

## The Use of Digital Media as a Da'wah Tool in Sejuta Pemuda Mosque

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### ABSTRACT

Da'wah which aims to spread Islamic teachings requires a media that plays a role in supporting its success. This research aims to analyze the use of digital media as a means of da'wah by the Sejuta Pemuda Mosque, Sukabumi, West Java. This research uses a qualitative approach and collects data through interviews, observations, and documentation studies. The research results reveal that the Sejuta Pemuda Mosque uses digital media to promote itself as a solution-oriented mosque that addresses the congregation's needs in line with its functions and roles. The digital media used as a means of da'wah are Instagram and TikTok to inform various da'wah programs and content in mosques. The challenges faced include negative comments from online congregations, a shortage of human resources, and difficulties in generating creative ideas for preaching content. Despite these issues, digital media offers mosques the opportunity to enhance their role as effective missionary centers in the modern era.

### Keywords

*Dakwah, Masjid Sejuta Pemuda, Instagram, TikTok*

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## A. INTRODUCTION

Da'wah is a responsibility for Muslims aimed at spreading the teachings of Islam to the wider community so that they can believe in, understand, and practice Islamic teachings (Januardi, 2023). In line with this statement, da'wah also seeks to spread religious teachings to society with the intention of inviting them to faith and performing good deeds (Nawaffani, 2023). Furthermore, da'wah is an essential element in determining Islamic civilization if its teachings are adopted as doctrines that are believed and practiced by every Muslim (Murodi, 2019, p. 1). In carrying out da'wah, one of the means that can be utilized is the role of the mosque (Nashihin et al., 2022). The mosque can be used for positive and

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beneficial activities (Nashihin, 2017).

The mosque is a place where various values of virtue and public welfare are instilled, and thus, it should not only be used to cultivate faith and piety but also to improve various aspects of the community's life (Rasyid et al., 2023). The mosque plays a significant role for Muslims in shaping the character of society (Qadaruddin et al., 2016). However, today society tends to view the mosque only as a location for certain worship activities, such as congregational prayers (Ahmad et al., 2016). In addition, the role of the mosque in addressing socio-religious issues has diminished, as it is now seen more as a symbol rather than a place for advancing the Muslim community (Ilyas, 2022).

In mosque management, it is also necessary to develop programs for youth, as this is a crucial step in recognizing them as valuable assets and future leaders (Ibrahim et al., 2020). One way to make the mosque more youth-friendly is by actively involving young people in organizing various activities, particularly in managing technology in today's era. (Marsin et al., 2017). However, research has shown that there are mosques that are less friendly to young people, and this situation is related to the role of mosque administrators and the congregation (Yusoff & Shaharuddin, 2020). One reason why people, including young people, tend to stay away from mosques is the lack of management of activities at the mosque (Mokhtar, 2017).

In today's digital era, the method of delivering da'wah, including in mosques, can be carried out using digital media, which has advantages in terms of efficiency, accessibility, reach, and openness (Arifuddin, 2016). However, as a challenge, da'wah practitioners need to master technology and communication strategies, as well as understand the characteristics of the technology being used, so that the delivery of da'wah can take place effectively and attractively (Jafar, 2023).

This study aims to fill the gap regarding the use of digital media in da'wah activities at Sejuta Pemuda Mosque. Sejuta Pemuda Mosque, which is also a religious organization driven by youth and located in Sukabumi, has various unique features. This mosque, which is friendly to travelers, provides lodging and resting facilities for congregants. The mosque also offers a working space and free café-style coffee served by a barista. In addition, the mosque provides free meals three times a day. The mosque is also child-friendly, offering educational programs for children. Therefore, this study aims to provide a deeper understanding of the relationship between da'wah and digital media, as well as the important role of the mosque as a center of da'wah in the modern era.

## B. RESEARCH METHODS

This research employs a qualitative method with a case study approach, focusing on investigating issues related to institutional cases or institutional studies. This study will describe how Sejuta Pemuda Mosque uses digital media such as Instagram and TikTok to publicize its facilities and da'wah programs to online congregants.

The data collection techniques used in this study are interviews, observations, and documentation. In this case, the researcher conducted an interview with the Media Manager of Sejuta Pemuda Mosque, El Fajri Aulia. During the observation process, the researcher directly visited and conducted observations at Sejuta Pemuda Mosque, while also performing an interview. As for documentation, the researcher gathered data from books and journal articles related to the research topic. The researcher also sought information from social media

platforms such as YouTube, Instagram, and TikTok related to Sejuta Pemuda Mosque, including discussions by Ustaz Anggy in the Kasisolusi podcast, who is the supervisor of Sejuta Pemuda Mosque.

The data analysis technique used in this study consists of data reduction, data presentation, and conclusion drawing and verification. Data reduction involves the process of managing raw data obtained from interviews, observations, and documentation, which is then summarized and systematically organized. Data presentation in this research refers to the technique of systematically and appropriately arranging information to reach valid conclusions and carry out further procedures. The conclusion in this research is drawn through interpretation and evidence based on the results of data analysis.

The technique for ensuring the validity of the data in this study involves data triangulation, which uses multiple data collection methods simultaneously, such as interviews, observations, and documentation. Data triangulation aims to validate the research results, ensuring that the findings are more reliable and accurately reflect the actual situation.

## C. RESULTS AND DISCUSSION

### 1. Motivation for the Use of Digital Media by Sejuta Pemuda Mosque

A mosque is the most important place for preaching because it was here that Islam and the message of Allah first spread to the entire world (Rifa'i, 2016). Sejuta Pemuda Mosque, located in Sukabumi, is one of the religious organizations also used as a medium for da'wah by Ustaz Anggy F. Sulaiman along with the youth. The mosque area covers approximately 3,000 m<sup>2</sup>, with the mosque building itself occupying about 200 m<sup>2</sup>. This mosque was inaugurated by the Sukabumi District Government in March 2024.

The motivation behind the establishment of this mosque is to address the concerns of the community or its congregants. There are many mosques in Indonesia—around one million in total, with about 800,000 registered officially. However, despite the large number of mosques in Indonesia, survey data shows that 72% of the population remains illiterate in reading the Qur'an. Many large, grand mosques have been built, yet their surrounding communities continue to suffer from hunger. Furthermore, cases of people involved in online gambling and online loans are still common, but there is no solution or a safe place for repentance. This suggests that the widespread presence of mosques in Indonesia has not yet become a solution or a means to solve the problems of the ummah. Mosque administrators often lack an understanding of the mosque's history and function, are not creative or responsive to societal issues, and do not keep up with or master advances in science and technology (Rasyid et al., 2023).

Sejuta Pemuda Mosque presents a different approach. Open 24 hours every day, this mosque strives to provide the best service to its congregants, such as offering pillows and mattresses for those resting. The mosque also provides lodging for visitors or travelers. Free coffee and food are part of the services provided by the mosque administrators. To enhance the comfort of the youth, the mosque has even created a working space. Additionally, this mosque is child-friendly, allowing children to visit, play, and receive education at the mosque. The goal of these services is to attract Allah's guests to visit and feel comfortable worshipping at the house of Allah. Since these activities require meeting the complex needs

of the mosque's congregants, the mosque's management must strive to implement good management practices (Hudriati & Rahmawati, 2022).

To maximize the results of da'wah, the use of media and methods, which are crucial components of da'wah, must be tailored to the characteristics of the congregation (Azizah, 2023). In the current digital era, the management of Sejuta Pemuda Mosque has also sought to take advantage of the opportunity by spreading its da'wah activities through social media. By using social media, Sejuta Pemuda Mosque went viral and was covered by several media outlets such as Kompas.com, Lintas iNews MNCTV, Kasisolusi, TVOneNews, Tribun Jambi, and others. The viral spread of Sejuta Pemuda Mosque began with an effort to raise funds for the mosque's land acquisition. Due to insufficient funds to pay off the mosque's land, valued at around IDR 1.5 billion, one of the mosque's administrators posted a short video on Instagram about the mosque's services, such as providing pillows and mattresses for resting congregants. In the video's caption, the administrator also included a note that the mosque, which was being witnessed by social media users, was in the process of paying off the land and needed donations.

A snippet of the video and the donation appeal for the land acquisition of Sejuta Pemuda Mosque can be seen in the following image:



Figure 1. Service Content and Donation Appeal

In just 12 hours after the video was uploaded on Instagram, the video reached 16 million viewers. As a result of the responses from netizens, the land for Sejuta Pemuda Mosque was successfully acquired or paid off through donations from congregants via social media. The use of social media in this case demonstrates that mosque-based da'wah has also undergone a transformation, shifting from conventional preaching to digital media-based da'wah. In da'wah, digital transformation not only helps deliver religious messages more effectively but also changes the way messages are received and communicated, making the audience more engaged (Nikmah, 2020).

## 2. Instagram and TikTok as Da'wah Tools at Sejuta Pemuda Mosque

To inform the public about its programs and da'wah content, Sejuta Pemuda Mosque



utilizes digital media, specifically Instagram through its accounts @masjidsejutapemuda with 678k followers and @kajianmsp with 3,753 followers, as well as TikTok @masjidsejutapemuda with 100k followers. The number of followers on Instagram is higher because Sejuta Pemuda Mosque started using Instagram earlier than TikTok. Instagram is a highly popular platform for sharing photos and videos, especially among millennials, with the advantage of presenting visually engaging content, thus capturing the attention of its followers (Ningtias & Desky, 2024).

The specific use of Instagram by Sejuta Pemuda Mosque is to publicize and socialize various facilities, services, and da'wah agendas, such as free meals, distribution of basic necessities, assistance to disaster victims, and others. Instagram is also used to share short content, such as the importance of young people becoming mosque administrators and making the mosque a "healing place," especially for the youth. Furthermore, Instagram is used to publicize events or studies (kajian) to be held at Sejuta Pemuda Mosque. These studies cover topics such as family life, health, hijrah (spiritual migration), motivation for reading and memorizing the Qur'an, the companions of the Prophet (shahabiyah), the end times, and other themes. Therefore, Instagram is one of the most popular online platforms where users can share content (Hamid & Suhaimi, 2020).

The specific use of TikTok is quite similar to the content shared on the Instagram account @masjidsejutapemuda. This TikTok account is used to publicize and socialize various facilities, services, and da'wah agendas, such as free meals, distribution of basic necessities, and assistance to disaster victims. However, it does not publish information related to events or studies held by the mosque. TikTok has the ability to capture the attention of individuals who might otherwise not engage with da'wah content, allowing them to focus on short-duration videos as the main content (Sari & Ni'amah, 2022).

The da'wah content and event or study schedules can be viewed on both the Instagram and TikTok accounts, as shown in the following images:

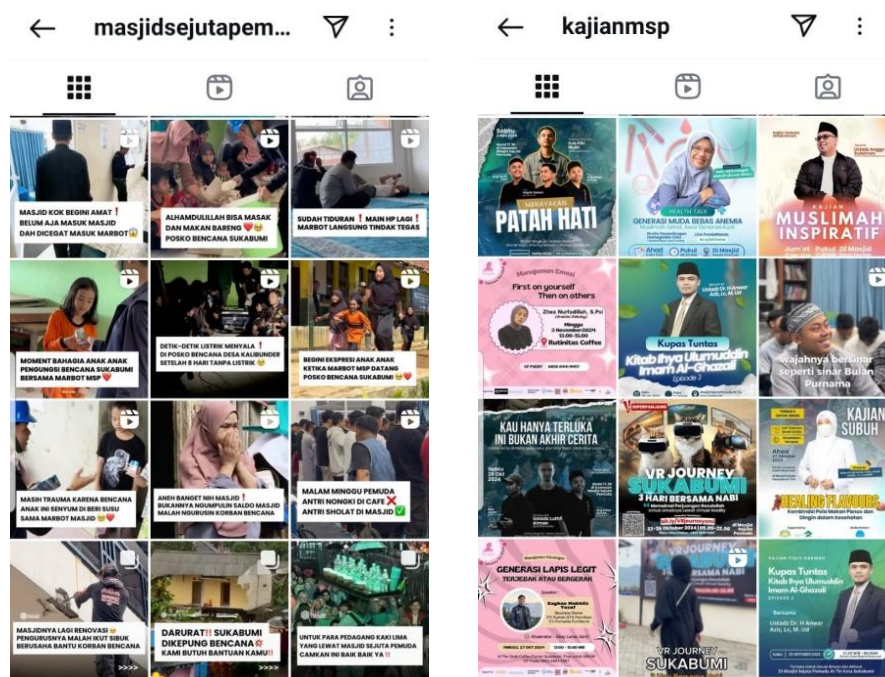


Figure 2. Da'wah Content and Study Information



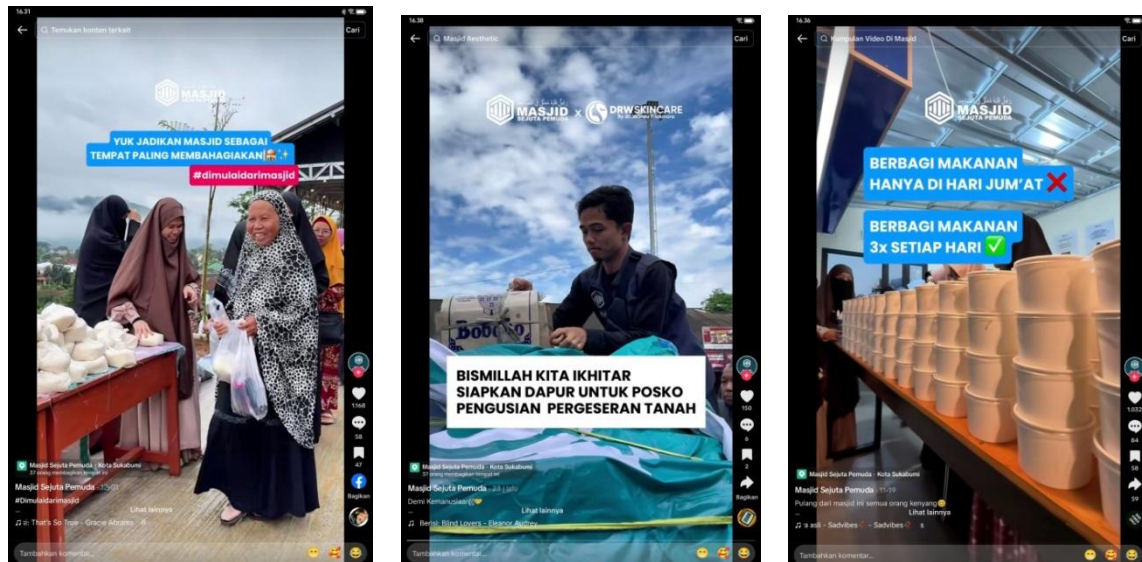


Figure 3. Da'wah Content

Instagram and TikTok as Da'wah Media for Sejuta Pemuda Mosque are considered effective tools for spreading short-duration da'wah content. The media team at Sejuta Pemuda Mosque strives to be consistent in creating and uploading content at least once a day. The content produced is deemed relevant, beneficial, and tailored to the needs of the congregation. In content creation, the media team primarily uses smartphones and edits the videos with the help of platforms like Canva and CapCut. An important guideline for mosque administrators is that before creating content related to the mosque, they must understand the mosque's functions and what needs to be done within it. In carrying out its functions, the mosque must encompass four pillars: *baitullah* (the house of Allah), *baitul qur'an* (the house of the Qur'an), *baitul maal* (the house of charity), and *baitul muamalah* (the house of social interaction). The content creation process, which is designed to attract attention, align with the interests of the audience, and add value, whether through information or entertainment, usually leads to higher engagement rates (Ningtias & Desky, 2024).

Sejuta Pemuda Mosque's management also collaborates with several da'wah figures and public personalities, such as Ustazah Nabilah Abdul Rahim, Ustaz Ibnu Syam, Ustaz Zulkifli Muhammad Ali, Ustaz Derry Sulaiman, Ustaz Taqqy Malik, and other potential da'wah figures from various fields. The selection of these da'wah figures is a form of fulfilling the essential elements of da'wah. The role of a da'i (preacher) as a da'wah spokesperson is crucial in determining the success or failure of a da'wah activity (Salim, 2018).

The information spread through digital media has certainly impacted the increase in

participation at Sejuta Pemuda Mosque. With the mosque going viral, many people or congregants have responded positively, visiting the mosque and attending its studies. These congregants are not only from Sukabumi but also from other cities. The visitors do not come just to enjoy the café-style coffee, but many have even contributed coffee, snacks, and staple foods for the mosque's charity program after learning that Sejuta Pemuda Mosque also runs a food aid program for the underprivileged. Thus, the management of Sejuta Pemuda Mosque adheres to the principle of "from the congregation, by the congregation, and for the congregation," as all da'wah funding comes from congregant donations. Consequently, digital platforms, including social media and specialized apps, have created new opportunities to spread da'wah messages to a wider audience (Staniyah et al., 2024).

The responses from online congregants regarding Sejuta Pemuda Mosque can be seen in the following image:



Figure 4. Process of Interaction and Congregant Responses

Instagram has proven to be an effective tool for the digital spread of da'wah, allowing da'wah activists to more easily disseminate the teachings of Islam to a wider audience (Zulaecha et al., 2023). The development of Instagram has been evident through updates to its features, tailored to current trends, one of which is the increasing popularity of the short video feature called Instagram Reels (Setiadi, 2023). On the other hand, TikTok has added a new dimension to the digital world and can be utilized as a platform for spreading da'wah by providing easy access anytime and anywhere (Lismawati et al., 2024).

TikTok is one of the social media platforms that allows users to create varied content (Mustaffa, 2020). Due to TikTok's popularity, the urgency of da'wah through social media must be seen as an opportunity for Muslims to convey da'wah messages to TikTok users (Supratman et al., 2022).

### 3. Challenges of Digital Da'wah at Sejuta Pemuda Mosque

Sejuta Pemuda Mosque faces several challenges in its efforts to publicize its da'wah. One of the main challenges in managing its social media is the occurrence of negative comments on its posts. For instance, some online users have expressed the opinion that the mosque management is merely seeking profit or conducting business within the mosque. To address these negative comments, one solution is to respond with positive and constructive replies. This approach aligns with the understanding that Instagram, as a platform, has a comment feature that allows users to interact. However, it is important to adhere to good communication ethics to maintain healthy virtual communication (Mutiah et al., 2019). In today's information age, understanding the ethics of commenting on social media is crucial, and learning about Islamic ethics related to social media comments is necessary (Ramadhani, 2024). The application of communication ethics aims to maintain social stability in a diverse and complex society, as well as to monitor behavior on social media to support virtual piety in the digital era (Ihsani & Febriyanti, 2021).

Another challenge faced by Sejuta Pemuda Mosque is the lack of human resources (HR) and difficulties in finding ideas and creating content for social media posts. To overcome this, the mosque management has taken steps to foster collaboration and discussions between the media team and other divisions, such as the mosque and educational charity divisions at Sejuta Pemuda Mosque. In addition, the mosque administrators have sought to establish online collaborations and communication with other prominent mosques in different cities, as well as with religious figures, to gain insights and inspiration for mosque management. Various efforts can be made to improve the performance of the mosque organization, including paying attention to the various resources connected to the organization (Danarahmanto & Widana, 2024). Moreover, human life today is closely linked to social media for interaction, collaboration, sharing, and communication with other users, forming virtual social bonds (Nasrullah, 2015).

Despite the challenges Sejuta Pemuda Mosque faces in utilizing digital media, online platforms or the internet have a significant impact on shaping religious identity (Rofidah & Muhid, 2022). In this context, the religious identity formed through Sejuta Pemuda Mosque's digital da'wah includes the teaching that Islam is a religion that promotes care for



others, as demonstrated by the mosque's provision of free meals, basic food aid, and disaster relief to congregants and local residents in need. Another identity shaped through the mosque's digital da'wah is that youth play an important role as supporters of advancing civilization through their contributions to various da'wah programs and events. Thus, digital platforms also facilitate the formation of religious communities, where individuals can share experiences, offer support, and strengthen their religious identity (Fadillah et al., 2024).

#### D. CONCLUSION

The success of da'wah is partly determined by the use of effective media. In communicating its da'wah programs, Sejuta Pemuda Mosque utilizes two digital platforms: Instagram and TikTok. The motivation behind the use of digital media by Sejuta Pemuda Mosque is to publicize to the public that the mosque is a solution provider for the community, in line with its functions and roles. These two platforms are used to promote and socialize various facilities, services, and da'wah agendas at the mosque. Although the mosque's services have garnered many positive responses, its management faces challenges such as negative comments from online congregants, limited human resources, and difficulties in creating innovative da'wah content. However, by consistently developing digital innovations aligned with Islamic values, the mosque can establish itself as a dynamic da'wah center that meets the spiritual needs of the broader community. Additionally, it has the potential to become an inspiring model for leveraging technology to strengthen religious values in the future.

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