THE PHENOMENON OF DISSEMINATION DA'WAH USING NEW MEDIA DURING THE LOCKDOWN ERA IN INDONESIA

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Abstract

This study focuses on the adaptation of preachers to the new media technologies during the Covid-19 pandemic. To examine this phenomenon, the writer uses a descriptive qualitative approach with the type of library research. The results of this study show that the Covid-19 pandemic in Indonesia has caused the level of internet use to increase and be massive. Of course, this gives a new change and color to the continuity of da'wah. Previously, preachers were more dominant in using the pulpit or gathering mass in one place when carrying out da'wah activities. But not in the current situation. Preachers are required to be adaptive to new media technology. The use of YouTube social media during the Covid-19 pandemic has become an option for preachers to maintain and deliver da'wah messages. Because YouTube is the social media with the top ranking in 2021 and second ranking in 2023. In addition, the significance of the use of YouTube social media is seen through its characteristics which are network, interactive, interface, informative, interactive, and can also be real-time.

Keywords: *Da'wah; Covid-19 Pandemic; Social Media.*

INTRODUCTION

Da'wah is a call or delivery of messages to individuals or audiences to invite goodness and leave evil or amar ma'ruf nahi munkar, by the value of Islamic teachings, namely Rahmatan Lil Alamin (Arsam, 2015). Thus, da'wah is a necessity for every Ummah, especially Muslims. Da'wah activities have the main goal, namely, the process of changing the behavior of a Muslim to become a better human being, with character and knowledge to get the goodness and happiness of life in this world and the hereafter.

Da'wah becomes a necessity, so preachers can do various ways to transform da'wah messages so they are conveyed properly. Thus da'wah activities require a means that can transform da'wah messages to the people. Asmuni Syukir said that Islamic da'wah activities in Indonesia have evolved in the mass space, where one of them is da'wah as an offer of invitation in spiritual matters in various forms (Syukir, A, 1983). The presence of the Covid-19 outbreak into a pandemic that is still happening

in the current new normal era, (Setyowati, & Cahya, A, 2020) has limited social, political, and religious activities.

The Covid-19 pandemic or Coronavirus Disease is a disaster that has hit almost all countries globally. In Indonesia, (Gugus Tugas Percepatan Penanganan COVID-19, 2020). this explosion has occurred since mid-February 2020 with a fairly high intensity of transmission. Until now in July 2021 the Covid-19 pandemic has not shown a significant decline (Daryono, 2021). Considering that the activities of the Indonesians have a fairly high intensity of social interaction, the Indonesian government is currently trying to break the chain of the spread of Covid-19. President Joko Widodo issued an order to the Indonesians to implement social distancing or physical restrictions known as physical distancing. In addition, efforts that are still being carried out by the government to date are the Large-Scale Social Restrictions (PSBB) policy starting April 17, 2020 (Hidayati, D. L., & Fahlevi, R, 2020), then implementing community restrictions (PPKM Mikro) since February 2021 and the implementation of restrictions on community activities (PPKM Mikro) since February 2021, restrictions on emergency community activities (PPKM Emergency) since July 2, 2021 (Amirrulah, 2021).

Thus, (Fairozi, A. 2020). social activities that are normally carried out face-to-face have begun to switch to an online system. Whether it's the work system that was previously in the office ending at home or called Work Form Home (WFH), teaching or learning activities (KBM) which also switched to distance learning (PJJ), as well as religious activities that inevitably have to switch to a digital system (Fairozi, A. 2020). Preaching, which was originally done face-to-face, changed drastically. The Massive changes to the pattern of da'wah that is usually carried out in society. This is a challenge for the preachers to be more innovative and creative in utilizing existing information technology following the demands of the times given the increasingly massive use of the internet (Khumaedi, T., & Fatimah, S. (2019).

Based on the fact that the Indonesian population is an internet user with fairly high interest and continues to grow over time. Asosiasi Penyelenggara Jasa Internet or (APJII) based on the latest research in Jan 2023, it stated that the number of internet users in Indonesia in the second quarter rose to 77,0 percent of the population. Almost touching the number of 200 million users from the Indonesian population of 276,4 million based on data from the Badan Pusat Statistik (BPS)(Asosiasi Penyelenggara Jaringan Internet Indonesia, 2023). In addition, there are data from the following Hootsuite and We Are Social reports:

Figure 1: Number of Internet Users in Indonesia 2023

Almost touching the number of 200 million users from the Indonesian population of 353,8 million based on data from the Central Statistics Agency (BPS) (Association of Indonesian Internet Network Operators, 2023). In addition, there are data from the Hootsuite and We Are Social reports (Hootsuite dan We Are Social, 2023). The increase in the number of internet users in Indonesia is caused by several other factors, such as faster internet infrastructure or more evenly distributed broadband in Indonesia, and one of them is the Covid-19 pandemic that occurred at the beginning of the year March 2020.

During this pandemic, digital transformation is increasingly massive due to government policies in breaking the Covid-19 chain which encourages us to access the internet more often, because many activities are carried out online ranging from work, study, business to worship. Therefore, this research focuses on how the adaptation of preachers the use of the Internet as a new medium with high interactivity and connectivity has enabled the development of more convergent da'wah activities and is different from conventional da'wah activities.

This is where the existence of new media which use is increasingly massive, especially during a pandemic like now, it is an opportunity and challenge for da'wah activists totransform their da'wah messages to the public or *mad'u* more broadly and equitably by using various existing platforms innovatively, innovatively, and creatively. This is an extraordinary potential if managed for the success of da'wah. Before the Covid-19 pandemic, many da'wah activities were carried out conventionally or face-to-face such as recitation, salvation, or religious meetings with a more limited scope (Suprima, 2021).

Thus, the use of advances in new media technology, both information and communication, can be the right choice for preachers in conveying da'wah messages during the Covid-19 pandemic. Basically, Muslims must take advantage of new media as a channel of da'wah. Because, we cannot deny that the presence of new media is very helpful for da'wah activities (Thaib, E. J, 2019). Indeed, the phenomenon of da'wah in new media is not foreign to us, (Chama, 1996) said that for the first time the world community was excited about this phenomenon in 1996 where this was marked by religious activities broadcast via the internet. (Campbell, 2012) reinforces with the

article "finding god on the Internet", this article shows that the Internet embraces broad thinking, where ideas about the Internet and religion can resonate and faith can be formed collectively.

The current state of the Covid-19 pandemic should not be an excuse for preachers to carry out da'wah activities in all limitations (Juhari, 2020). However, this is a challenge for preachers to be more adaptive, creative, and innovative in taking advantage of the existence of new media as an opportunity to carry out sustainable da'wah activities. Thus, da'wah activities are more synergistic in dealing with changing circumstances, conditions that are not possible. To still be able to reach the target of da'wah or mad'u more broadly and effectively without being limited by space and time. The existence of da'wah activities during the current pandemic has certainly become a new paradigm, so preachers must adapt to the old paradigm which is no longer relevant. Based on this, the research focuses on the adaptation of preachers to new media technology during the Covid-19 pandemic. This study aims to see what types of new media are used as a solution amid the current problems of da'wah activities.

METHOD

To dissect this phenomenon, the researchers use research methods to obtain information, data, and certain uses. It is necessary to determine the type and approach to be used. This study uses a descriptive qualitative approach with the focus of the research trying to describe the opinions that exist in the object of study (Denzin, N. K., & Yvonna S, L., 2009). The type of this research is library research or literature review relating to the method of collecting data in the library or research data extracted through various information such as books, encyclopedias, scientific journals, newspapers, news, magazines, or other supporting documents (Syaodih, N., 2009; Sugiono, 2017).

RESULTS AND DISCUSSION

Da'wah in New Media

Da'wah in Arabic comes from the word da'a yad'u, da'watan which means calling, calling, inviting (Yunus, M.,1989). Da'wah is a call or delivery of individual or public messages to invite them, by the teachings of Islam rahmatan lil'alamin (Arsam, 2015). So that da'wah is a persuasive activity to invite people to believe and fear Allah by aqidah and Islamic law (Fakhruroji, 2017). (Aziz, M. A, 2016) The main goal of da'wah activities are to change a person's behavior into a better, moral, and knowledgeable human being. Da'wah activities are very basic in the life of Muslims. How come? without da'wah, the teachings of Islam will not reach and be reached by mankind. So it is very relevant if we say that Islam is a religion of da'wah, the two things between Islam and da'wah are things that cannot be separated. Thus, da'wah activities need a means that can transform da'wah messages to the people. Asmuni

Syukir said that Islamic da'wah activities in Indonesia have evolved in the mass space, where one of them is da'wah as an offer of invitation in spiritual matters in various forms (Syukir, A.,1983).

Islam is a religion that has a strong foundation in facing the challenges and progress of the times. This era, where information and communication media continue to innovate with very rapid development, provides opportunities for Muslims to use the internet as a medium of representation for da'wah in the digital era (Rustandi, R.,2020). In general, (Hidayati, D. L., & Wijaya, I. S.,2019) the pattern of da'wah carried out by most preachers in Indonesia is identical to mosques and assemblies. So, (Khumaedi, T., & Fatimah, S., 2019) nowadays many preachers do not only use one approach in preaching but also use the internet. This is one of the positive impacts of the existence of new media for the development of Islamic da'wah.

In simple terms, new media comes from the word "new" which means new, and "media" means a tool used to convey messages to recipients (Mulyana, D., 2007). New media is a form of combining conventional media with digital media which includes the emergence of digital networks, computers, or information technologies at the end of the 21st century (O'Neil, S.,2008). Most technologies described as networked new media are characterized by being manipulable, dense, interactive, and impartial. the existence of new media such as the internet can interact, see geographical boundaries, interaction capacity, and most important can be done in real-time (Nasrullah, R.,2013).

Characteristics of New Media

The characteristics of new media, especially the internet, have significance in the aspect of interactivity and connectivity. In addition, new media is an interface that allows users to connect to a network so that they can reach geographic spaces more easily and evenly. The existence of new media can provide information to its users and can be stored for re-access. In addition, the most important thing in this new media is that it has the nature of simulation or can be done in real-time (Fakhruroji, M., 2017). This characteristic allows new media users to present information in various forms, including text, images, video, and sound together based on digital technology. Therefore, new media users become independent, autonomous, and free to choose content according to their individual needs.

The characteristics of the new media become an opportunity for Islamic da'wah activities. Where da'wah activities can be carried out using new media technology, one of which is the use of social media. Like Saefulloh's research which mentions the internet as a new form of media, it presents various forms of features ranging from applications, computer programs to social media that make it easier for preachers in the process of spreading their da'wah (Saefulloh, A., 2012). According to Mandiberg in Rulli Nasrullah in his book, social media is a medium that accommodates collaboration between users who produce content. Rulli explains social media that allows users to represent themselves or interact, communicate with other users and

build a virtual social environment (Nasrullah, R., 2016). Thus, social media platforms bring significant changes in the human communication process (Nurudin, 2013).

Melvin explained that social media provides a virtual space that continues to be active without limits, where the spread of da'wah messages can be accessed anytime and anywhere. This provides an opportunity for anyone to obtain information within seconds, and the information is open to everyone (De Fleur, Melvin L., and Rokeach, S.-B., 1982). Without knowing the time and place as well as ethnicity and religion. everyone can access it easily and quickly (Aziz, M. A., 2016). The types of social media that are often used today are YouTube, Facebook, Twitter, Instagram, blogs, and etc. The specialty of social media is that it has characteristics that other media do not have, such as having networks, information, characteristics, archives, interactive, social simulations, content by users, and dissemination.

The Phenomenon of Da'wah in Social Media

Da'wah through social media encourages da'wah activists to be more creative in spreading their da'wah (Wibowo, A., 2019). Thaib's research states that the phenomenon of da'wah on the internet through social media can be called gentle da'wah. How come? The material or message conveyed is lighter in terms of how to package the da'wah to be more attractive. Because, if conventional da'wah is called hard da'wah. Where the implementation is specific to the context, moments, and themes that cannot be separated from the code of ethics. However, this does not apply at all in the implementation of da'wah on social media. Everything took place in a relaxed manner and did not use the code of ethics that applies in conventional da'wah (Thaib, 2019). So da'wah through social media is indeed efficient in the Covid-19 pandemic, considering the limitations of the community to carry out activities outside the home, while the need for information and knowledge continues to grow.

The phenomenon of da'wah through social media is certainly not the new thing to us. In fact, for almost three decades, the internet has been used as a space for religious rituals. The use of the internet for religion can be traced back to the early 1980s, during this period online religious discussions began to emerge and develop (Delanty, G., 2018). This is where the existence of social media, which the usage is increasingly massive, especially during a pandemic like now, becomes a separate opportunity and challenge for da'wah activists to transform their da'wah messages to the community more broadly and evenly using social media platforms. This is an extraordinary potential if managed for the success of da'wah. This is an opportunity for preachers with the emergence of increasingly diverse social media, making da'wah activities have many choices in conveying messages according to the characteristics of the community. Thus, the existence of this opportunity requires preachers to be proficient as provider preachers or digital era preachers (Ishanan, I.,2017).

Regardless of the efficiency and difficulty in conveying messages through social media. All aspects that can hinder the process of da'wah itself (calling, inviting)

are categorized as problems that can interfere with the success of da'wah. Thaib in his research states that other problems may occur due to the use of social media for a long time. Such as differences in understanding, views, or mass organizations that often occur in society. In addition, it is feared if there are preachers whose preaching material is infiltrated by political interests and religious ideologies that are used to attack each other, as well as preachers who lack scientific understanding if they are not provided with a background in religious science. However, if the da'wah material is quite extensive, if it interacts with all aspects of human life and it is studied purely with the values of Islamic teachings, it will not cause problems.

The Covid-19 pandemic, which has not yet shown when it will end, is certainly a challenge for preacher in carrying out their da'wah activities amid limitations and demands for religious information needs. This is where the existence of new media whose use is increasing massive, especially during a pandemic like now. It is an opportunity as well as a challenge for preacher to transform their da'wah messages more broadly and equitably by using various existing platforms in an adaptive, innovative, and creative way to make da'wah successful. Before the Covid-19 pandemic, many da'wah activities were carried out conventionally or face-to-face such as recitation, salvation, or religious gatherings with a more limited scope (Suprima, 2021). The existence of da'wah activities during the current pandemic is certainly a new paradigm, so preacher must adapt to the old paradigm which is no longer relevant.

So, the use of new media technology, both information, and communication, can be the right choice for preacher in delivering their da'wah during the Covid-19 pandemic. Basically, Muslims must take advantage of new media as a channel of da'wah. Because, (Thaib, E. J.,2014) we cannot deny that new media are very helpful in da'wah activities. The utilization of new media can certainly be done in various forms, one of which is through social media.

This is not without reason, in the current Covid-19 pandemic. It was found that social media is one of the media that is often accessed by internet users in Indonesia. Considering the number of internet users in Indonesia, which is 212,9 million internet users, it is quite high and continues to grow from time to time (Asosiasi Penyelenggara Jaringan Internet Indonesia, 2023). As a 4.0 platform, social media offers the most popular user interactivity on the internet (Goh, K.Y., Heng, C.S., Lin, Z.,2013). This is supported by the latest research by Hootsuite and We Are Social in Indonesia in 2023. Based on these data, it was revealed that the most popular social media among other social media is Google and YouTube.

Figure 2: Top Website: Similariwes Ranking 2023

Based on the picture shown, YouTube occupies the second position of the most popular mobile video streaming application in Indonesia (Hootsuite dan We Are Social, 2023). Seeing this use of social media on the internet, there is an opportunity for preacher to take advantage of the site. In addition, the use of social media, which is supported by the spread of the Covid-19 virus in Indonesia, is a challenge in itself for the sustainability of Islamic da'wah. The challenge of da'wah during the current Covid-19 pandemic is that there is no limitation of da'wah movement, especially in pragmatic da'wah due to psychological distancing policies (Juhari, 2020).

It's the same thing that Habibi found if the Covid-19 pandemic was mostly carried out conventionally or offline such as recitations, holding meetings before a more limited scope. The reality of using the internet for social media that is increasingly massive shows that social media is one of the fields of da'wah that is very broad and has the potential to be developed. So that the mastery and use of social media is a direction that needs to be done. In addition to challenges, research on the use of social media is also a source of information about Islamic da'wah that can encourage individuals to continue to be active in searching for information on Islamic da'wah during the Covid-19 pandemic (Prasanti, D., & Karimah, K. El., 2020).

Based on previous research, it is undeniable that many preachers have started using social media to preach before the Covid-19 pandemic. Among them: Ustadz Adi Hidayat, Quraish Shihab, Ustadz Abdul Somad, Gus Muwafiq, Gus Baha', Kyai Saiq Aqil Siradj, Ustadz Oemar Mita, Lc dan Gus Yusuf, Ustadz Felix Siauw, Aa Gym, Ustadz Yusuf Mansur (Hidayati & Fahlevi, 2020), Ustadz Das'ad Latif, Ustadz Hanan Attaki (Salam, Amin, & Tajibu, 2020) and many more preachers who also use social media to preach. So that when adapting to new habits that are completely limited, the media that they use are increasing and adapted to current conditions. The following is a comparison of social media used in preaching before and after Covid-19:

Table 1. Social Media Usage Trends Before and After the Pandemic

Preacher	Before the Pandemic	After the Pandemic
Ustadz Adi Hidayat; Ustadz Abdul Somad; Ustadz Felix Siauw; Ustadz Das'ad Latif and; Ustadz Yusuf Mansur	Conventional studies, YouTube and television media.	The following ustadz focus on using social media platforms, namely: YouTube actively as a medium of da'wah in the midst of a pandemic (Hidayati & Fahlevi, 2020)
Ustadz Aa Gym	Conventional studies, SMS Tauhid	Ustadz Aa Gym also actively uses the YouTube social media platform as a medium of da'wah (Hidayati & Fahlevi, 2020) and SMS Tauhid as a religious message service (Fakhruroji, 2015).
Ustadz Hanan Attaki	Conventional studies, charity activities and one-minute boosters or short studies via Instagram @pemudahijrah and YouTube Shift	During the Covid-19 pandemic, several activities carried out by Ustadz Hanan Attaki had to be paused for a moment considering the conditions that did not allow gathering time. So in carrying out his da'wah activities, Ustadz Hanan Attaki focuses on social media YouTube Shift and Instagram (Toni, Rolando, Yazid, & Putra, 2021).

Based on the table above, the social media that often used by preacher amid the Covid-19 pandemic is YouTube. This is in line with research on the use of social media in preaching amid the Covid-19 pandemic that has been carried out by (Hidayati & Fahlevi, 2020; Prasanti & Karimah, 2020; Zulfikar, 2020) which states that the existence of the The Covid-19 pandemic has brought changes in the use of da'wah media. Previously, the preacher used the pulpit or gathered the masses in one place. Not with the current situation, the preachers choose to use social media such as Facebook, Twitter, and Instagram as a medium of da'wah. In addition to social media Facebook, Twitter, and Instagram, many of the preachers are more inclined to preach through social media YouTube.

Similarly, previous research conducted by (Briandana, Doktoralina, Hassan, & Hasan, 2020) and (Salam et al., 2020) revealed that YouTube is currently a well-known source of information. Where preachers can use YouTube as a means of da'wah and become an alternative media for millennials with a wide selection of da'wah video content that can be enjoyed according to user tastes. Not without reason, the use of YouTube is one of their choices because it is to increase da'wah (Rusli, 2013). The use of YouTube social media as a da'wah medium is used by most of the preachers to

spread their da'wah messages interestingly with various kinds of da'wah video contents. The existence of YouTube is also often used by preachers to preach in real-time or commonly called live streaming. So, people can follow the study as it should in real life.

In general, YouTube is a social media site for sharing videos. In addition to being able to share videos for a fairly long duration, YouTube has advantages in communicating. Preachers can display videos of themselves so that it is like a face-to-face study (Handayani, 2021). From the results of the theoretical analysis, YouTube social media is one form of the development of new media technology. The privilege of YouTube social media is that it has characteristics that other media do not have, such as networks, information, characteristics, archives, interactive, social simulations, content by users, and dissemination.

The significance of the use of YouTube social media as a solution during the problems of da'wah activities is because of the characteristics of YouTube's social media itself. Faiqah's research states that YouTube has characteristics that make it popular, including there is no duration limit for uploading videos, accurate security, video uploaders will get AdSense or pay with applicable terms and conditions, can be watched offline and simple editing facilities (Faiqah, 2016).

The reality of using the internet for social media that increasingly massive shows that social media is one of the fields of da'wah that very broad and has the potential to be developed. So, da'wah activities are more adaptive, creative, and innovative in utilizing the existence of social media as an opportunity to carry out sustainable da'wah activities. Thus, da'wah activities are more synergistic in dealing with changing circumstances and conditions that are not possible due to the Covid-19 pandemic. This requires preachers to always innovate following developments in the era of globalization, without reducing religious values in conventional religion.

Preaching by utilizing YouTube social media technology is an adaptation that has been developed to maintain da'wah activities during the Covid-19 pandemic. Unfavorable social conditions for gathering important time for assessment. Preacher, both national and local, can use YouTube social media so they can continue to transform da'wah messages in real-time. As Ustad Yamin said, one of the informants of a local preacher in Garut, that in maintaining da'wah activities during a pandemic like now. Preacher should be able to imitate national preachers who are literate and able to adapt to new media technology, especially YouTube social media.

"We as local preachers, who are accustomed to preaching in ta'lim assemblies or face-to-face studies, might be better to follow the example of popular preachers who use social media in preaching. We also don't want to have to be literate with information technology in the future which makes it impossible to conduct face-to-face studies. Learn to package da'wah to be more interesting and not boring. I explained that YouTube is the one that has its charm compared to other social media

in da'wah activities. Because, when compared to other social media, YouTube is more real. Preacher can also conduct online studies and there are opportunities for discussion there (interview with Ustadz Yamin on August 13, 2021)."

This opinion is in line with Karim who stated that preachers must dare to take the right position and always upgrade their abilities in mastering social media technology and communication technology that is currently developing (A. Karim, 2016). In addition, Ustadz Yamin also felt the effort to adapt to da'wah activities in the new normal. Where he feels the process and effort in preaching through YouTube social media. Here's the explanation:

"To adjust to difficulties, no matter you like it or not, you have to try. because this virtual da'wah can be our solution. until I had to ask for help on how to package videos attractively on YouTube (interview with Ustadz Yamin on August 13, 2021)"*.

Seeing the conditions that occur in da'wah activities at this time, both national and local preachers are expected to be adaptive to the changes that occured. At this time, preachers have the opportunity to transform their da'wah messages more broadly and evenly through social media Youtube, as one of the new media technologies. The Covid-19 pandemic requires preachers to preach using the internet as a form of adaptation to da'wah activities in the new normal era. The use of the internet as a new medium, especially YouTube social media, has become a very important tool in maintaining da'wah activities. Thus, preachers are required to be familiar with new media technology. As stated by Adagium in (Campbell, 2012) saying that "Who controls information technology, then he can hold the world". In addition, the use of social media depicts Islam as an advanced religion and it is relevant to the progress of the times (Syafriwaldi, 2018).

In addition, to mastering new media technology, especially YouTube social media as a propaganda medium. Another adaptation besides its use is conveying da'wah messages accompanied by education on the Covid-19 outbreak. Such as research (Hidayati & Fahlevi, 2020) states that preachers provide education related to Covid-19 such as cognitively in the form of knowledge, skills, and information. Effectively, in the form of an appeal to always take care of yourself and think positively. Conatively in the form of examples of the use of new media to conduct da'wah studies and discontinuation of use, implementing 5M as a form of prevention and education of COVID-19.

Based on the analysis, the adaptation of preachers during the pandemic to new media technology is by utilizing YouTube social media in da'wah activities. In addition, the significance of the use of YouTube social media is seen through its characteristics. The main characteristic is certainly informative. Preachers can provide studies as usual broadly and evenly. Furthermore, the interface and simulation of these characteristics are one of the reasons why preachers prefer YouTube as a

medium for delivering messages. This is because preachers can carry out da'wah activities in real-time and face to face using the live streaming method like conventional studies. Furthermore, youtube has the nature of networking and archives. The da'wah video content that has delivered can be accessed online for its users and can be saved for re-watching in the future. Lastly, it is interactive. Preachers and da'wah targets can still interact during the study through the discussion column provided by YouTube.

So, this is quite efficient and can be a solution to the problems of da'wah in a pandemic. Due to the limitations of the community to carry out activities outside the home, while the need for information and knowledge continues to grow. Preachers begin to adapt to new media not without reason. They believe that with this virtual da'wah, da'wah activities are maintained and can be maintained. In addition, to continue to reach the target of da'wah or mad'u more broadly and effectively without being limited by space and time. Thus, da'wah activities are more synergized in dealing with changing circumstances and conditions that are not supportive. As explained by Karim, da'wah on social media provides space for preachers to convey their da'wah message which is more contextual and can be delivered at any time, so it can be accessed anytime and anywhere by anyone (Karim, 2016) without constrained by space and time (Harahap, H. S. & Kurniawati, D. I., 2018).

However, apart from the ease of delivering da'wah messages through social media. All aspects that can hinder the da'wah process itself (calling, inviting) are categorized as problems that can interfere with the success of da'wah. Thaib in his research assumes that (Thaib, E. J., 2019) other problems may occur due to the use of social media for a fairly long time. Such as differences in understanding, views, or mass organizations that often occur in society. In addition, it is feared if there are preachers whose da'wah material is infiltrated by political interests and religious ideologies that are used to attack each other, as well as preachers who lack scientific understanding if they are not equipped with a background in religious knowledge. However, the da'wah material which is quite broad if it is associated with all aspects of human life and studied purely with the values of Islamic teachings, will not cause problems. In addition, research (Suprima, 2021) states that da'wah through social media also has drawbacks. For example, the elderly have difficulty understanding new media technology and economic difficulties that make there are no electronic means to access online da'wah

CONCLUSION

The Covid-19 pandemic in Indonesia certainly provides new changes and colors for the continuity of da'wah. Previously, the preachers used the pulpit or gathered the masses in one place. Not with the current situation, preachers are adapting to new media technology. Based on the analysis that the researcher obtained through previous research, both national and local preachers who before the Covid-

19 pandemic were still dominant using conventional or face-to-face studies in their da'wah activities. After the Covid-19 pandemic, the perpetrators began to look for solutions so da'wah activities continued. Preachers adapt to the presence of new media, one of the new media is YouTube social media as the main means of conveying da'wah messages. The use of social media in the Covid-19 pandemic is certainly an opportunity for preachers to transform their da'wah messages with attractive packaging to be conveyed to the public more broadly and evenly. In addition, the significance of the use of social media is seen from its characteristics which are network, interactive, interface, informative, interactive, and also real-time providing effectiveness and ease in accessing one of the factors driving the success of da'wah.

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AUTHOR CONTRIBUTION STATEMENT

The author consists of three researchers who have their respective roles. The three authors live in different places, where the first author, Dede Mercy Rolando, is a lecturer from the Islamic Communication and Broadcasting Study Program who lives in Metro City. The second author, Osman Koronglu, is a lecturer in Communication and New Media who lives in Abuja, Nigeria and the last author, Robby Aditya Putra, is a lecturer in Islamic Broadcasting Communication who lives in Curup. Dede Mercy Rolando was the initiator of the research, compiled and designed the analysis, and proposed the research together with the research team. Robby Aditya Putra and Osman Koroglu work together to develop research instruments and data collection, work on management references, data contributions or analysis tools. All authors collaborated in collecting data, analyzing data, and reading to agree on the final manuscript.

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