that can be done on the basis of consensual feelings. This can be seen in the first paragraph of the video script 4.

*"Ada tulisan yang sedang heboh, yaitu mengatakan **seks diluar nikah asalkan suka sama suka maka boleh, bagaimana ini?**"*

("There are writings that are currently in a frenzy, which says sex outside of marriage **as long as you like it, it's okay**, how about this?")

In the context of diagnosing causes or estimating problems or sources of problems which are the second framing device, it states that the problems that occur in video 2 are caused by the original attitude in choosing teachers and taking knowledge from them and not obeying existing regulations. This is stated in the video script 4 in the seventh paragraph.

*"Maka saya mau berbagi pada adek-adek saya untuk berhati-hati dalam mengambil ilmu dan berhati-hati pada siapa kita mengambil ilmu tersebut. Jangan asal pilih guru."*

("So, I want to share with my brothers and sisters to be careful in taking knowledge and be careful who we take that knowledge from. Don't just choose a teacher.")

**Tabel 4.12: Video Analysis Table 4**

<i>Define Problem</i>	The incident in video 4 is seen as a problem regarding free sex behavior that can be done on the basis of consensual feelings.
<i>Diagnose Causes</i> (Estimating the Problem or Source of the Problem)	This problem occurs because of the original attitude in choosing a teacher and taking knowledge from him and not obeying the existing regulations.
<i>Make Moral Judgment</i> (Making Moral Decisions)	Wrong in applying or applying the knowledge gained and acting arbitrarily.
<i>Treatment Recommendation</i> (Emphasizing Solution)	Obey existing regulations and be selective in choosing teachers and be careful in taking the knowledge gained.

The third framing device according to Entman is make moral judgment. In the context of making moral judgment or making moral decisions, it is stated that the problems that occur in video 4 can cause everyone, especially young people, to be wrong in applying or applying the knowledge gained and acting as they wish not in accordance with the applicable rules.

Meanwhile, in the context of treatment recommendation or emphasizing completion, which is the fourth tool of Robert N. Entman's framing model, the problems that occur in video 4 can be overcome by obeying existing regulations and being selective in choosing teachers and being careful in taking the knowledge gained. This is as stated in the seventh paragraph in video script 4.

*".....berhati-hati dalam mengambil ilmu dan berhati-hati pada siapa kita mengambil ilmu tersebut. Jangan asal pilih guru."*  
 (".....be careful in taking knowledge and be careful who we take that knowledge to. Don't just choose a teacher.")

From the video analysis process above, it can be said that if viewed from the define problem element, the event in video 4 is a problem regarding free sex behavior that can be done on the basis of consensual feelings. This incident occurred because of the original attitude in choosing a teacher and taking knowledge from him and not obeying the existing regulations. Therefore, efforts are needed to overcome the problems that occur, namely by obeying existing regulations, such as complying with the law on marriage for those who are married and being selective in choosing teachers and being careful in taking the knowledge gained.

From this explanation, related to the definition of the message of da'wa, the efforts made to overcome the problems that occur in video 4 are obeying existing regulations and being selective in choosing teachers and being careful in taking the knowledge gained including the message of Islamic da'wa, because at Basically the message of moral da'wa contains rules regarding behavior that must be obeyed and carried out properly and regulates issues relating to the association of life between fellow human beings.

## 5. Video Analysis 5

Title : Merusak Anak Orang

Not much different from the previous video analysis process, in video 5, entitled *Merusak Anak Orang*, this still uses the four framing frameworks of Robert N. Entman's model, namely define problem, diagnose causes, make moral judgment, and treatment

recommendation.

In the context of define problem or problem definition, it can be stated that Bagas Maulana Sakti defines the problem in this video as an immoral act that can endanger himself and others. This is in the first paragraph of video script 5.

*"Ana pernah liat acara 86 di TV yang disitu aparat merazia orang yang berbuat mesum. Apakah perbuatan mesum itu membahayakan orang lain?....."*

("I've seen program 86 on TV where the police raided people who were lecherous. Does that perverted act harm other people?.....")

Meanwhile, in the context of diagnosing causes or estimating problems or sources of problems in video 5, it can be stated that the problems that occurred in video 5 were caused by not having compassion for parents. This is stated in the video script 5 in the fourth paragraph.

*".....Mbok kasian toh sama orang tua kalian....."*

("..... I feel sorry for your parents.....")

**Table 4.13 Video Analysis Table 5**

<i>Define Problem</i>	The incident in video 5 is seen as a problem about lewd acts.
<i>Diagnose Causes</i> (Estimating the Problem or Source of the Problem)	This problem occurs because they do not have compassion for their parents.
<i>Make Moral Judgment</i> (Making Moral Decisions)	Harming and endangering others and destroying the honor of parents and self.
<i>Treatment Recommendation</i> (Emphasizing Solution)	Appreciate the efforts and struggles of parents.

In the context of making moral judgment or making moral decisions in video 5, it states that the problems that occur in the events contained in video 5 can harm and endanger other people and damage the honor of their parents and themselves. It is as contained in the second 5 paragraph video script.

*"Jelas merugikan dan membahayakan orang lain. Orang tuamu, harga dirimu ....."*

("Clearly harm and endanger other people. Your parents, your pride.....")

Meanwhile, in the context of treatment recommendation or emphasizing the solution in video 5, young people must appreciate the efforts and struggles of their parents. This is necessary to resolve the issue that occurs in the events in this video 5.

From the video analysis process above, it can be said that when viewed from the define problem element, the event in video 5 is a problem about a perverted act caused by not having compassion for parents. To overcome this problem, an effort is needed, namely by appreciating the efforts and struggles of parents.

From this explanation, related to the definition of da'wa messages, the efforts made to overcome the problems that occur in video 5 are appreciating the efforts and struggles of parents, including the message of moral da'wa. Because basically the message of moral da'wa is divided into two, namely morals to God and morals to humans. One of the morals to humans is to appreciate the struggle of parents.

## 6. Video Analysis 6

Title: Pemuda. Narkoba? Free Seks? Miras? Clubbing?

The analysis process is in video 6 entitled *Pemuda. Narkoba? Free Seks? Miras? Clubbing?* This method uses four stages of the framing framework according to Entman, the first is defining the problem, then estimating the problem or source of the problem, then making a moral decision, and finally emphasizing the solution.

In the context of define problem which is the first framing device, it can be stated that Bagas Maulana Sakti defines the problem in this video as the actions of today's youth which are synonymous with free sex, drugs, binge drinking and clubbing. This can be seen in the first paragraph of video script 6.

*"Kenapa pemuda itu sekarang identik ke free seks, narkoba, clubbing, minuman keras? Apakah mereka sadar bahwa apa yang mereka lakukan itu salah?....."*  
 ("Why is this young man now synonymous with free sex, drugs, clubbing, liquor? Do they realize that what they did was wrong?.....")

In the context of diagnosing causes or estimating problems or sources of problems which are the second framing device, it states that the problems that occur in video 2 are caused by unhealthy mental attitudes and wrong mindsets or mindsets about the concept of happiness in life. This is stated in the video script 6 in the second paragraph.

*"Mereka ber-mindset kebahagiaan itu seperti itu. Padahal mindset seperti itu adalah mindset yang salah....."*  
 ("They have the mindset of happiness like that. Even though that kind of mindset is the wrong mindset.....")

**Tabel 4.14 Tabel Analisis Video 6**

<i>Define Problem</i>	The incident in video 6 is seen as a problem about today's youth which is synonymous with free sex, drugs, binge drinking and clubbing.
<i>Diagnose Causes</i> (Estimating the Problem or Source of the Problem)	This problem is caused by an unhealthy mental attitude and the wrong mindset or mindset about the concept of happiness in life.
<i>Make Moral Judgment</i> (Making Moral Decisions)	Ruining the youth of the nation's children.
<i>Treatment Recommendation</i> (Emphasizing Solution)	Get closer to Allah SWT and do good things from now on so that tomorrow you will reap good results too.

The third framing device according to Entman is make moral judgment. In the context of making moral judgment or making moral decisions, it is stated that the problems that occur in video 6 can cause the future of the nation's children to be damaged. This can be seen in the third paragraph of video script 6.

*".....itu semua tidak akan membahagiakan diri sendiri, tapi itu semua akan merusak masa muda itu sendiri....."*  
 (".....it won't make you happy, but it will ruin youth itself.....")

While in the context of treatment recommendation or emphasizing the solution which is the fourth tool of Robert N. Entman's framing model, the problems that occur in video 6 can be overcome by getting closer to Allah SWT, because basically happiness will be created

if we are always close to the Creator. In addition, by doing good things from now on so that tomorrow you will get good results

From the video analysis process above, it can be said that when viewed from the define problem element, the event in video 6 is a problem about today's youth which is synonymous with free sex, drugs, binge drinking and clubbing. This problem occurs because of an unhealthy mental attitude and the wrong mindset or mindset about the concept of happiness in life. Therefore, efforts are needed to overcome the problems that occur, namely by getting closer to Allah SWT and doing good things from now on so that tomorrow will reap good results too.

From this explanation, related to the definition of the message of da'wa, the efforts made to overcome the problems that occur in video 6 are getting closer to Allah SWT and doing good things from now on so that tomorrow you will reap good results, including the message. preaching creed or faith. Because basically the message of aqidah regulates one's faith, especially faith in Allah

From the analysis that has been described in the previous sub-chapter, it can be seen that there are several things related to the way Bagas Maulana Sakti in framing da'wa messages about the prohibition of approaching adultery through videos uploaded on his Instagram page.

According to Alex Sobur, in analyzing a phenomenon or event using framing analysis, later it cannot be separated from several aspects, namely the sociological aspect and it cannot be denied that in practice it will open up opportunities to apply the cultural aspects contained in the object or phenomenon under study.

According to Erving Goffman as in Alex Sobur's book, from a sociological perspective, by using the concept of framing analysis, one can later find out how a person maintains his habit of classifying, organizing, and actively interpreting life experiences experienced in order to understand these events.

Framing analysis is seen as the placement of information in a unique context, so that certain elements of a phenomenon or event that occurs obtain a greater allocation of individual cognitive resources. Consequently, the selected elements become an important thing in influencing individual judgments in drawing conclusions.

Based on the explanation above, it can be seen that Bagas Maulana Sakti emphasized one aspect of the 6 videos that were the subject of this research, which videos have been analyzed in the previous sub-chapter. The highlighting aspect made by Bagas Maulana Sakti is by repeating the word promiscuity in the following 6 videos: Moral Damage. What are the two of you doing?

- a. Nasty?
- b. Kids Today Bury Babies Alive?
- c. Like Like Sex
- d. Ruining People's Children
- e. Young man. Drugs? Free Sex? liquor? Clubbing?

From this repetition, the word promiscuity obtains a greater allocation of individual cognitive resources. Cognitive itself relates to perceptions, thoughts, and information processing that allows a person to gain knowledge so that it affects individual assessments of a phenomenon or event.

So, someone who sees Bagas Maulana Sakti's videos about the prohibition of approaching adultery will have the view that adultery behavior that often occurs, especially among young people and teenagers today, is caused by promiscuity. From there, there is information processing in the mind of someone who sees the video, from previously not knowing to knowing so that they are able to judge that adultery is an act that needs to be

avoided.

Bagas Maulana Sakti's repetition of the word promiscuity in the 6 videos mentioned above shows that he strongly opposes the act of promiscuity and with this video he aims to raise awareness to young people so as not to fall into promiscuity or adultery behavior.

From the explanation above, it can be said that in framing da'wa messages about the prohibition of approaching adultery on his Instagram account, Bagas Maulana Sakti selected issues and highlighted certain aspects. This is in accordance with Robert N. Entman's view that framing analysis consists of two major dimensions, namely the selection of issues and the highlighting of certain aspects.

In selecting issues, Bagas Maulana Sakti was influenced by his experience as a police officer who often handles cases involving adultery. This is in accordance with the sociological aspect, in which Bagas Maulana Sakti, who works as a policeman, often handles cases of free sex, drugs, and so on which mostly ensnare young people. It has become his life experience and has become a habit considering his profession as a member of the police force. From these experiences and habits, it is possible for Bagas Maulana Sakti to feel and identify the information contained in the phenomena or problems that occur. So it can be said that the sociological aspect contributed to the issue selection process carried out by Bagas Maulana Sakti on the da'wa message about the prohibition of approaching adultery on his Instagram account.

Meanwhile, in highlighting certain aspects, as previously explained, Bagas Maulana Sakti often repeats the word promiscuity in every video that is the subject of this research, where promiscuity is one of the causes of adultery behavior that occurs in young people. This is evident in the Diagnose Causes element (estimating the problem or source of the problem) from the analysis of 6 videos in the previous sub-chapter. The Diagnostic Causes element in the analysis of the 6 videos shows that most adulterous behavior among teenagers is caused by promiscuity.

This is in accordance with the cultural aspect conveyed by Alex Sobur in his book that framing analysis at the cultural level includes identification and categorization of the process of repetition, placement, and sharpening or protrusion of certain words or sentences.

The highlighting process is related to the fact writing by Bagas Maulana Sakti. This is done so that the information he presents becomes more meaningful and meaningful, so that it has the opportunity to be noticed and easier to remember by the audience.

Thus, it can be seen that Bagas Maulana Sakti has a perspective or perspective on adultery that occurs in young people, always caused by promiscuity. This is influenced by his experiences in his daily life as a member of the police force. Because basically framing is an approach to find out how the perspective or perspective used by someone in selecting issues and writing news. So that this affected Bagas Maulana Sakti in making da'wa content about the prohibition of approaching adultery on his Instagram account.

The da'wa message conveyed by Bagas Maulana Sakti in the video about the prohibition of approaching adultery on his Instagram account is included in the type of message of aqidah or faith, sharia and morals. This can be proven in the six videos about the prohibition of approaching adultery which are the unit of analysis in this study, which have been analyzed in the previous sub-chapter.

In the analysis process, it can be seen that the message of creed da'wa is contained in video 1 with the title Rusak Moral. What are the two of you doing? and video 6 entitled Youth. Drugs? Free Sex? liquor? Clubbing?

The message of da'wa aqidah contained in video 1 shows that in the element of

diagnosing causes or estimating the source of the problem, the word pretentious in that element means that you feel you have strong faith, so you are brave to be alone in the room with the opposite gender who is not a mahrom.

قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

It means:

O Messenger of Allah, what is Ihsan? He replied, 'You worship Allah as if you see Him, so if you do not see Him, He actually sees you. (HR. Muslim).

While the message of da'wa aqidah in video 6 is contained in the treatment recommendation element or the efforts made to overcome the problems that occurred in video 6, namely getting closer to Allah SWT and doing good things from now on so that tomorrow you will reap good results too.

The message of da'wa aqidah contained in video 1 and video 6 as described above, is in accordance with the theory of the message of da'wa aqidah or faith, as expressed by Tata Sukayat in his book, namely the message of da'wa creed which contains an appeal to believe that Allah is God Almighty who must be worshiped and worshiped, without associating partners with Him and believing in Allah as the Creator, Owner, Ruler, Leader, and Sustainer of the universe.

While the message of Islamic da'wa is contained in video 1 entitled Rusak Moral. What are the two of you doing? Broken Morals. What are the two of you doing? and video 4 with the title Consensual Sex. In video 1, the message of sharia da'wa is stated in the treatment recommendation element or an effort to overcome the problems that occur, namely not being alone in the room between a man and a woman who are not mahrom without any marital ties. not much different from video 1, the message of sharia da'wa in video 4 is contained in the treatment recommendation element, namely by obeying existing regulations and being selective in choosing teachers and being careful in taking the knowledge gained, which includes efforts to overcome problems that arise. happened in video 4.

The explanation of the message of sharia da'wa is in accordance with the opinion of Asmuni Syukir who explains in his book that sharia in Islam is closely related to external or real charity in order to obey all the rules or laws of Allah in order to regulate the social life between fellow human beings. As explained in the following words of the Prophet Muhammad SAW:

الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئاً وَتُقِيمَ صَلَاةً وَتُؤْمِنَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ

It means:

Islam is that you worship Allah (SWT) and do not associate anything with Him by praying, paying the obligatory zakat, fasting during Ramadan and performing the pilgrimage to Mecca (*Bayt Allah*). (Hadith narrated by Bukhari Muslim).

Asmuni Syukir also added that problems related to sharia issues are not only limited to worshipping Allah, but also problems relating to the association of life between human beings, such as the law of buying and selling, having a household, neighbors, inheritance, leadership, and other charities. Likewise, Allah's prohibitions such as drinking khamr, adultery, stealing and others. As for the message of moral preaching, there is video 2 entitled Mesum, video 3 with the title Kids Age Now Burying Babies Alive? and video 5 entitled Ruining People's Children.

In video 2, the message of moral preaching is listed on the treatment recommendation element, which is to stay away from promiscuity. Not much different from video 2, the

message of moral da'wa in video 3 is also listed on the treatment recommendation element or an effort to overcome the problems that occur, namely by staying away from promiscuity. While the message of moral preaching in video 5 is also contained in the treatment recommendation, namely obeying existing regulations and being selective in choosing teachers and being careful in taking the knowledge gained.

Efforts to overcome the problems that occur in each of the videos above are included in the message of moral da'wa. This is in accordance with Hasan Bisri's explanation in his book which states that moral messages consist of two kinds, namely morals to God and morals to creatures, which consist of (a) Morals to humans (self, neighbors, other communities), and (b) ) morals to non-humans (animals, plants, and others).

From the explanation above, the outline of the results of this study is that the message of da'wa about the prohibition of approaching adultery in the video contained in the Instagram account @bagasmaulanasakti belongs to the message of da'wa aqidah (faith), morals and sharia da'wa messages. Meanwhile, in framing da'wa messages about the prohibition of approaching adultery through videos uploaded to the Instagram account @bagasmaulanasakti, Bagas Maulana Sakti is influenced by sociological and cultural aspects, where these two aspects are related in the process of selecting issues and highlighting certain aspects, this is in accordance with the views of Entman to framing analysis. This protrusion can be interpreted as an effort to present to the public a certain view, that Bagas Maulana Sakti is very much against promiscuity and with this video he aims to provide awareness or appeal to young people so as not to fall into promiscuity or adultery behavior.

### **C. Conclusion**

In framing the da'wa message about the prohibition of approaching adultery in the video uploaded to the Instagram account @bagasmaulanasakti, Bagas Maulana Sakti is influenced by sociological and cultural aspects, where the two aspects are related in the process of selecting issues and highlighting certain aspects. This protrusion can be interpreted as an effort to present to the public a certain view, that Bagas Maulana Sakti is very much against promiscuity and with this video he aims to provide awareness or appeal to young people so as not to fall into promiscuity or adultery behavior.