

Virtual Ethnography on the Ngalah Islamic Boarding School Instagram Business Account

Alfian Adi Saputra¹, Daniel Susilo², Harliantara³

Universitas dr Soetomo^{1,3}

Semolowaru No.84, Menur Pumpungan, Kec. Sukolilo, Kota SBY, Jawa Timur 60118, Indonesia

Universitas Multimedia Nusantara²

Scientia Boulevard, Gading, Kec. Serpong, Tangerang, Banten, 15227, Indonesia

E-mail: aniel.susilo@umn.ac.id

Abstrak

Penelitian ini mendeskripsikan fenomena dakwah di media sosial yang terjadi pada akun bisnis Instagram santri tahun 1985. Akun bisnis santri Instagram berhasil dikalahkan pada tahun 1985. Pesantren Ngalah menggunakan teknologi sebagai media dakwahnya, seperti media dakwah. Akun bisnis Instagram. Pendekatan penelitian yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif dengan menggunakan metodologi etnografi virtual. Model etnografi ini adalah metode utama dan terpenting dalam melihat fenomena budaya-siber di Internet. Fenomena dakwah pengasuh Pondok Pesantren Ngalah pada akun Instagram bisnis ngalah santri tahun 1985 dapat dilihat dari empat tingkatan yaitu di ruang media, Instagram yang digunakan oleh Pondok Pesantren Ngalah adalah akun bisnis pendidikan Instagram. Yang digunakan sebagai media prediksi. Dalam dokumen media tersebut, konten Pondok Pesantren Ngalah di akun bisnis Instagram berupa tulisan, foto, dan video. Dalam objek media, mad'u pengasuh Pondok Pesantren Ngalah di akun Instagram bisnis bisa berinteraksi dengan mad'u lain. Di level media, Pesantren Ngalah menggunakan akun Instagram bisnis sebagai media dakwah untuk memperluas jangkauan dakwahnya.

Kata Kunci: *Dakwah, Media Sosial, Instagram,*

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Abstract

This study describes the phenomena of da'wah on social media that occurred in the students' Instagram business accounts in 1985. The students' Instagram business accounts were defeated in 1985. The Ngalah Islamic boarding school uses technology as a medium of preaching, such as the media of preaching. Instagram business account. The research approach used in this research is a descriptive qualitative approach using virtual ethnographic methodology. This ethnographic model is the main and most important method of looking at cyber-cultural phenomena on the Internet. The phenomenon of the da'wah of the Ngalah Islamic Boarding School caregivers on the Instagram account of the student ngalah business in 1985 can be seen from four levels, namely in the media room, Instagram which is used by Pondok Pesantren Ngalah is an Instagram education business account. which is used as a prediction medium. In the media document, the content of the Ngalah Islamic Boarding School on the Instagram business account is in the form of writings, photos, and videos. In the media object, the mad'u who cared for Pondok Pesantren Ngalah on the business Instagram account could interact with other mad'u. At the media level, the Ngalah Islamic Boarding School uses a business Instagram account as a da'wah medium to expand its preaching reach.

Keywords: *Da'wah, Social Media, Instagram,*

Introduction

Da'wah is communication, in any form. The components in da'wah are the same as the communication components, such as "da'i" or "preacher" (communicator, sender, and source), "mad'u" (communicator, receiver, receiver, object), "message" and "effect" (feedback). The expected effect of da'wah is in the form of faith and good deeds (taqwa).

In da'wah, da'wah is a part of persuasive communication. The purpose of persuasive communication is to influence the communicator to believe in the communicator's message. Persuasive communication is defined as a behaviour that is intended to change the behaviour of both individuals and groups through multiple messages (Anderson, 1972), communication behaviour to form responses (both from attitudes and behaviour) of recipients (Shashi Sanzgiri et al., 1995).

The introduction of da'wah, especially in the current era of technology and information, is not separate from social media, this method makes it easy for people to access information about religious articles for themselves or others.

The right strategy to develop da'wah networks in the era of globalization is to take advantage of social media development. This system is an alternative that is used as a medium of preaching. The benefits of using the internet network are strengthening the bonds of brotherhood and providing information briefly, the ability to discuss developments in Islam and religious developments, and knowledge in technology (Dodd et al., 2017; Maharani & Pasandaran, 2018).

The right step in preaching at this time is to take advantage of social media such as Facebook, Yahoo Messenger Network, Twitter and Instagram. Developments in the realm of communication are inseparable from social media facilities. These different facilities are an effective alternative to bridge individuals to one another in order to establish a harmonious and beneficial relationship between development partners. Networking through social media is therefore very suitable to build and develop messages through Islamic da'wah.

Social media is something that we cannot deny its existence. Of course so that that da'wah can extend to a broader reach, it must be following the times. Facebook, Twitter and Instagram are just a few examples of social media in use today. Initially, social media was only used by internet enthusiasts and was not used in preaching. However, nowadays, the preachers, not only those with the title ustadh or da'wah, have considered social media's role in the development of da'wah.

Social media also brings people together with other people who are hard to find in real life, such as people from large companies or well-known people. They started following as friends, retweeting to sharing, conveying da'wah to the public.

We can also hold online and offline events through social media. Examples of online events include chatting together, asking and answering via Twitter, or online learning cycles. We can also hold learning events in a place, and we can promote activities through social media.

The role of this new media is very dominant with the internet in interactive communication and information channels.

All old media will become traditional unless they participate in cyber networks. These are all preconditions for the media to become at the top of the global network system.

With journalistic experience in various conventional media and an understanding of internet technology as an interactive communication medium, the founders of news sites began to dare to apply journalistic working principles in the internet field. In this situation of internet technology development, a site specialising in presenting news has started to appear. News sites present during national political turmoil are the choice of people who need fast, reliable, and of course information without censorship.

Good activities, even the best, must be done in a good manner. If not, good deeds must be overcome by evil and evil deeds. Currently, we can see that bad content and appeals are still being disseminated to the public through various media, both print, electronic and online. If we do not do da'wah in the same way, we will all worry that our society will only be treated with bad content and calls, considering the level of interaction between our society and the media is the same. Imagine almost every house today has a television that is watched for hours every day. Today too, our society is increasingly familiar with the Internet. Plus the Internet has now entered the countryside, and there are several devices and services, such as Blackberry and Smartphone, which can easily be used to access the Internet. Which means that the opportunity for Islamic boarding schools to preach through the media is very wide and promising (Susilo, 2020).

Surfers are increasingly using social media like Instagram. Initially, Instagram

has grown from an iPhone photo-sharing app to a thriving social internet company. Apart from Instagram on the iPhone, Instagram can also be used on iPads, iPod Touches, and Android devices which are widely available in the market, making it easier for smartphone users other than iPhones to use Instagram.

After successfully becoming an application that is in demand by many users, Instagram has become a social media that has many opportunities to provide information or do business to its users and can be used as a medium for mass communication, news and photo sharing. Big activities, events, products, and follow-ups. Instagram makes it easy for consumers to view information and activity in the form of photos and immediately comment on interesting pictures.

Instagram is actually used as an application for sharing photos, the features provided by Instagram support the uploaded image feature, and most of the photos on Instagram provide hashtags. So it is highly recommended to use hashtags to make it easier for potential followers to find users and upload photos.

This is what makes Pondok Pesantren Ngalah make Instagram a medium of communication and information with a photo. According to Alfandi Jaelani, who is one of the students as well as the admin of Santri Ngalah Instagram. Explaining that Instagram (@santringalah1985) was founded in 2017, Alfandi Jaelani also added that until 2018 there were already 1500 followers. In general, the existence of the Instagram application for students in 1985 can help Islamic boarding schools to have da'wah communication media and

communicate their profiles, potentials, activities and various advantages to the wider community, and can help pesantren in establishing global communication. Media through photos is effective for internal purposes as well as a means of global communication with variety.

Researchers chose Instagram Pondok Pesantren Ngalah to study because to see more about Instagram's da'wah strategy. This Ngalah Islamic boarding school recommends being committed to preaching according to its motto of spreading religion through culture. The purpose of this research is to describe the da'wah culture that is presented in cyber spaces on social media.

Literature Review

Da'wah and Communication

Da'wah and communication have a very close relationship because, in essence, da'wah is a communication process for the development of Islamic teachings to invite others to Islamic attitudes, characteristics, opinions and behaviour. Da'wah communicators need to understand da'wah communication in order to be successful in their preaching. Understanding da'wah communication can make it easier for da'wah communicators when planning, implementing programs and da'wah strategies.

Da'wah communication can be interpreted as conveying information related to Islam, which also influences da'wah communicators in spreading the truth in Islam's teachings. Also, da'wah communication involves da'wah messages and da'wah actors related to Islamic

teachings and practices in aspects of life.

Function of Da'wah and Communication

According to Jalaluddin Rahmat, the general function of da'wah communication is (Rahmat, 1986):

To Inform (informative)

Da'wah communication is used to inform information or knowledge about Islamic teachings, both faith, fiqh and morals. For example, conveying ulama's fatwas on issues that become public debates.

Influencing (persuasive)

Da'wah communication also influences people who want to practice Islamic teachings. For example, inviting people outside the Islamic faith to follow Islamic teachings without coercion, influencing people who are already Muslim but far from Islamic orders, rarely praying, often drinking alcohol, etc., to immediately repent and return to the street. from Allah.

To entertain (recreatif)

Da'wah communication also influences people who want to practice Islamic teachings. For example, inviting people outside of Islam to follow Islamic teachings without coercion, influencing people who are already Muslim but far from Islamic orders, rarely praying, often drinking alcohol, and so on, to immediately repent and return to the way of God.

Social media

Social media is a historical need that has brought many changes, especially in

human communication. The communication process, which has only been through face-to-face communication, group communication, and mass communication, has changed along with the development of communication technology which certainly has an impact on the communication process. Therefore, communication occurs at the individual to the organizational level (Nurudin, 2015).

Social media is the result of the development of new technology on the Internet to easily communicate and network in cyberspace, allowing users to share their content (Zarrella, 2009). Social media is a type of cyber media that can be used in publishing content in cyberspace (Nasrullah, 2015).

Instagram

Social media is cyber media that can publish content such as cyberspace profiles, personal activities or opinions.

The Instagram Friendship System uses the following terms and conditions on Twitter. Follow means following a user. Followers mean users who follow you. Besides, each user can interact by commenting and responding to shared photos.

Instagram is based on an understanding of the overall functionality of this application. The word "Insta" comes from the word "Instant" because Polaroid cameras, which were known as "Instant Photos" on Instagram, can display photos instantly, just like Polaroid on display. Meanwhile, the word "Gram" comes from the word "Telegram", which works by sending information quickly to other people. Instagram can also upload photos via the internet so that the information

submitted can be quickly received.

Da'wah in the internet

Da'wah means a call, exclamation or invitation in the language term "Da'wah". This kind of speech in Arabic is called *mashdar*. While the form of the verb (*fi'il*) is to call, invite or shout (Da'a, Yad'u, Da'watan). People who preach are usually called Da'i and people who receive da'wah are called *mad'u* (Munawir, 1997). Da'wah has the meaning of an obligation that is part of the responsibility of Muslims in *ma'ruf nahi mungkar* (Saputra, 2011).

Da'wah is carried out continuously on the object of da'wah. From time to time, da'wah activities may vary depending on conditions. Da'wah is a duty for Muslims according to their abilities. However, in ideal and macro dakwah, both by individuals and groups, different aspects of material, method, media and mastery of the target of da'wah must be mastered. (Purwanti, 2010).

Culture and Cultural Artifacts

Communication in cyberspace has made rules in the concept of space and time change, changing communication and the rules for mass communication, and finally, the dualism associated with real and virtual, truth and fiction, authenticity or manufacture. To conduct cyber research. First, you can preview the text and the device. As a medium, the Internet is basically approached from a technological point of view, and this display appears on monitors such as computers or cellphones.

Hine suggests an approach to phenomena in cyberspace through two aspects, namely culture and cultural

artefacts. The communication model that occurs on the Internet is a culture that is a direct communication model. This happened in the early generations of the Internet, which was only used for messages that used text or symbols and could be understood directly by both parties. This differs from the current development of the Internet and cyberspace, because text has become more widely involved in sustainable communication, for example. All of these aspects have been combined with the emergence of emoticons, sounds, visuals, and even communication via computers. Currently the Internet is an institutional and domestic context, this technology uses symbols that have their respective meanings, and is a “metaphorical” form that involves new concepts of technology and their relationship with social life (Panuju & Susilo, 2019; Putranto & Susilo, 2018; Susilo & Putranto, 2018). Of the various forms of society that produce objects or cultures known as the Internet, it is not only limited to the notion of technology that can connect computers, but more than that which sometimes contains social phenomena, such as offline interactions between individuals.

The next example is the Internet as a cultural object. According to Hine, the Internet is not only understood as a collection of computers interacting using computer language, but can also be described as a collection of programs on a computer that make users interact with each other. The Internet as a cultural artifact can be interpreted as a social phenomenon, either by reading the history of internet development, its meaning or the use of the Internet. The redefinition of the Internet

on the basis of a phenomenon that gives different meanings to Hine, depends on the users who use the technology.

Virtual ethnography is an ethnographic method used in detecting culture in cyberspace. Bell defines ethnographic method as the main and most important method in observing the cyber culture phenomenon on the Internet. As a result, a pattern of research approaches to the Internet can be implemented in virtual ethnographic studies, depending on how individuals perceive the Internet.

Virtual Ethnography Principal

For virtual ethnographers, virtual realms are cultural and cultural artifacts that can be used on the Internet to approach a number of objects or phenomena. Identity, community and the development of internet technology are issues that are often discussed today, as well as virtual ethnographic studies including web pages, steps in building sites, conversations that take place there, and web search engines that can be used. as the object of research that is seen. Researchers can see the eyes (Rachman, 2017). Thus, the virtual ethnographic approach refers to virtual world artifacts and these artifacts will be described and analyzed (Rulli Nasrullah, 2016).

Meanwhile, the position of researchers and subjects in cyberspace is asymmetric. Researcher and subject are in virtual locations when interacting with computers. In general, cyberspace users are not those who have had direct contact with other users. However, according to Hine, there are other problems that arise, namely in terms of validity. Is the individual subject

of virtual ethnographic research a real subject. Internet user identification is an online realm identity that illustrates offline life. It can be said that interaction with computers on the Internet is an authentic interaction. In fact, the contents of e-mails, answers in discussion forums, and text in chat rooms are real information. For example, the text :) in YM is an expression of joy, joy, cynicism, or even ridicule? Because text on the Internet cannot be defined as an interaction of communication understood by researchers and subjects. Regarding validity, Correll, who was also quoted by Hine, emphasized that in addition to the research being carried out online, researchers must also be able to meet directly with the subject matter of their research via email, Facebook page, Instagram messages or via Skype. Video conferencing please. This is carried out to verify, confirm the information provided with the offline life of the subject. Because it is in an asymmetrical relationship, Hine defines authenticity as a correspondence between researchers as well as identity in on-line and off-line interactions.

Cyber Media Analysis Method

Kristen Foot emphasized that the approach needed in seeing reality in cyber media is specifically exploring the resulting cyber culture. The culture contained in cyber media can not only be seen in its own content, but must also be seen in the form of the media itself. Even the communication process that takes place in cyberspace must be seen from what communication is carried (the site) and what form it delivers. To be able to observe the unit of analysis at either the micro or macro level, an analysis

of cyber media is needed. The two units of analysis are simplified in text and context. At the micro level, it is explained that the cyber media device, the existing links, can be observed on the surface. Meanwhile, at the macro level, it examines the context in which the text appears.

Cyber media analysis is a method used to facilitate this research. There are four levels in this method, namely space media, document media, object media and experiments. The four levels are the result of the development of a number of methods in the academic realm of observing reality in cyberspace.

The media space and media documents are located in the micro / text unit, while media objects and media experiences are in the macro / ontext unit. However, neither the object level nor the experience level is entirely in macro space, so this does not mean that each level is observed as an independent object of research. Each level has an attachment, what appears in the context comes from the text, which is processed first through cyber media technology.

Media Space

Disclose the structure of citizen journalism media based on how accounts are created, the procedures for publishing content, and the graphic aspects of media appearance. Researchers can use virtual ethnographic techniques to obtain data at this level. Researchers do not only act as observers but also have direct experience, such as counting and being part of the phenomena being studied. Researchers must be observers and participants at this level. Because at the macro level, the

researchers focus on collecting data by looking at how the media processes.

Media Documents (Media Archive)

Media is used in observing the contents of the text and the meaning of the text contained in cyber media. User-generated text is the highlight of important translations at this level. Because cyber media researchers at this level will know how users are represented. Text does not only represent the opinions and opinions of cyber media users, but also shows ideology, down to the uniqueness of the culture of the audience.

Media Objects

It is a specific unit that can be observed by researchers as an interaction in cyber media, either in the form of user activity or interaction, or also between users, both in micro and macro units. Research data can be from texts on cyber media or also from the context around the text at this level. This level the researcher compared with the data collection technique as ethnographic practice in communication. In essence, at this level, researchers observe how a text responds to other users.

Experience

At this level, the media bridges the virtual world and the real world, because it is at this level that the user's motivation to use and publish content in cyber citizen journalism will be revealed. This level also sees what happens in the network will have an impact in the real world. So, this level sees the basis or motive for how text is generated and has an impact, and is able to connect the virtual world reality with real space.

Research Methods

This type of research is descriptive, with the method used is a descriptive qualitative method. The definition of descriptive research is research that seeks to describe a phenomenon that has taken place. Descriptive research also focuses on actual problems. Data is defined as facts or information obtained from research subjects, informants, and local actors who are the subject of their research.

Data collection techniques are in-depth interviews, observation and documentation. The research was conducted at the Instagram of Pondok Pesantren Ngalah. The research subjects were Instagram Admin students who gave up messages and five followers after this referred to as informants.

Data analysis was carried out by referring to the three-stage water model (Miles & Huberman, 1994) and compared between the data findings obtained through the virtual ethnographic method with interviews with key informants.

Results and Discussion

The researcher uses a virtual ethnographic methodology, so that researchers are not only observers, but also participants. So when analyzing the results of the study, the researcher positioned himself as an observer, and became a follower of the Santri Ngalah Instagram business account in 1985 and also followed several studies of Tauhid Kyai at the Islamic Boarding School. Thus the results of the analysis conducted by researchers on the basis of problem formulations, namely the da'wah phenomenon carried out by Kyai

on the Instagram Santri Ngalah business account in 1985, based on media space, media documents, media objects and media experiences.

Media Room

Data obtained from the Instagram Santri Ngalah 1985 business account and based on the results of interviews that the 1985 Santri Ngalah Instagram business account is an educational community account that is used to disseminate the da'wah of Kyai Pondok Pesantren Ngalah to Instagram media users.

“Social media makes the community communicate well and effectively. Communities can share similar interests, such as interests in photography, politics, and television shows “

So that followers or followers of the 1985 Santri Ngalah Instagram business account are people who are on Instagram who have a passion for the da'wah of Kyai Pondok Pesantren Ngalah and they are all connected to the Instagram Santri Ngalah 1985 business account to get information or da'wah from Kyai Pengasuh Pondok Pesantren Ngalah who continuously on the homepage on their respective personal accounts.

Unlike personal Instagram accounts, when they want to see the privacy profile of their users, they must have the consent to be backed up, the Santri Ngalah 1985 business Instagram account can be followed by anyone who has a personal Instagram without being followed by the admin of the Santri Ngalah 1985 Instagram business account to see and follow it.

To see it directly and be connected to the Instagram Santri Ngalah 1985 business

account you can search directly in the search field with the keyword Santri Ngalah 1985 and to be able to log in or become a follower of your Instagram business account so that you can. To get the latest information or messages, users simply click the button “Follow” in the middle of their Instagram profile.

The beginning of the emergence of the 1985 Santri Ngalah Instagram business account was from the idea of the Ngalah Islamic Boarding School caretaker family and the santri alumni. On September 12, 2018, the Ngalah students officially created an Instagram Santri Ngalah 1985 business account. The Instagram account began to be published to the wider community through Whatsapp shares, promotions in pesantren activities, Facebook, hashtags and tags to the same Instagram accounts- same about pesantren.

This 1985 Santri Ngalah Instagram business account is open, anyone can open an Instagram account, as long as they are registered as members of Instagram. Connect to Instagram Santri Ngalah 1985 Business Account, users must first log in via Instagram, so they immediately type the keyword Santri Ngalah 1985 in the search field.

The 1985 Santri Ngalah Instagram business account is not actually managed directly by the caregivers of the Ngalah Islamic Boarding School, but there are several santri managers. For those who manage the Instagram Santri Ngalah 1985 business account is Alfandi Jaelani whose office is at the Darul Taqwa Foundation. The manager of the 1985 Santri Ngalah Instagram business account has the task of selecting material, editing and posting it. However, the results of observations made by researchers still follow the Instagram

Santri Ngalah 1985 business account, researchers saw a lot of followers or visitors who wanted every admin's post about da'wah from the Ngalah Islamic Boarding School caregiver, even though the admin's posts did not have to be from the Ngalah Islamic Boarding School caregivers and in the posts there are also 3 materials, caregiver preaching, chanting students and nostalgia.

For the procedure of publishing the da'wah of the Pondok Pesantren's caregivers in the da'wah of the Ngalah Islamic Boarding School caregivers, the first is the admin who manages the Instagram Santri Ngalah 1985 business account looking for material to be posted from daily recitation activities at the pesantren, because 80% of the material is in the Santri Ngalah Instagram business account. 1985 came from the activities at the Islamic Boarding School, after which the admin edited the writing visually and, then the admin immediately posted it.

Santri Ngalah Instagram business account 1985 Never advertise on Instagram to increase the number of "Likes" or followers. Inviting people to connect with the Santri Ngalah Instagram business account in 1985, usually in every pesantren activity, the students always promote the account to participate in, and in every post, the admin always gives a hashtag after posting the link, the admin shares to WhatsApp so that those who have Instagram can follow the caregivers' da'wah Ngalah Islamic Boarding School.

Media Documents

The findings of data on media documents were found by researchers through the 1985 Santri Ngalah Instagram

business account and based on interviews, that in the 1985 Santri Ngalah Instagram business account, various forms of content existed, some in the form of written notes, photos, and videos.

For material in the form of notes on the Santri Ngalah Instagram account, in 1985 80 percent came from the caregivers of the Ngalah Islamic Boarding School and 20 percent came from troublesome family caregivers and santri. Because the theme in the content of his preaching is the science of tauhid, because tawheed is the basis, in addition there are materials such as wisdom, al-Qur'an, hadith and fiqh. Now the caregivers of the Ngalah Islamic Boarding School preach more on the science of monotheism, based on the current needs of society and emerging national issues. And for the da'wah material in the form of written notes, after the Da'wah activities of the Islamic Boarding School Caregivers are finished, after that the admin will manage.

But in the Santri Ngalah 1985 Instagram business account, not all post content contained preaching. There is content that can be said to be the content of Islamic boarding school caregivers, such as photos with family and religious leaders, photos during a lecture. In addition, in the 1985 Santri Ngalah Instagram business account, there is content that has a promotional purpose, namely the promotion of the Darut Taqwa Foundation, starting from the school, the Islamic boarding school and its activities.

Media Object

The findings of data in media objects found by researchers on the Instagram Santri Ngalah 1985 business account and

based on interviews, Instagram has resulted in a communication. The communication process in the 1985 Santri Ngalah Instagram business account occurs when the admin (as a communicator) sends messages in the form of letters, pictures or videos, and posts are seen and read by followers and visitors (Communicants). In the Instagram Santri Ngalah 1985 business account there is also interaction between message senders and message recipients, because the communication model used on Instagram has a two-way nature where followers or visitors can immediately respond to existing posts.

On the Santri Ngalah Instagram business account in 1985, the interactions and activities carried out by mad'u when opening the Santri Ngalah Instagram business account in 1985 or when observing posts on the Instagram homepage, reading their posts, marking 'Like', give answers. In the comments column at the bottom of the post column, or share the post so that it can appear on their Instagram profile. Even though the "Like" sign on every post on the Santri Ngalah Instagram business account in 1985 has a broad meaning, namely when an Instagram user presses the "Like" button in the comments column on a post, the meaning that appears can be like agree, feel, express sympathy. To confirm this, the researcher interviewed the "Uchetz" account as a follower of the Santri Ngalah Instagram account in 1985. And Uchetz said that when he installed the "Like" button on the Santri Ngalah Instagram business account in 1985, the meaning came to mind. It's because you liked the post and you approved it.

"Yes, sometimes I like to like on the Santri Ngalah 1985 Instagram business account post, maybe because I like or agree with

the content of his preaching, so it depends on the content of his preaching".

Experiences

The data findings in the media experience were found through direct interviews with the director of the Instagram Santri Ngalah 1985 business account, that directly the Ngalah Islamic Boarding School caretakers had no motive for preaching through Instagram, but every santri was taught to always spread religion through culture.

"Actually, the idea of creating an Instagram account is only a means of expanding preaching that is in tune with the present" (Admin Ngalah1985).

The reason for the admin to preach through the 1985 Santri Ngalah Instagram business account is to expand the reach of the Da'wah of the Ngalah Islamic Boarding School caregivers, which before using Instagram, could only be enjoyed at the Islamic Boarding School and certain activities. But after the existence of Instagram and many people using it, some students created an official Instagram account with the name Santri Ngalah 1985 Instagram business account. Instagram was 100% used when preaching, because with the da'wah on the Instagram Santri Ngalah business account 1985 the reach of Kyai's da'wah became wide. Anyone who has an internet connection and is part of Instagram, can enjoy the Kyai's preaching on Instagram, anytime and anywhere.

Interpretation and Discussion

Pondok Pesantren Ngalah is a modern boarding school. This can be seen from the

education that has been established from Kindergarten to universities as well as Islamic boarding schools. With its jargon “spreading religion through culture” the 1985 Santri Ngalah Instagram business account has been used or managed by some santri to spread and spread the message of the caregivers of the Ngalah Islamic Boarding School to the wider community. As a new media in spreading da’wah messages, the 1985 Santri Ngalah Instagram business account is a product of a combination of religion and technology as well as representing a new pattern of religion in modern society through technological culture. In this section, we can see the phenomenon of da’wah carried out by the caregivers of the Ngalah Islamic Boarding School. In the Santri Ngalah Instagram business account 1985 as a techno religious phenomenon that makes it easy for modern society to access Islamic religious messages on Instagram social media on the Internet.

At the media level, the Instagram Santri Ngalah 1985 business account is a community where people who are members of Instagram have an interest in the da’wah of the Ngalah Islamic Boarding School Caregiver and they are all connected to the Instagram Santri Ngalah 1985 business account to get information or da’wah from the Pengasuh Pondok Pesantren Ngalah on the homepage in a personal account. The Santri Ngalah 1985 business Instagram account is in accordance with the characteristics of social medicine as a community. The Santri Ngalah Instagram business account in 1985 was used as a social media community to attract Instagram users who had an interest

in the Ngalah Islamic Boarding School Caregiver to interact and communicate. This is consistent with social media in which its users connect with one another.

Conclusion

From the discussion and findings of the results, it can be concluded that the following are the following: The 1985 Santri Ngalah Instagram business account is a community page to attract fans of the Ngalah Islamic Boarding School Caregivers. Anyone can connect to Instagram if they already have a personal Instagram account.

As a virtual community that is connected to each other, these attachments exist in a networked virtual world.

This research has limited limitations on data confirmation on the Instagram content creator. Hope for further research can expand on the analysis of the reception of da’wah models on social media.

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