

Transformation of Mass Media Communication in Teungku Dayah Aceh's Dakwah

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ABSTRACT

Dakwah is often associated with speaking from a pulpit in front of a large audience to convey messages of goodness. However, with the advancement of mass media, dakwah is no longer limited to that form. Mass media has now become part of the innovation in delivering dakwah messages. The presence of mass media opens up new opportunities for a more dynamic and flexible approach to dakwah, keeping up with the times. The use of mass media as a tool for dakwah provides a broader opportunity for people from all walks of life who want to play a role in spreading goodness, which in this context is dakwah. This qualitative research utilizes interviews with seven Teungku Dayah in Aceh. The findings reveal that a deep comprehension of the concept of symbolic reality in media is crucial for crafting compelling and effective Islamic messages. This concept allows for the selection of either an analogical map or a reflective reality model depending on the objectives of the preaching. In the context of Teungku Dayah Aceh, this understanding helps in delivering Islamic messages that resonate with the audience and the local environment, thus enhancing the effectiveness of Islamic preaching. Furthermore, changes in society, technology, and politics influence the role of mass media in disseminating Islamic messages. Factors such as community ties, societal conditions, and political situations can impact the functions of mass media. The advancement of technology creates new opportunities in mass media. In the context of Teungku Dayah Aceh, preachers must comprehend these changes and adapt their communication strategies to remain effective in delivering Islamic messages and influencing the community.

Keywords: *Transformation, Communication, Mass Media*

INTRODUCTION

The presence of mass media is an essential element in human life today. As times have evolved, mass media has become a necessity for people as a means to fulfill their information needs. The role of mass media is as an intermediary between information sources and the general public without being limited by distance and time. The existence of mass media provides ease for the general public to access and obtain information quickly and accurately according to their

desires. In the current era, mass media continues to develop, including the emergence of online media as the latest form of mass media. Previously, mass media was known in the form of electronic media such as television and radio, as well as print media like newspapers, magazines, and tabloids. Print media is the first form of mass media to appear (Hari Wiryawan, 2007). The development of print media began in the era of Ancient Rome, especially during the reign of Julius Caesar (Kustadi Suhandang, 2010). The practice of publishing newspapers started with the exchange of letters within the kingdom, conducted through couriers. Over time, this practice evolved, and the exchange of information through letters became common among traders, politicians, scholars, and other individuals, both domestically and abroad. These letters can be considered as the predecessors of newspapers, albeit in a simpler format, and continued to evolve to reach the format we recognize today (Kustadi Suhandang, 2010).

The advancement of communication technology involving mass media has created a communication system known as mass communication. Mass communication is a form of communication aimed at a large, dispersed, diverse, and unknown audience through print or electronic media, so that the same message can be conveyed simultaneously (Rakhmat Jalaludin, 2005). In order to deliver da'wah messages effectively, preachers require the use of appropriate media. Mass communication in da'wah is currently considered a tool that can accelerate the spread of Islamic values across all layers of society. In addition, mass communication is effective in preaching because it can influence the audience with elements of persuasion. The rapid development of information and communication technology has made mass media an inseparable part of society's life. Its impact is that mass media has a significant influence on changing social behaviors. Based on this reason, mass communication utilizing information and communication technology can be made a relevant da'wah strategy in the modern era (Fatma Laili Khoirun Nida, 2014).

The development of mass media continues, and this includes the development of various types of media such as television, radio, and online media, all of which follow the ongoing advances in information and communication technology. The emergence of these diverse mass media reflects the importance of the role of mass media in today's society. Mass media not only functions as a source of information about various events and topics around the world but also as a means of entertainment during leisure time. Nowadays, people have greater ability in choosing the type of information they want and accessing it through various mass media. The emergence of online media also provides flexibility, as users can read written content and enjoy audio-visual content on a single platform.

In the context of da'wah, mass media plays no less significant a role as a channel for conveying da'wah messages. Da'wah needs to follow the developments of the times and utilize technological advancements in spreading these messages. Mass media is not only a means of self-expression or personal interests but also a powerful tool for preaching in an era of rapidly advancing technology. Using mass media can expand the reach of da'wah messages, allowing people from various backgrounds and knowledge levels to participate in da'wah through mass media.

However, it must be remembered that the development of communication and information technology also brings challenges to da'wah activities. The negative impacts of this technology can affect people's mindsets and behaviors, which may not align with religious values and prevailing social norms. Therefore, da'wah through mass media must be conducted wisely. Da'wah messages should be designed to educate, enlighten, and motivate the audience to become better individuals. In this case, preachers need to understand what the community needs, so that the da'wah messages delivered truly provide useful guidance for the audience.

Asriyanti Rosmalina and Nasrudin Abdul Matin (2020), in their research titled "Orientation of Da'wah Development Through Communication System (Mass Media)," aimed to describe the increasingly skyrocketing da'wah activities, marked by the high response of several media used as a necessity by humans. Research by Effendi Sadly (2018), titled "Social Media Da'wah Management: A Study on the Development of Islamic Da'wah Methods," aimed to describe da'wah management through social media as a development of the Islamic da'wah approach in the modern era. The results show that mass media cannot be separated from human life, especially when supported by technology in the communication system, which on one hand will be a challenge for Islamic da'wah and can become a prospect on the other. There are at least five (5) kinds of influences of communication technology development on both da'wah actors and their partners, covering economic aspects, social aspects, rescheduling, entertainment, and participation in media activities. In this case, da'wah is required to try to utilize technology products as well as possible. It can be through the internet and e-mail or blogs, Facebook, Twitter, e-mail, WhatsApp, Messenger, BBM, Instagram, Line, etc., where these facilities allow for da'wah through direct interactive, Q&A sessions, discussions, message sending, interface, and direct communication. In other words, the preachers must be able to manage and at least be able to provide software for television programs, for example, or films and dramas so that the packaging of Islamic da'wah becomes warmer, current, attractive, effective, and efficient (Effendi Sadly, 2018). This

research aims to analyze the understanding of the concept of symbolic reality in media affecting the way da'wah messages are delivered, and how this is relevant in the context of da'wah by Teungku Dayah Aceh and to find out how changes in society, technology, and politics affect the power of mass media in the context of da'wah, and how preachers can adapt their communication approaches in facing these changes.

RESEARCH METHODS

The research method used by the researcher is a qualitative method with a descriptive approach. This study was conducted on active media activists, with primary data sources obtained through interviews, field observations, and documentation regarding the dynamics of mass media use and democratic values. Meanwhile, the secondary data used are books, scientific journals, and articles relevant to the research. Data collection techniques were carried out through interviews, observation, and documentation. The data analysis technique used is the interactive analysis model that uses three main components in data analysis, namely data reduction, data presentation, and conclusion drawing (Sugiono, 2014).

RESULTS AND DISCUSSION

1. The Role of Mass Media in Preaching

Mass media plays a very important role in social life, especially for modern society that is inseparable from mass media. Some of the roles of mass media include:

- a. As a window that allows the audience to see what is happening out there, or the media serves as a learning tool to know about various events.
- b. As a mirror of the events in society and the world that reflects them as they are. The media reflects facts regardless of likes or dislikes. However, the framing and direction given by the media are decided by media professionals.
- c. As a selector of issues, information, or other content based on the standards of media managers. The media selects and presents information deemed worthy for the audience.
- d. As a guide that helps the audience understand uncertainties or diverse alternatives.
- e. As a container to present various information and ideas to the audience, allowing for responses and feedback.
- f. As a communication partner that facilitates interactive communication (Denis McQuail, 2011).

In the context of preaching, mass media becomes an effective channel. Preaching messages can be conveyed through mass media in various formats such as short films, advertisements, or writings aimed at inspiring and inviting to goodness.

2. Dependence of Islamic Media on the Existing Media System

Preachers and da'wah partners who are able to optimally utilize mass communication to meet the needs of individuals, groups, communities, and their society can succeed in preaching. They utilize mass media as a tool for self-development and to convey their da'wah messages. Mass media gives them the opportunity to obtain information about individuals, groups, and institutions that have been successful, which can inspire and provide examples of Islamic behavior. Thus, they can use mass media to enhance their self-image, self-confidence, self-identity, self-esteem, and their credibility. The concept of symbolic reality in media is explained through two models, namely the analog map model and the reality reflection model. The analog map model describes that media creates a symbolic reality that is almost similar to reality. Conversely, the reality reflection model describes that media creates a symbolic reality that approaches reality (Burhan Bungin, 2002).

In situations where society is actively involved in social movements and has strong community ties, the power of mass media tends to decrease. When the political condition of society is unstable, and leadership is weak, the power of mass media can increase. However, if the political situation is stronger and stable, mass media tends to weaken. This pattern also applies at the beginning and end of a government's term, where the power of mass media can recover. Gati Gayatri has observed the role of mass media during Suharto's reign over time. She concluded that at the beginning of Suharto's government, there was a balance between mass media, media practitioners, and readers. The content of the media at that time reflected the existing reality. However, as the government became stronger in the middle of the government, the media content less reflected reality. At the end of Suharto's government, the media content no longer reflected the actual reality. The media practitioners at that time lost a clear direction (Gati Gayatri, 2002).

On the other hand, Ishadi examined private television news leading up to Suharto's fall and found that television had the power in implementing the ideal values of television journalists (Ishadi, SK, 2000). Udi Rusadi studied the content of newspapers during the transition period. The role of individuals within the mass media became very dominant, but they were also influenced by pressures from the market and societal forces (Udi Rusadi, 2000).

Syed Arabi Idid discussed the changes in media technology at an International Conference stating that we need media, both old media and new media. The development of media is in order to build the community, faith and strength of the community, mental development, and diplomacy. Media is neutral, only in the wrong hands until it damages the image of Islam and creates misunderstandings among Muslims. On the other hand, in the right hands, media is utilized to strengthen faith, brotherhood, positive diplomacy, good image, and a climate of trust. Syed discussed the media system's interdependence with other fields that influence the content and growth of media. Islamic media meets the best standards, trust, truth, justice, clear for da'wah. Muslim media is owned by Muslims. How many media are owned by Muslims? Muslim media does not only discuss Muslim issues. We have Islamic channels in London. In Saudi Arabia, we have Arab News, Asharq Al-Awsat circulated in New York, London, Paris, Cairo, Casablanca, and Jeddah. Whereas Indonesia has secular media, Muslim media, and Islamic media. Syed also revealed the differences between old media and new media (Syed Arabi Idid, 2011).

He stated that technological advancements affect the growth of new media. New media are sought and given, like online newspapers reach readers more than traditional newspapers. The younger generation uses the internet, YouTube, Facebook, Twitter, and mobile phones. New media enter into all fields of government services, private sector, education such as e-government, e-banking, e-income, and e-library. This situation also affects communication methods and military work practices. Syed distinguished old media and new media below.

Old and New Media Table

No	Category	Old Media	New Media
1	Information	Given	Sought
2	Control	Centralization	Empowerment
3	Form of Communication	One-way	Two-way
4	The Concept of the Message	its Segments	and its Recipients
5	Time	Clear Schedule	timeless
6	Journalist	Professional	Citizen journalist

Understanding Symbolic Reality in Media, and the Influence of Changes in Society, Technology, and Politics on Mass Media

According to Muhammad Jafar Aji, mass media plays a crucial role in spreading the message of dakwah. Mass media provides a broad platform to reach a larger audience. It serves as a "window" or means to understand events

out there. Additionally, media can also be a mirror of events in society and the world, reflecting things as they are. Media also acts as a filter or gatekeeper, selecting information worthy of public knowledge. Moreover, media can guide society, helping them understand various uncertainties or diverse alternatives. Media also provides a forum for presenting various information and ideas to the public, enabling responses and feedback. Lastly, media also acts as an interlocutor, not just a place for the passage of information, but as a communication partner allowing interactive communication (Tgk. Muhammad Jafar Aji, 2023).

The concept of symbolic reality in media affects how the dakwah message is delivered. The concept of symbolic reality in media is crucial. Symbolic reality refers to how media shapes, packages, and constructs reality. Media can follow two main models: the analog map model and the reality reflection model. The analog map model attempts to present reality as though it is a direct depiction of the real world. This model is often used in news that tries to provide coverage as if the audience is at the event location. On the other hand, the reality reflection model creates a more flexible reality tailored to communication goals. This is often used in entertainment media such as movies or advertisements (Tgk. Zamzami, 2023).

When preaching, understanding symbolic reality helps preachers in choosing how their message is delivered. They can utilize the analog map model to provide visual and audio dakwah messages similar to physical reality, or they can use the reality reflection model to create messages fitting their goals. This allows the dakwah message to be delivered in a more engaging and effective manner (Tgk. Muzakir, 2023).

Changes in society, technology, and politics affect the power of mass media in the context of dakwah. Changes in society, technology, and politics significantly influence the power of mass media. In conditions where society is active and community bonds are strong in social movements, the power of mass media may decline as society can obtain information from other sources. However, if political conditions are uncertain or leadership weakens, the power of mass media can strengthen as they play a vital role in conveying information and news (Tgk. Sanusi Abdullah, 2023).

Political influence can also be significant. At the beginning and end of administrations, mass media may be stronger due to public attention to government policies and actions. However, during strong governance, mass media may face pressure to reflect reality in line with government policies (Tgk. Iswadi Arsyad, 2023).

Changes in technology also play a crucial role. Technological advancements open doors to new media such as the internet, social media, and digital platforms. Younger generations are more likely to use these technologies, affecting how communication and mass media operations work. Preachers need to understand these changes and leverage them to reach a wider audience (Tgk. Muhammad Nur, 2023).

The use of mass media in the context of dakwah can help preachers and dakwah partners enhance their self-image and confidence. According to Syarwanuddin, using mass media in dakwah can assist preachers and dakwah partners in improving their self-image and confidence. When dakwah messages are conveyed in an engaging and effective manner through mass media, it can make preachers feel more confident in spreading their message. They can also receive feedback from the audience and see the positive impact of their efforts. Additionally, when preachers and dakwah partners can optimally use mass media, it can also enhance their self-identity, self-esteem, and credibility. They become more known and respected in society for their contributions to dakwah (Tgk. Syarwanuddin, 2023).

Effectiveness of Mass Communication Approach in Teungku Dayah Aceh's Dakwah

Understanding the role of mass media, the concept of symbolic reality in media, and the influence of changes in society, technology, and politics on mass media is highly relevant in the context of Teungku Dayah Aceh's dakwah. In the mass communication approach of Teungku Dayah Aceh's dakwah, the use of mass media is key to reaching a broader audience and influencing the thoughts and behaviors of the community. By understanding the role of mass media and how mass media shape symbolic reality, preachers in Aceh can design more attractive and effective dakwah messages. They can choose between the analog map model or the reality reflection model according to their communication goals.

Furthermore, understanding how changes in society, technology, and politics affect mass media helps preachers adjust their communication approach. For example, if Aceh society undergoes significant social changes or more advanced communication technologies are used, preachers can adapt their strategies to remain effective in spreading dakwah messages (Tgk. Iswadi Arsyad, 2023).

The use of mass media in dakwah can also help enhance the self-image and confidence of Teungku Dayah Aceh. When dakwah messages are conveyed through mass media in an appealing way, it can help Teungku Dayah build a

positive reputation and gain wider support from the Aceh community (Tgk. Muhammad Jafar Aji, 2023).

Therefore, understanding the concepts and roles of mass media, symbolic reality, as well as changes in the social, technological, and political environment is crucial in enhancing the effectiveness of the mass communication approach in Teungku Dayah Aceh's dakwah. This can help them reach more people and influence the thoughts and behaviors of the Aceh community in the context of Islamic dakwah.

CONCLUSIONS

The development of mass media represents a significant opportunity for conveying dakwah messages to the broader society. Dakwah is no longer confined to real-life circles but can extend into the virtual world. As is known, mass media has had a considerable impact on society, both positive and negative. From the discussion above, it can be concluded that:

1. Understanding the concept of symbolic reality in media is crucial in designing attractive and effective dakwah messages. This concept allows for the choice between the analog map model or the reality reflection model according to the communication objectives of dakwah. In the context of Teungku Dayah Aceh, this understanding aids in delivering dakwah messages in a way that is appropriate for the audience and local environment, enhancing the effectiveness of dakwah.
2. Changes in society, technology, and politics affect the power of mass media in spreading dakwah messages. The condition of society, the level of community bonds, and the political situation can influence the role of mass media. Technological changes open new opportunities in mass media. In the context of Teungku Dayah Aceh, preachers must understand these changes and adapt their communication strategies to remain effective in spreading dakwah messages and influencing society.

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