

SOCIAL AND SPIRIT GOALS: THE COMMUNICATION STRATEGY OF DA'WAH ACTIVITIES ONE DAY ONE JUZ (ODOJ) PROGRAM IN PALEMBANG

Muhamad Afdoli Ramadoni^{1*}, Achmad Syarifudin², Nuraida³, Muhammad Randicha Hamandia⁴, Riza Yulianti⁵

¹ Universitas Muhammadiyah Palembang, Indonesia

^{2,3,4,5} Universitas Islam Negeri Raden Fatah Palembang, Indonesia

*e-mail: afdoli_ramadoni@um-palembang.ac.id



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Abstract

This research seeks to reveal the Da'wah Communication Strategy in the One Day One Juz (ODOJ) Program in Palembang. So, the question arises in this article by trying to answer what is the One Day One Juz Community (ODOJ) communication strategy for da'wah in Palembang? This type of research is field research with a qualitative approach and analyzed using descriptive qualitative. The author uses observation, interview and documentation techniques for data collection. Honed in writing through the Drive Theory by Morgan et al, this theory is described as the drive theory of motivation. According to Morgan, behavior is driven towards a goal by a drive condition within humans. The One Day One Juz program motivates members to get closer to the Al-Qur'an and be able to *istiqomah* read the Al-Qur'an every day. The results of this research show that the One Day One Juz program is a recitation program with a target of reading one Juz of the Al-Qur'an one day. The da'wah communication strategy carried out by the ODOJ Palembang community always invites its members to actively participate in activities, creating special groups for brothers and sisters to communicate information, advice and motivation. The ODOJ community has inhibiting factors, namely human resource factors from administrators and members and the community, factors where activities take place.

Keyword: *Communication; One Day One Juz; Spirit Goals; Strategy Da'wah.*

INTRODUCTION

Da'wah, which is a form of communication, is carried out with wisdom, advice, warning, and good debate (Katsir, 1980). The process of conveying messages from one party to another allows for mutual influence and deeper understanding (Raudhonah, 2018). Meanwhile, da'wah is one of the communication activities, where da'î communicates the message of Islam to mad'û, individuals, or groups (Faizah & Effendi, 2015). In the process of da'wah carried out, it certainly has ideals in it, which

obliges Muslims to move and strive to realize Islamic values (Prayitno, 2002). The positive aspect of da'wah itself is interpreted as an invitation to the grace of Allah and the salvation of the world hereafter (Ilahi, 2010). Da'wah needs to be delivered using various strategies, methods, techniques and tactics that are adjusted through the needs and knowledge level of the community (Arifin, 2018). Before and during da'wah, da'i must understand the social reality of mad'u and design the right da'wah strategy, by planning activities according to the conditions of mad'u (Ramadoni, Amin, Ratnasari, Razzaq, & Mohd Nasir, 2023).

Currently, there are many da'wah movements, both community organizations and Islamic communities that are engaged in da'wah activities in a coordinated manner. One of them came up with the idea of a da'wah program "One Day One Juz". The beginning of the establishment of the One Day One Juz Community or often abbreviated as ODOJ began with a chat via WhatsApp between Ricky Adrinaldi and Fatah Yasin, both of whom later became known as the Founder of ODOJ (Sejarah ODOJ, 2020). The One Day One Juz (ODOJ) community was established with the purpose of motivating Muslims to increase their sense of personal discipline in memorizing the Qur'an every month and to love the Qur'an more as well as to strengthen brotherly relations between Muslims. The ODOJ community plays an important role in building the motivation of its members. As Muslims we are obliged to carry out the commands of Allah SWT. One of them is reading the Koran as a guide to human life. Many lessons can be learned for people who are willing to take lessons in it.

Fatah began setting up the website www.onedayonejuz.org and promoting it through his twitter social media. After establishing the website, Fatah began tracking the existence of the onedayonejuz domain, they made contributions to buy domains and hosting and took turns filling in website content until determining the slogan that is still displayed on the ODOJ website. One Day One Juz is a new Islamic community in the digital era that began soft launching in November 2013, the ODOJ Movement contributes to introducing how to use the sophistication of communication technology in a way that is approved by Allah SWT (Prasetiyo, 2007). Therefore, the media is not only limited to ordinary chat facilities, but chat that has da'wah value, in addition to connecting silaturahmi also builds the bond of brotherhood of fellow Muslims carried out for the sake of Allah, so that without realizing it has done the good deeds of fellow Muslims.

This community has a role to develop the Qur'anic generation with an invitation to recite one juz every day. The One Day One Juz (ODOJ) program is a program that has a da'wah communication strategy that utilizes online and offline media. From the element of da'wah, the ODOJ community is very good because it will create a cultural spirit or get used to always reading the Qur'an. Online media in the One Day One Juz (ODOJ) organization not only focuses on reading the Qur'an but

also provides motivation in the form of good advice from the odojers (Rusni & Lubis, 2017). Therefore, this community uses a system of communicating through the media and making the media a positive value. The main goal is to manage the ODOJ community based on information technology, easy and simple and all Muslims can use and use it. In this case, making people use social media to be able to take part in this community, especially in terms of da'wah.

Besides the success of the ODOJ community as a means or place to carry out da'wah activities that are able to cultivate reading the Qur'an, the study focused on revealing the da'wah strategy, how the One Day One Juz (ODOJ) organization has done to build a Qur'anic generation. The problem formulations in this study are How is the One Day One Juz (ODOJ) program in Palembang? What is the da'wah communication strategy of the One Day One Juz (ODOJ) Community in conducting the One Day One Juz recitation program in Palembang? What are the obstacles of the One Day One Juz (ODOJ) Program in Palembang?

Previous literature has actually discussed One Day One Juz (ODOJ) but tends to discuss the communication perspective in general. Research with the title "*Strategi Komunikasi Media Sosial dalam Program One Day One Juz*", written by (Akbar, 2016). His research explains ODOJ's social media communication strategy starting from planning to determine social media platforms, recruiting admins, implementing admin job descriptions, strengths, weaknesses, opportunities and threats of ODOJ social media faced, to evaluations that are routinely held by ODOJ administrators. Research with the title "*Strategi Komunikasi Dakwah PWNNU Provinsi Sumatera Selatan*", written by (Beri, 2017). The results of this study indicate that the South Sumatra Province Nahdhatul Ulama organization can use strategies to strengthen its da'wah communication, both structurally and culturally, and strengthen cadres or the next generation given training in the form of cadre intensives, both at the branch and regional levels. Third, a research with the title "*Strategi Komunikasi Pada Program Pembibitan Penghafal A-Qur'an Daarul Qur'an Dalam Mensosialisasikan Program Sedekah Produktif*" written by (Fadilah, 2011). His research discusses PPPA Daarul Qur'an's communication strategy in socializing productive charity programs.

The theory adopted in this study is a theory based on the cause and effect relationship of behavior with compensation. "Drive" theory can be described as a theory of motivation, behavior is driven towards a goal by circumstances that encourage in a person or animal (Bimo, 1980). In general, drive theories say the following: When an internal drive state arises, individuals are encouraged to organize it into behaviors that will lead to goals that reduce the intensity of the drive state. Humans can achieve adequate goals that reduce the drive state if they are enjoyable and satisfying. According to this theory motivation consists of: Driven conditions, Goal-directed behavior that begins with driven conditions, Achievement of goals

appropriately, Reduction of driven conditions and subjective satisfaction and relief when goals are achieved (Khodijah, 2014).

METHOD

The research type that the author uses is field research. This research uses a qualitative approach, the aim is to describe systematically, factually and accurately about the facts and characteristics of the population. The primary data in this study are the community of One Day One Juz, namely Oktariana (Chairperson of the South Sumatra Province ODOJ Community Pengprov), Vivi Deslita (Chairperson of the Palembang City ODOJ Community DPA), Jelly Amalia Santri (Secretary of the Palembang City ODOJ Community DPA), Nafisyah (ODOJ Member), Suci Maharani (ODOJ Member). While secondary data in this study are journals, books, thesis and the website <http://www.onedayonejuz.org>. The research location that the author did in this field research was at the Al-Fattah mosque, Jalan Ampibi, 20 Ilir Village, Kemuning District, Palembang City, South Sumatra.

RESULTS AND DISCUSSION

One Day One Juz Program in Palembang

The Qur'an is like an overflow of water that does not diminish in the slightest despite the number of people who come to drink it. The Qur'an is a light that can illuminate the seekers of truth, as a guide that can provide guidance until the Day of Judgment. In facilitating the community to love the Qur'an more.

This one day one juz program is a recitation program with a target of reading one juz of Al-Qur'an a day. By routinizing the recitation of one juz per day, in one month it will be personal khatam. The program is run by a group of 30 people, with separate groups for men and women. For women who are menstruating, they will be given 3 recitation options, namely by listening to murottal, reading the translation of the Qur'an, and reading the interpretation of the Qur'an. In this way, there are no members who do not miss reciting one juz of Al-Qur'an every day and finally the target of personal khatam every month can be achieved.

The implementation of ODOJ community activities is inseparable from the programs that have been formed. The main program of this community is to get used to reciting 1 day 1 juz. Furthermore, over time, ODOJ also has other recitation programs, namely, ODALF, ODOL Kids, ODOJ STAR.

Communication Strategy of The One Day One Juz (ODOJ) Community in Conducting the Tilawah Program.

The ODOJ community is also a community that has developed quite a lot in each provincial area, where the initial goal is to invite people to love the Qur'an more, foster a sense of love for the Qur'an, familiarize themselves more closely with the Qur'an, and further increase the sense of discipline to recite the Qur'an every month.

Because sometimes humans need motivation or encouragement in order to be consistent and istiqomah in doing good. So this is where the ODOJ community plays an important role in building the motivation of its members.

According to Al-Bayuni, one form of da'wah strategy is a sentimental strategy (*al-manhaj al-athifi*). Where the sentimental strategy is a da'wah that focuses on the aspect of the heart and moves the feelings and hearts of da'wah partners. Giving da'wah partners impressive advice, calling with tenderness, or providing satisfying services, are some of the methods developed from this strategy (Aziz, 2017).

Based on Al-Bayuni's da'wah strategy, the Palembang City ODOJ community has a da'wah strategy including: First, da'wah that focuses on the aspect of the heart and moves the feelings and hearts of da'wah partners, one of which is the existence of an admin whose job is to remind through personal either via chat or telephone. Because that way the mind and feelings of the da'wah partner will be moved that he is reminded of the obligation to complete the recitation of the Qur'an one juz in one day. Even reminding with words that make him happy, not feeling burdened.

Second, giving da'wah partners impressive advice, calling with gentleness, namely by giving messages of advice about the Qur'an and its interpretation through WhatsApp messages sent through groups. Always inviting the public in general and ODOJ members in particular to participate in activities organized by DPA Palembang. And in every activity there are also many benefits that can be obtained. Third, providing satisfying services, namely by creating special groups for men and women as a place to disseminate information on activities both offline and online. In addition to group facilities, it also provides services by holding frequent activities every month. So that members not only focus on their tilawah obligations but can also make a place to explore knowledge.

From the explanation above, it is clear that the presence of the One Day One Juz community is very useful in the midst of society, especially to broadcast the Qur'an by inviting people to join the One Day One Juz (ODOJ) community so that people love the Qur'an even more and the motivation of the community in reading the Qur'an to be more awakened. To be able to make someone istiqomah in this case, the ODOJ community has also carried out many strategies in its da'wah activities.

The One Day One Juz community in the da'wah communication strategy in Palembang City Society plays an active role, because there are quite a lot of people who follow this community, so that there is a relationship that occurs between the ODOJ community in the formation of the tilawatul qur'an tradition in the da'wah communication process in the community. This relationship confirms that humans as social beings really need interaction or communication with each other as a self-reference in order to take an action. In this case, the da'wah communication strategy carried out by the One Day One Juz community well and effectively will be able to

influence the way of thinking and the mental-spiritual personality of members in everyday life.

In the research, the author found a communication process of conveying messages, namely First, the Primary Communication Process (primary process) is the process of conveying thoughts and feelings by communicators to communicants using a symbol as a medium or channel (Sumadiria, 2019). The symbol used by One Day One Juz communication in this communication process is through pictures. Namely images that contain messages about tilawah and prayer. This image is published in the form of posters, brochures in the form of invitations or other information about tilawah.

Second, the Secondary Communication Process, is the process of conveying thoughts relying on technical devices, so it tends to lack human touch and warmth (human relations touch) (Effendy, 2003). ODOJ uses media in launching its communication because the target communicators or ODOJers are relatively far away and there are many of them. The media used in this case are Instagram, Facebook, Website or blog. By joining the One Day One Juz community, the audience will get the benefits of trying to be the best human being, training and increasing closeness to the Qur'an and expanding the relationship with brothers and sisters in the ODOJ community.

In the ODOJ community, apart from being a place to increase motivation to read the Qur'an, the ODOJ community is also a place to strengthen ukhuwah (kinship) between Muslims from various regions. Because in each recitation group it is different from the origin of the region. From here until now the ODOJ community's da'wah movement continues to grow. Because many people get benefits after joining the ODOJ community.

Supports and Barriers of the One Day One Juz (ODOJ) Program in Palembang

Based on research conducted by the author, the Palembang City ODOJ community has been established for quite a long time, which is almost 6 years. In recent years, the Palembang City ODOJ community has been progressing with the proof of programs that are packed with variety. Also activities with natural or outdoor nuances as a support for the One Day One Juz program. As for its achievements, the Palembang City ODOJ community also has supporting factors in the implementation of each program and activity.

Based on the research conducted by the author, in the Palembang City ODOJ community there are supporting factors in the implementation of its activities as follows: First, the amount of support from local parties and loyal administrators. The ODOJ community is always supported by ODOJ members or the general public. So that every agenda is always held with a lot of support. Meanwhile, the loyalty of the board is because ODOJ is part of the overall responsibility of the board, and the board

never feels indifferent to each other. Second, teamwork and funds for each activity. Administrators who can complement and help each other. Besides many administrators who have mandates or are clashing with other activities. Third, the community is enthusiastic about participating in ODOJ activities because many people want to deepen their knowledge and as a socialization or introduction of ODOJ to the community.

Fourth, a solid DPA team, so that tasks can be completed because of cohesiveness. Because the tasks of an organization do not only focus on their respective tasks, all will complement each other. Fifth, many people want to deepen their religious knowledge. In ODOJ, it is facilitated by many offline activities such as recitation (*ngaos*) and calculus, so that it becomes a forum for the community to seek knowledge (*thalabul ilmi*). and these activities are an introduction to the ODOJ community. Sixth, Funding or accommodation is collected in each activity in the form of a sunduk team. And there is a responsibility of each board to fundraising (fundraising) armed with a proposal that has been made by the ODOJ secretary. Seventh, Often holding activities in schools. This is part of the introduction of ODOJ to students. Because ODOJ is not only devoted to adults. Even now the ODOJ program has experienced a revolution. Because the purpose of ODOJ is to ground the Qur'an to all levels of society. Eighth, the number of activities as a place of friendship, such as recitation (*ngaos*), calculus, and others. With the activities held by the ODOJ community, it can also increase the enthusiasm and motivation between fellow members.

Based on the results of research and analysis, it can be concluded that the One Day One Juz (ODOJ) community of Palembang City has a da'wah communication strategy in inviting mad'unya, especially inviting people to be closer to the Qur'an by routinizing reading the Qur'an every day. Because someone will be motivated when there is someone who always encourages, such as in every ODOJ recitation group will always be reminded of the responsibility to read the Qur'an every day.

Of the various efforts made by ODOJ teachers so that people who follow the community. The author sees several obstacles in the implementation of da'wah communication in shaping the Qur'anic recitation tradition, namely as follows: First, the human resources (Human Resources) of the community management are still minimal. Due to social dynamics factors, the change of chairman almost changes every year. Administrators who have other mandates and a lot of busyness. So that not all administrators can attend each agenda, it is also an obstacle in maximizing each agenda. So in the ODOJ community in carrying out every activity only refers to the direction of the ODOJ Central management or what is called the DPP (Central Executive Board). Second, it does not have a permanent secretariat. It's just that the Palembang City ODOJ community is still using a temporary secretariat at the home of one of its administrators. Third, licensing the place from the agency or government,

for example when carrying out activities at the mosque, sometimes the DKM of the mosque is not available. And the management must think about the place. The ODOJ Community activities are nomadic from one place to another.

The limited number of participants in the activity is due to the lack of information or lack of promotion on social media, as well as members who only miss info on the ODOJ community study. But whatever the lack of human resources for ODOJ Palembang City participants, the management remains consistent in carrying out activities. Because it is not an excuse not to carry out the propagation of Islam. ODOJ participants who are inconsistent and easily give up, feel bored to recite one juz in one day. This is a factor that some members prefer to withdraw because they are not used to it and sometimes even feel surprised by the recitation activities more than usual. So that it reduces the attractiveness of the community to join the studies. Communication tools and laziness from members which resulted in not reporting tilawah eventually left the group. For example, when you don't have the WhatsApp application, it is difficult to report and eventually leave the group. Fourth, the lack of promotion of activities on social media and gathering groups. So that many do not know the activities of the ODOJ Community. Or offline activities that are less than optimal.

From some of the obstacles faced by the author, there are also some shortcomings of ODOJ Palembang City, namely the absence of a permanent secretariat. The absence of a permanent secretariat makes it less comfortable because it often changes places. The author sees again that the One Day One Juz community has not helped the people of Palembang City to help improve the reading of the Qur'an.

CONCLUSION

Based on the results of research and analysis, it can be concluded that the One Day One Juz (ODOJ) community of Palembang City has a da'wah communication strategy in inviting its mad'u, especially inviting people to be closer to the Qur'an by routinizing reading the Qur'an every day. Because someone will be motivated when someone always encourages them, such as in every ODOJ recitation group, they will always be reminded of the responsibility to read the Qur'an every day. In this case the One Day One Juz program in Palembang uses Drive Theory, in motivating and encouraging its members to carry out the one-day recitation program of one juz of Al-Qur'an by always being reminded of the responsibility to recite every day and motivating each other ODOJ members.

The suggestions that the author describes for the One Day One Juz community are first; as a community that plays an active role in religion, it should focus on the goal of forming tilawatul qur'an. Second, it is necessary to always and more actively in the framework of empowerment and independence, be it establishing cooperation

with schools and universities, especially state and private Islamic universities. Kegita, besides its nature as a community that invites people to love the Qur'an and read it, it is necessary to have training in reading the Qur'an for members who are not fluent in reading it.

AUTHOR CONTRIBUTION STATEMENT

Muhamad Afdoli Ramadoni initiated the research, designed the analysis, and sent the research and then developed it with the second researcher, Riza Yulianti through mapping research instruments, data collection, reference management, and contribution of data and analysis tools. Achmad Syarifuddin, Nuraida, and Muhammad Randhica Hamandia for discussion and directing the writing of this research. All authors participated in the data collection and analysis process, and approved the final text.

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