

# E-Da'wah Strategy on Modern Pesantren using Religious Song *Kembalilah*

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## Abstract

*This study aims to find out how the e-da'wah strategy of Pondok Modern Darussalam Gontor is through the song "Kembalilah" that uploaded on Youtube. Using descriptive qualitative method, the data were obtained from interviews, observations and documentation. It reduced, presented, and concluded, also verified through source triangulation and method triangulation. The results find that e-da'wah is carried out with a communication strategy of determining communicators, target audiences, messages and media. "Kembalilah" portrayed Kyai, Ustad and Santri Pondok Modern Darussalam Gontor and even some national artists who have credibility, attractiveness and power. Credibility can be seen from their identity as people with high religious knowledge. Power is seen in the selection of Kyai as the leader of the Pondok who has charisma, authority, and the competency on religious aspect. The attractiveness of communicators is seen from the similarity of social status and Islamic ideology so that they are able to convey da'wah messages to educate according to the character of their audiences; Muslims, 18-24 years, students and alumni of Pesantren. However, the target audience in general is everyone who can receive the message of kindness. Da'wah messages highlight persuasive messages in the form of warnings that Allah's punishment is very painful in the form of floods, landslides, volcanic eruptions, and epidemics (fear appeal) but pleasure (forgiveness) for those who repent (reward appeal) which at the same time motivates them to return to the way of Allah (motivational appeal). The whole message is conveyed using a two-side issue technique, which is to give a good and bad picture for people who are grateful and the unbelievers. To expand the influence of da'wah messages, GontorTV uses YouTube and social media (Instagram, Facebook and WhatsApp as a cross media strategy).*

**Keywords:** Communication Strategy; Youtube GontorTV; e-Da'wah; Song *Kembalillah*

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# Strategi e-Dakwah Pesantren Modern Melalui Lagu Religi Kembalillah

## Abstrak

Penelitian ini bertujuan mengetahui bagaimana strategi e-dakwah Pondok Modern Darussalam Gontor melalui lagu “Kembalillah” yang diupload di Youtube. Metode penelitian menggunakan kualitatif deskriptif. Data penelitian diperoleh dari wawancara, observasi dan dokumentasi yang kemudian direduksi, disajikan dan ditarik kesimpulan yang sebelumnya telah diverifikasi melalui triangulasi sumber dan triangulasi metode. Hasil penelitian menunjukkan bahwa e-dakwah dilakukan dengan strategi komunikasi penetapan komunikator, sasaran khalayak, pesan dan media. Lagu Kembalillah memilih Kyai, Ustad dan Santri Pondok Modern Darussalam Gontor bahkan beberapa artis nasional yang memiliki kredibilitas, daya tarik dan power. Kredibilitas terlihat dari identitas mereka sebagai orang dengan ketinggian ilmu agama. Power terlihat pada pemilihan Kyai sebagai pimpinan Pondok memiliki kharisma, wibawa otoritas dan kemampuan pemenuhan kebutuhan Agama. Daya tarik komunikator dilihat dari kesamaan status sosial dan ideologi Islam sehingga mampu menyampaikan pesan dakwah untuk mengedukasi sesuai karakter khalayaknya yaitu muslim, berusia 18-24 tahun yang merupakan santri dan alumni Pesantren. Meskipun demikian, sasaran khalayak secara umum adalah semua orang yang bisa menerima pesan kebaikan. Pesan dakwah menonjolkan pesan persuasif berupa peringatan bahwa azab Allah sangat pedih berupa banjir, longsor, gunung meletus, dan wabah penyakit (fear appeal) namun nikmat (ampunan) bagi yang bertaubat (reward appeal) yang sekaligus memotivasi untuk kembali ke jalan Allah (motivational appeal). Keseluruhan pesan tersebut disampaikan dengan teknik two side issue yaitu memberikan gambaran baik dan buruk bagi orang yang bersyukur dan kufur. Untuk memperluas pengaruh pesan dakwah, Gontortv menggunakan youtube dan media sosial (Instagram, facebook dan whatsapp sebagai strategi cross media (peyilangan media).

**Kata-kata kunci: Strategi Komunikasi; Youtube Gontortv; e-Dakwah; Lagu Kembalillah**

## INTRODUCTION

As social beings, humans cannot be separated from the need to communicate, especially for information necessity. Communication is very important in building self-concept, self-manifestation, obtaining happiness, and establishing good relationships. One of The form of human activity in communicating is always having a way to be creative and imagine in his mind. Humans themselves certainly have their own way of moving the series of imagination (Azzahroh, 2012).

Islam views on communication studies has two contexts: relationship with God and relationship with humans.

Humans actually communicate vertically (*hablumminallah*) through worship, prayer, reading the Qur'an, zakat, fasting and hajj. as well as horizontal communication (*hablumminannas*) such as helping and being kind to others. Communication has an important role in human life, especially in Islamic da'wah

Da'wah is also an activity of calling goodness to people with the aim of making the object of da'wah (mad'u) that we preach believe in Allah SWT and avoid His prohibitions (Ghofur dan Tim Penyusun, 2010). In accordance with God's command in QS. Ali Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ

*Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.*

Da'wah describes one of the Islamic efforts on social reconstruction that leads to Islamic ideology (Hamidi, 2010) linguistically. Da'wah means a call, call or invitation. The process of establishing da'wah is inseparable from the elements of communication itself: communicators, communicants, media, messages and feedback. In this case, the communicator acts as a Da'i who has various ways to convey messages to the communicant. The tools and instruments also vary, ranging from conducting guidance and counseling, or conducting interpersonal communication and even conducting *tabligh* or recitations by involving many people to the mass media, print media, and electronics.

Da'wah also means the activity of inviting and influencing humans verbally, in writing or by conscious and planned behavior, either individually, in groups, or in certain communities (*jama'ah*). It is important for a communicator to do this so that understanding, awareness, appreciation and religious experience arise as expected without any coercion and pressure on the communicant. Based on existing communication theories, a new communicator is said to be effective if it has several indicators, namely:

credibility (self-image), capability (having skills), clarity (clarity and accuracy), sympathy (sympathetic) and enthusiasm (enthusiasm). (Markarma, n.d.)

Da'wah movement is growing by using electronic media and crowded social media carried out by Da'i. Looking at the contemporary of Islamic da'wah, it is found the phenomenon of da'wah using song lyrics. Based on Alex Sobur's idea, the media has the ability to act as an intuition that can shape public opinion (Alex, 2009). Media is one of the methods used to convey da'wah to the people. In the view of Islam also states that conveying Islamic teachings can use various *wasilah* (media) (Sukayat, 2009)

Hamzah Ya'qub divides *wasilah* into 5 types, namely: oral, written, picture, audio-visual and moral (M.Munir, 2016). One of the media that can give great nuance and influence to humans is art. One of the various types of art whose use is very precise and suitable for use in da'wah activities or includes da'wah values in it is the art of music. (Poetra, 2004). According to H. Rhoma Irama, a famous dangdut singer in Indonesia, music is not only used as an entertainment channel, but also as a religious friend. (Syam, n.d.)

The spread of da'wah is not only used by individuals, but also by communities, companies, agencies and even educational institutions. Pondok Modern Darussalam Gontor (PMDG) is one example. PMDG is an Islamic educational institution with a dormitory system. Gontor is a pesantren educational institution, uses a modern education system but still has a pesantren spirit. The purpose of PMDG education is to form a person of faith, piety and good

character who can serve the people with full sincerity and play an active role in empowering the community.

Pondok Modern Darussalam Gontor has the principle "education is more important than teaching." Thus the education applied must depart from the framework and teachings of Islam, namely the Qur'an and the Sunnah. (Alhamuddin, n.d.) One form of education carried out by PMDG is through da'wah communication using the Gontotv youtube account. Gontortv is a PMDG television station that was founded in 2009 with da'wah content. GontorTV provides entertainment, news, music, nasyid, tausyiah, tutorials, languages and speeches through the Youtube channel. GontorTV is here to balance worldly content (entertainment) with ukhrowi (religious) content. The PMDG strategy of da'wah using a GontorTV account is not the first time it has been done.

Research by Afliga dan Asy'ari (Muhammad Saufi, 2018) showed that PMDG has carried out da'wah through GontorTV's account starting on March 23, 2009. By producing its own program to be broadcast in accordance with its vision and mission to spread Islamic da'wah with the symbols of Islamic boarding schools and public education, by carrying various forms of creative products Gontortv presents educative and entertaining shows as well as being a media which is spreading the calm situation.

GontorTV has published 1,646 da'wah content that is packaged in an attractive way and can be accepted by the audience. One of them is the song *Kembalilah*. which is viral and becomes bombastic on Youtube. The religious song *Kembalilah*. by Pondok

Modern Darussalam Gontor received a positive response from Youtube viewers. This can be seen from the video viewer data as many as 610,902 times watched during the first 4 (four) months this video was launched. Out of the 610,902 views, 24,000 people liked the music video for *Kembalilah*.

The number of viewers of the video *Kembalilah* is possible because the lyrics and visualization of the video reflect the current situation among society. There is a lot of confusion in interpreting truth and injustice. A lot of damage, and disasters occur because of human activities. The COVID-19 pandemic situation that hit the world at the end of 2019 made this song even more relevant to the current conditions. The music video for *Kembalilah*. went viral on social media because it was covered by several national famous singers: Rizal Armada, Takaedo, Ifan Seventeen, Ifan Govinda, and Natta Reza. This phenomenon is interesting as a background of the research, to find out how communication strategies are related to the success of e-da'wah Pondok Modern Darussalam Gontor through the religious song *Kembalilah*, on how is the communication strategy of e-da'wah Pondok Modern Darussalam Gontor through the religious song *Kembalilah*.

## LITERATURE REVIEW

### Communication Strategy

Dealing with communication problems, communicators are faced with a number of challenge, especially in relation to strategies for using available communication resources to achieve the

goals. Rogers (1982, in Cangara, n.d.) limits the understanding of communication strategy as a design made to change human behavior on a larger scale through the transfer of new ideas.

Middleton (1980 in Cangara, n.d.) a communication planning expert makes a definition by saying "*Communication strategy is the best combination of all communication elements ranging from communicators, messages, channels (media), recipients, to influences (effects) designed to achieve optimal communication goals.*"

The strategy in communication planning returns to the elements of communication itself as suggested by Harold Laswell with the formula "who-says what-in which channel-to whom- with what effect." In this communication strategy research, the researcher limits using only 4 (four) aspects of communication that focus on the management strategy: the selection of communicators, determining audiences, compiling messages, and using media. While the effect, the location of the object of research on the audience.

A communicator greatly determines the achievement of a communication process because he is in control of the process. A communicator must have at least 3 (three) characteristics which are the determining factors for the success of the communicator in conveying the message. The three characteristics are credibility, attractiveness and power where each characteristic has important components in it: credibility, attractiveness and power.

A communicator who has credibility is has knowledge and ability to convey messages objectively. There are 4 (four) requirements that must be met by a

communicator: (1) Ability and expertise regarding the message conveyed, (2) Ability and skill in presenting messages in the sense of choosing themes, methods and media, according to the situation, (3) Having personality and good character and is respected by the community, (4) has a good intimacy or relationship with the public (Marhaeni Fajar, 2009).

Meanwhile, the attractiveness of the communicator is in the form of psychological attraction which consists of similarity (homophilia), intimacy, or like-ness. (Cangara, n.d.). The power of the communicator is important to note because it has a big influence on the effectiveness of the message conveyed by the communicator. The strength or power of the communicator includes charisma, authority, competence or expertise and compliance. (Muaripin, 2015).

After determining the right communicator, in the communication strategy it is important to identify segmentation (Muaripin, 2015). There are three ways that can be used to map the characteristics of society, namely sociodemographic aspects, psychological profiles, and characteristics of audience behavior (Cangara, 2017).

Sociodemographic aspects, including age, gender, occupation, education, income level, religion, ideology, race, including media ownership. Psychological profile, including attitudes that are reflected in social psychology, such as temperament, calmness, patience, openness, emotional, impatient, annoyed, closed, brave, and shy. Characteristics of public behavior, including the habits that are lived in the life of a society. Such as polite, likes to party,

likes to save, protest, caring, stingy and economical (all calculations), extravagant, likes to help, high solidarity, individual, honest, responsible (Bahri, 2018).

Message is everything that is conveyed by communicators in the form of symbols that are perceived and accepted by the audience in a series of meanings (Cangara, n.d.). There are 3 (three) characteristics in the preparation of messages, namely informative messages, persuasive messages and educational messages. Informative messages are messages that are obtained as knowledge for someone. A persuasive message is a message that is expected to result in change; messages that seek to change a person's knowledge, attitudes, and behavior. Persuasive messages consist of; (a) A scary message (fear appeal), is a method of composing messages from communicators that can cause fear to the audience, such as warnings to keep or stay away from certain things, (b) Messages that are full of emotion (emotional appeal which is a way of compiling messages in which the communicator tries to arouse the emotions of the audience, (c) Messages that are full of promises (reward appeal); (d) Preparation of motivational messages (motivational appeal), is a technique for compiling messages that are not made because of promises, but are structured for internal influence; (e) Compilation of messages with humor (humorous appeal), namely a compilation technique by inserting some jokes so that the message conveyed is easily accepted by the audience, pleasant to hear, and makes the atmosphere of the gathering relaxed but still ethical.

Educational messages are messages that are educational and provide lessons for something that is obtained as knowledge for someone or something that was

previously unknown to the recipient. The messages are presented with one side issue and two side issue technique. One-side issue is a technique of delivering messages that highlight the good or bad side of something. This means that a communicator in conveying a message that emphasize whether only positive things or only negative things to the audience, the problem contains the communicator's conception solely without disturbing the opinions that have developed.

Two-Side Issue is a message delivery technique in which the communicator, apart from saying good things, also conveys bad things. Communicators give the audience the opportunity to think whether there is an advantage for them to get the information conveyed (Marhaeni Fajar, 2009).

Broadly speaking, there are 3 (three) kinds of media; (1) The spoken words (in the form of speech), (2) the printed writing (in the form of writing), (3) the audiovisual (in the form of live pictures) (Wahyu Kurniawan, 2019). Some forms of audio-visual da'wah media are films, television, music, video lectures, internet, social media and so on that can stimulate the senses of hearing and sight, thus making the da'wah itself more effective. The advantage of audio-visual media is to clarify the presentation of the message so that it is not too verbal (verbalistic) in the form of words, written or spoken. Then overcome the limitations of space, time and senses, such as objects that are too large to be replaced with reality, pictures, and films (Tambunan, n.d.) One example of audio-visual media is Youtube which can upload video content in it.

## RESEARCH METHODS

This study uses a qualitative method that aims to analyze the phenomenon in depth from the data from observations, documentation and interviews. Observations in this study were used to obtain data on GontorTV's communication strategy in conveying da'wah messages through the song *Kembalilah*. by involving yourself with the object and subject of the study.

Researchers have observed GontorTV's youtube account on its da'wah content, especially the song *Kembalilah*. for 7 months. In this study, researchers have used semi-structured interviews. The researcher has prepared open questions for interview but there are limitations to the theme and flow of the conversation so that the interviews are carried out in a flexible but controlled manner. Interviews were addressed to 4 resource persons who are authorized in the production process of the song *Kembalilah*.

Documentation also become one of a method on collecting data by collecting documents needed for research such as pictures, quotes, recordings of information and other reference materials.

The data that has been collected through observation, documentation and interviews are then analyzed based on data analysis techniques from Miles and Huberman, started by data reduction, data presentation and drawing conclusions. Data reduction is done because the data obtained from the field is quite large, therefore it is necessary to focus on things that are important and relevant to the research focus.

After the data is reduced, the next step the researcher takes is to present the data. The presentation of data in this study most often uses narrative text, tables and figures.

The third step in qualitative data analysis is drawing conclusions and verification. The findings from the research are in the form of a description or description of an object that was previously unclear, then the researcher analyzes it by adding accurate explanations. After that, make small conclusions from each indicator.

Furthermore, the researcher checked the validity of the data in more detail by using source triangulation, namely comparing data from one source to another, if there were differences of opinion or answers, then data mining was carried out continuously from other sources until the answers given by the informants were valid.

## RESULT AND DISCUSSION

GontorTV is a media that owned by Pondok Modern Darussalam Gontor (PMDG) which was originally projected to become a television station. However, on the way, GontorTV chose to produce da'wah content through Youtube. In accordance with its vision and mission to spread Islamic da'wah with the symbols of Islamic boarding schools and public education, GontorTV presents educational and entertaining shows as well as being a soothing and inspiring media by providing a variety of programs that suit the needs of the community.

GontorTV started joining YouTube on April 3, 2011 and already has 390,000 subscribers. Since 2011 – 2020 GontorTV Youtube Channel has uploaded 1,683 videos of various contents. From the observations made, the researchers divided the e-dakwah content on this account into 6 categories, namely Islamic Music, Short Movies, Tausiyah, Qiroahatul-Qur'an and

Prayers as well as Promotional Content About Gontor and Unida Gontor.

In order to expand the reach of da'wah, GontorTV synergizes with several GontorTV branches spread across Indonesia. All Gontor TV branches are required to send their creative content videos to the central GontorTV which will later be distributed on channels GontorTV. This strategy has a tagline: synergy, collaboration, networking, and creative content.

Until now, there are 10 GontorTV channels from several PMDG branches throughout Indonesia.

Table 1. Channel that affiliated with GontorTV

No	Channel Name	Place
1	GontorTV	Ponorogo, PMD Gontor 1
2	GontorTV Science	Ponorogo, UNIDA Gontor
3	GontorTV Highlight	Ponorogo, PMD Gontor 2
4	GontorTV Vlog	PM Darul Ma'rifat Gontor 3
5	GontorTV Kids	PM Darul Muttaqin Gontor 4
6	GontorTV Milenial	PM Darul Qiyam Gontor 5
7	GontorTV Daily Life	IKPM Cabang Jakarta
8	GontorTV Kajian	IKPM Cabang Yogyakarta
9	GontorTV Tutorial	Sulawesi, PM Gontor 7
10	GontorTV Documentary	Riau, PM Gontor 14

Source : Research's Data

### Song "Kembalilah"

The song "Kembalilah" was the idea of Kyai Hasan Abdullah Sahal, Kyai

of Pondok Modern Darussalam Gontor, which was composed by a team including Ustadz Taufiq Affandi as director of GontorTV, Ustadz Hasan Muttaqin as Supervisor of Darussalam Recording Studio and the person in charge of the arrangement, Ustadz Arkan Pandewa. In the process of making the song *Kembalilah*, the arrangement deliberately presents an atmosphere of good vibes, in order to create an atmosphere of being obedient to the teacher, love of knowledge, feeling togetherness, sacrifice, struggle, admiring uswah, and directing positive emotions. (*Interview with. Hasan Muttaqin, n.d.*).

"Kembalilah" is a work that aims to describe the concept of thinking of PMDG founders and Kyai, "*fa firu illah*" until the use of low notes at the end of the "kembalilah" intended to present a tamatu, or calm atmosphere (*Interview with. Hasan Muttaqin, n.d.*). The song that was originally titled *Bertaubatlah* was changed by KH. Hasan Abdullah Sahal became *Kembalilah*. in order to be universally accepted (*Interview with Hasan Muttaqin, n.d.*).

*Kembalilah*. by Pondok Modern Darussalam Gontor received a positive response from youtube viewers as seen from the viewer who reached 638,079 views during the first 5 (five) months this video was launched. From the 638,079 views, 25,000 people liked the video *Kembalilah*. The number of video views is possible because this music video was also covered by Indonesian singers, that are Rizal Armada, Takaedo, Ifan Seventeen, Ifan Govinda, and Natta Reza so that it became viral on social media. The song "return" also has an Arabic version entitled



*Kembalilah*. - Find Your Way Back (Arabic Version) *Kembalilah*. | Gontor Voice | Official Music Video" on GontorTV's youtube channel. The positive response to the song "return" can also be seen from the many cover videos. Until now there are a total of 21 cover songs of *Kembalilah* song.

### The Strategy to Choose the Communicator

A communicator greatly determines the achievement of a communication process because he is in control of the process. A communicator must have at least 3 (three) characteristics which are the determining factors for the success of the communicator in conveying the message. The three characteristics are credibility, attractiveness and power where each characteristic has important components in it.

In selecting the credibility of the communicator on the music video of *Kembalilah*. on GontorTV represent vocalists and actors, with Kyai Hasan Abdullah Sahal appearance and represent the figure of a Kyai, who protected his students in Pesantren, Ustadz Jasim Thantowi as an actor who played a human who returned to the straight path after committing sins. Hadyan Janitra and Fadlurrahman Zikri as vocalists from Gontor, and Muhammad Aflah Hammam as representation of santri Gontor also extras in the music video that filled by grades 3 KMI and 5 KMI student.

Considerations for choosing Ustadz Jasim Thantowi as an actor in the music video *Kembalilah*. because of his credibility in the theatrical and poetry world. Ustadz Jasim Thantowi once participated in Jam'iyatul Khutoba which is an association

to train public speaking. His ability in theatrical and poetry fields was proven in the theatrical drama stage "Drama Arena & Panggung Gembira" as well as a series of poetry competitions held by PMDG.

Furthermore, a communicator or talent must also have the ability to convey messages also have a good personality or character. Therefore, GontorTV chooses talents who have good personality and character: Kyai, Ustad and Santri Gontor who are considered to have good morals. The level of moral nobility is closely related to the level of faith. Because the Prophet Muhammad SAW said, "The most perfect believer in faith is the best among them in character." (HR At-Thirmidzi Ibnu Majah, 1987).

The formation of a good personality, noble character and manners derived from faith is influenced by the environment (Habibah, 2015). So the selection of Kyai, Ustad and Santri Gontor is considered appropriate because Kyai and Ustad are representatives of a Da'i. The word da'i comes from the Arabic mudzakar (male) which means people who invite (if mu'anas (women) are called da'iyah). In the Indonesian dictionary, da'i is a person whose job is to da'wah. Through da'wah activities, the da'i spread the teachings of Islam (Bukhari, 2014). The selection of Kyai and Ustad Gontor reflects the figure of a preacher because the activities of Kyai and Ustad are related on da'wah activity.

The singers chosen in the song "Kembalilah" Hadyan Janitra, Fadlurrahman Zikri and Muhammad Aflah Hammam.

Hadyan Janitra is Ustad Gontor who is a radio announcer for Suara Gontor FM.

His profession as a broadcaster who has a pleasant voice made him previously also trusted to bring songs on the GontorTV Youtube channel. At least, he has sung six songs and published them on Youtube GontorTV.

The next singer is Fadhlurrahman Zikri. He is the vocalist of the 2017 Gontor nasyid class. Besides having a good voice, Fadhlurrahman Zikri was chosen because of his experience singing at several events, including the 2017 Gontor nasyid, the Ponorogo Charity Concert, and several other events.

The next singer is Muhammad Aflah Hammam from KMI's 3D Class. The reason for choosing Muhammad Aflah to be the vocalist in the music video "kembalillah". Muhammad Aflah used to be a vocalist at SDIT Mutiara Umat Majenang, Cilacap, Central Java which before entered PMDG, Muhammad Aflah was also recorded covering seven nasyid songs and Islamic music on the Youtube Platform.

After Muhammad Aflah studied on Pondok Modern Darussalam Gontor, he appeared in four video clips of Gontor's nasyid song on YouTube GontorTV.

Marhaeni Fajar stated that one of the requirements that must be possessed by a communicator/messenger is familiarity or a good relationship with the audience. The communicator's familiarity with the audience is placed on an age scale. Communicators are selected based on their age considerations, the majority of which are on the adolescent and adult scale according to the age of the target audience (Bahri, 2018).

Attractiveness is one of the important factors that influence the formation of the credibility of the communicator because it can determine the effectiveness of the

persuasion carried out by the communicator. According to Rakhmat, this attraction is not only in the form of physical appearance, but can also be a psychological attraction consisting of similarity, intimacy, or liking. Similarity is intended so that people can be attracted to communicators because of demographic similarities, such as language, social status, religion, region of origin, and ideology.

Familiarity means a well-known communicator is more accepted by the audience than those who are not known. Communicators who are known for their expertise will be easily accepted, because the audience will not doubt their abilities and honesty. Likes means that communicators have something in common or are already known in the end, they will be more respected by the community.

Physical attractiveness is not the main reference in determining the communicator for the song "return", but rather refers to the attraction of similarity (homophile) between the communicator and the audience. (*Interview with Taufiq Affandi, n.d.*)

If there are more similarities between the communicator and the audience, the greater the chance that the audience will receive messages from the communicator. The similarity between communicators and audiences in the song *Kembalillah* lies in social status and ideology. Communicators who are educators while students who are gontor as students are closely related to the targeted Muslim audience. Due to the similarity of social status and Islamic ideology, communicators have the ability to educate according to the character of their audience.

The power of the communicator is

believed to have a major influence on the effectiveness of the message conveyed by the communicator. Power is the ability to bring submission (Rakhmat, 2005). Power causes a communicator to “impose” his will on others because he has very important resources. The power of the communicator can be received in 4 (four) ways, : charisma, authority, competence and fulfillment (Muaripin, 2015).

Charisma is an innate factor that is inherent in a person (Cangara, M. Sc., n.d.). There are two patterns of charisma formation, first, from the point of view of social behavior, such as being fair, honest, trustworthy, and responsible for behaviors that are bound by commitment or management norms such as the charisma of a leader. (Murtadlo, 2019). Authority authority. This factor is related to the position or position a person has. Communicators who have a position in one group, have a strong influence in influencing others in the group. As Hadari Nawawi said in his book that leaders and leadership are considered special because of their amazing and authoritative qualities and personalities (Nawawi, 1992).

Authority is an absolute requirement for the success of a leader because authority without authority is less effective, but authority without authority still has great impetus for followers. (Murtadlo, 2019). Thus, authority is an absolute requirement for communicators in creating influence in society for the success of delivering messages.

The competence of communicators in certain fields that are recognized by everyone will make the communicator indirectly have a strong power and

influence for the communicant until finally the message conveyed will be quickly understood and implemented. Competence is also a combination of knowledge, skills, values and attitudes that are reflected in the habits of thinking and acting (Novika, 2019).

In communication so that messages can be conveyed properly and accurately, of course, a communicator must have good competence, so that the process of delivering messages does not occur miscommunication and misunderstanding.

Compliance is a form of social influence that is influenced by direct or indirect requests from others (Bahri, 2018). In this case, the communicator is considered to have power if he is able to provide rewards or sanctions to the communicant, so that the communicant will accept the idea and implement it because he hopes for a reward and avoids punishment from the communicator.

The selection of Kyai Hasan Abdullah Sahal as a communicator in the music video *Kembalilah*. because his figure represents someone who has charisma, strong authority, competence and is able to meet the public's needs for religious knowledge. Kyai Hasan is the Kyai of the PMDG as well as a descendant of one of the founders of Pondok Modern Darussalam Gontor (PMDG) Besides Kyai Gontor, there is also a figure ustad gontor who also has these factors which are obtained from his knowledge and experience while serving and teaching at PMDG.

### Recognizing the Audience

The introduction of audience segmentation is important before delivering a message (Muaripin, 2015).

In the communication process, we need to understand and learn the purpose of communication. To find out and understand audience segmentation, researchers usually start by mapping (scanning) demographics. There are three ways that can be used to map community characteristics, namely sociodemographic aspects, psychological profiles, and behavioral characteristics of audiences (Cangara, n.d.).

GontorTV selects the target of communication from the aspect of the general/universal target audience. However, GontorTV audience has the sociodemographic aspect of the age range of 18-24 years old, educated, Muslim and has an Islamic ideology.

Beside the Sociodemographic Aspect, then from the Psychological Profile, attitudes that are reflected in social psychology. In the song "Kembalilah", the determination of the psychological profile of the audience is universal (*Interview with Taufiq Affandi*, n.d.). Furthermore, the characteristics of community behavior are attitudes that include habits that are lived in the life of a society. In the music video *Kembalilah*, the act represent the characteristics of people's behavior.

### Strategy of Packaging and Delivering Messages

The main factor in influencing the audience is that the message must be able to arouse attention. So GontorTV chose the title *Kembalilah*. to attract the attention of the audience. At first the title and lyrics of the song chose the word *Bertaubatlah* but

to make it interesting and more acceptable to the wider audience it was replaced with *Kembalilah*. (Interview with. Hasan *Mutaqqin*, n.d.).

One of the concerns that communicators make is in the delivery of messages. Message is everything that is conveyed by someone in the form of symbols that are perceived and accepted by the audience in a series of meanings (Wahyu Kurniawan, 2019).

In the process of delivering messages, the properties of the message must be persuasive, educative, and informative. (Cangara, n.d.). The song of *Kembalilah* focus on persuasive messages to invite people back to Allah rules.

Persuasive messages, trying to change knowledge, attitudes, behavior towards the audience. There are several ways in preparing messages that use persuasion techniques: namely by a) fear appeal, b) emotional appeal, c) reward appeal, d) motivational appeal and e) humorous appeal

Fear appeal is a method of compiling messages that can cause fear to the audience, such as warnings to keep or stay away from certain things (Bahri, 2018). It can be known that one example of the message delivered by GontorTV is a warning to the audience not to blaspheme God's favors, but should always be grateful for the favors God gives, if you blaspheme God's favors, then God's punishment is very painful. One example is in song lyrics "*bila tak jua segera insaf bencana terbesar tiba...*" by visualizing natural disasters such as floods, volcanic eruptions and the COVID-19 pandemic.

Figure 1. Visualization of *fear appeal*



Source : Music video *Kembalillah*

Emotional appeal is a way of composing messages that try to arouse emotions (Bahri, 2018). Emotional Appeal seen in the song “*Kembalillah*” is seen in the lyrics of the song “*malulah insan dengan dosa-dosa, semua larangan yang telah kau perbuat...*”

Figure 2. visualization of emotional appeal



Source : Music video *Kembalillah*

Reward appeal is a way of compiling messages that contain promises to the audience. The reward appeal in the song “*Kembalillah*” portrayed in the lyrics “*tengadahkan tangan mu dan mulailah berdoa, niscaya nikmat-Nya selalu kan turun selamanya....*”. The lyrics explain that if we return to Allah then we will get the pleasure, seen from the acting talent who repents back to Allah through the

visualization of being splashed with water and turning into an all-white dress.

Figure 3. Visualization of *reward appeal*



Source : Music video *Kembalillah*

Motivational appeal is a technique for compiling messages that are not made because of promises, but are structured to foster an internal psychological influence on the audience so that they can receive and carry out the messages given by the communicator. The motivational appeal can be seen in the lyrics of the song “*Tengadahkan tanganmu dan mulailah berdoa, niscaya nikmatNya kan turun selamanya...*” which means raise your hand and start praying, surely His favor will always come forever. In the last part of the scene, the actor surrenders and raises his hands to pray and uses a low tone to create an atmosphere of *tamatu* (calm) (Interview with. Hasan Mutaqqin, n.d.).

This lyric previously contained promises (reward appeal) which could further motivate people to repent (return to Allah) because Allah’s favors will be given to those who want to return to Him.

Compilation of messages with humor (humorous appeal) is a technique of compiling messages that aims to create a comfortable atmosphere by inserting some jokes. The results of the observations made by the researchers found that in the song "return" there was no message with a humorous appeal.

Furthermore, the messages are presented with the technique of one side issue and two side issue. One-side issue is a technique of delivering messages that highlight the good or bad side of something. This means that a communicator in conveying a message must emphasize whether only positive things or only negative things to the audience, the problem contains the communicator's conception solely without disturbing the opinions that have developed. Meanwhile, Two-Side Issue is a message delivery technique in which the communicator, apart from saying good things, also conveys bad things. Communicators give the audience the opportunity to think whether there is an advantage for them to get the information conveyed (Marhaeni Fajar, 2009).

The song *Kembalilah* uses the two side issue message technique by giving a picture of the things that are obtained if you are grateful for the countless favors from God and a warning about not blaspheming God's favors because the punishment for blasphemy is very painful. In the use of the two side issue message technique in the lyrics and visualization of the song *Kembalilah*. it can be seen that at the beginning of the lyrics the song presents good things about the pleasures that God has given like heaven to humans if they are grateful for God's blessings.

While the delivery of a bad message is conveyed through lyrics about people who forget the power of God and disbelieve in His blessings, then God will be angry and punish them.

### Media Choice

When selecting media, communicators must consider the characteristics of the content and purpose of the message to be conveyed and the type of media owned by the audience. Broadly speaking, there are 3 (three) kinds of media; (1) The spoken words (in the form of speech), (2) the printed writing (in the form of writing), (3) the audiovisual (in the form of living pictures) (Wahyu Kurniawan, 2019). Some forms of audio-visual da'wah media such as films, television, music, video lectures, internet, social media and so on can stimulate the senses of hearing and sight, thus making the da'wah itself more effective.

Audio visual has advantages, namely: clarifying the presentation of the message so that it is not too verbal (verbalistic) in the form of words, written or spoken. Then overcome the limitations of space, time and senses, such as objects that are too large to be replaced with reality, pictures, and films (Tambunan, n.d.).

According to the observations that the researchers made, the music video "come back" uses several audio-visual media. One of the examples of audio-visual media is Youtube which can upload video content in it.

Youtube is one of the media chosen by GontorTV to convey da'wah through the song "Come back" because according to Ustd Taufiq Affandi, the statistics of the most visited website visits in the world besides Google, the second is YouTube (Interview with Ustad Taufiq Affandi,

n.d.). In line with the data compiled by We Are Social late, it was noted that 88% of Indonesians use the social media youtube. Taufiq Affandi added, that as an audio visual product uploaded to YouTube GontorTV so that its influence is wider GontorTV uses a Cross-media strategy, namely a diversification and integration strategy carried out by mass media on other media platforms including social media. (Retno Nurul Aisyah, Efi Fadilah, 2020).

The social media in question are Facebook, Instagram and Whatsapp. As a strategy, cross-media is a consideration for many media because content can be continuously formatted, packaged, and channeled through various additional media platforms.

## CONCLUSION

The conclusion of this study is that in the Digital Da'wah era it becomes more flexible because it can use audio-visual media, namely Religious Songs. The message of da'wah allows it to be easily accepted by many people. Pondok Modern Darussalam Gontor uses songs as an e-dawah strategy. The e-da'wah uses a communication strategy by considering the selection of communicators, identifying the target of communication (audience), considering the technique of compiling messages and selecting media.

In determining credible communicators GontorTV selects singers and talents from young ustad and PMDG students who not only have the ability to act and sing but also have faith, Islam, noble character and manners. Ustad and students of Gontor were also chosen because they have an attraction in the form of similarity in social status and Islamic ideology and

so that they are able to convey da'wah messages to educate, reflecting to the character of their audience.

In the power factor, GontorTV chose the charismatic figure of Kyai Hasan Abdullah Sahal who is the leader of PMDG as well as a descendant of the founder of Pondok Modern Darussalam so that the authority and competence can be obtained that can influence the audience to understand the contents of the da'wah in the song *Kembalilah*.

Although the song *Kembalilah* can be accepted by the general public, in determining the target audience, GontorTV considers the age range from 18-24 years, is Muslim, and in particular are students and alumni of PMDG.

In preparing the message of da'wah, GontorTV conveys persuasiveness through the title, lyrics, visualization and tunes in the song. Persuasive messages in the form of warnings that Allah's punishment is very painful in the form of floods, landslides, volcanic eruptions, and epidemics (fear appeal), then favors (forgiveness) for those who repent (reward appeal) which at the same time motivates them to return to the way of Allah (motivational appeal). The choice of the title *Kembalilah*. is GontorTV's message to the audience as a turning point for a servant to want to return to Allah's way to receive Allah's forgiveness and grace. The whole message is conveyed with the two-side issue technique, which is to give a good and bad picture for people who are grateful and kufr. As for the media selection factor, GontorTV chose a cross-media strategy, namely Youtube and social media (Instagram, Facebook and WhatsApp) to have a broader influence.

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