

**ONLINE DA'WAH (ISLAMIC MISSIONARY WORK)  
MODEL (A Study on the Use of the Internet as Missionary  
Media by *Muballigh/Muballighah* of UIN Alauddin)**

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**Abstract :** This study analyzes the online missionary activity models for *muballigh-muballighah* (male and female Muslim preachers - lecturers and employees) at UIN Alauddin Makassar. The purposes of this research are: (1) to describe the use of online missionary media for the *muballigh-muballighah* at UIN Alauddin; (2) to clarify the supporting factors and obstacles to the use of online media by the *muballigh/muballighah* at UIN Alauddin; and (3) to formulate the model of online missionary media for *muballigh-muballighah* at UIN Alauddin Makassar.

The study implements a qualitative approach to issues examined. A qualitative research is a method to explore and understand the meaning emerging from social problems. This is a phenomenological research implemented to describe phenomena or occurrences universally experienced by the objects under study.

The results indicate that: the *muballigh-muballighah* at UIN Alauddin utilize online media in the forms of: (1) web site; (2) web blog; (3) social media facebook; and (4) twitter. Those kinds of media are dominantly used to convey the message of education, personal experience, motivation, or inspiration. Religious messages are still rarely presented either in textual or contextual manner through the online media used by lecturers and employees of UIN Alauddin Makassar. Supporting factors for the implementation of online missionary activity are: (1) online media have become a necessity for the *muballigh-muballighah* living in this era; (2) the availability of internet facilities, including good hardware, software, and networks; and (3) online media facilitate easy

communication. The inhibiting factors comprise: (1) limited facilities owned; (2) lack of skills in using the internet; (3) loads of activities as lecturers and employees at UIN Alauddin Makassar. The online missionary activity models consist of seven components: (a) the communicators are Lecturers and Employees UIN Alauddin Makassar; (b) the media include web site, web blogs, facebook and twitter; (c) the messages delivered are of religious, personal, social, and universal themes; (d) the communicants are students and general public; (e) the feedback is positive; (f) the supporting factors involve the need, facilities, easiness of using online media; and (g) the inhibiting factors comprise limited facilities, lack of skills, and loads of activities as lecturers and employees of UIN Alauddin Makassar.

**Keywords:** Online, Missionary activity model; *Muballigh-mubalighah*; Missionary media; the internet.

## Introduction

Online media have become a literally important means of communication and information for the global community. The circumstance does not only apply on the facet of business, government, and education, but on the field of Islamic missionary activity as well. As new media, online media outperform conventional media such as newspapers, magazines, radio, and television. The essential nature of the new media comprise interactivity, de-massified, and asynchronous (Rogers, 1986). With the convergence of technology, online media bring together a wide range of forms of information such as text, voice, picture and video in one format called multimedia, making them more effectively used in conveying messages of Islamic missionary activity.

The time has come for the *muballigh/muballighah* to make use of the online media as a missionary means to reach out global audience, and to overcome confronting obstructions due to the limits of distance, time and space. Up to the current time, the majority of *muballigh/muballighah* implement the model of face to face communication, delivering sermons on the podium and interacting directly with worshipers inside the mosque or *musballah*. Conventional methods of Islamic missionary activity has been monotone, one way communication, from the *muballigh/muballighah* to their audience. Missionary activity has been limited only to the congregation – those who are being present in the mosque or *musballah* within a predetermined time limit. The drawbacks of conveying missionary messages in such conventional manners (delivering religious speeches on the podium such as Friday sermon, *tarawih* preachings, and *Kultum* or short lectures) are on their limited scope (number of audience, time, and place) as well as on the fact that such methods keep the audience as passive listeners to the sermons or lectures.

Therefore, the *muballigh/muballighah* need interactive missionary work methods compatible to the progress of the communication technology era as well as to the era of information. That is, by utilizing the online missionary activity model of the internet-based method in addition to the conventional religious preaching methods performed on podiums as have been commonly practiced so far. Contemporary missionary work through online media is among the manifestations of the Qur'anic

verses, such as Surah Ali Imran verse 110 as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

Translation:

You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong, and you believe in Allah; and if the followers of the Book had believed it would have been better for them, of them (some) are believers and most of them are transgressors.

#### Research Questions

1. What are the circumstances of the utilization of online media for Islamic missionary activity by the *muballigh/muballighah* at UIN Alauddin Makassar?
2. What are the supporting factors and the obstacles for the implementation of missionary activity through online media by the *muballigh/muballighah* at UIN Alauddin Makassar?
3. Which models of online missionary activity are employed by the *muballigh/muballighah* at UIN Alauddin Makassar?

#### Research Objectives

1. To describe the use of online missionary media among the *muballigh/muballighah* at UIN Alauddin Makassar.
2. To describe the supporting factors and the shortages in the use of online missionary media by the *muballigh/muballighah* at UIN Alauddin Makassar.

3. To identify the models of online missionary activity implemented by the *muballigh/muballighah* at UIN Alauddin Makassar.

## Literature Review

### Definition of *Da'wah* (Missionary activity), *Mubaligh* and *Mubalighah*

In terms of etymology, the word *da'wah* is derived from the Arabic root *da'a, yad'u, da'watan*, which is defined as invite, vocation, call, request, demand, and propaganda. The Qur'an employs the word *da'wah* to appeal to goodness that is accompanied by risks of each option. In the Qur'an, the term *da'wah* in the sense to invite is employed as many as 46 times, in the sense to invite to Islam and kindness is 39 times, and to invite to hell or evil is as many as 7 times (Munir and Divine, 2006). In terms of philosophy or substantial meaning, *da'wah* means the mission is an setting up of mind and effort (Muhyidin and Syafei, 2002) to convert any forms of worship of other than Allah to the belief of monotheism (*tauhid*), to change all kinds of off track living into straightforward livelihood, beset with inner peace and well-being on the basis of Islamic values.

Sayed Quthub defines the term *da'wah* as “a call to the way of Allah, not to the way of the preacher or of his community, as a preacher’s state of being has nothing to do with his preaching except in performing his duty and obligation to Allah.” furthermore, Spayed Quthub stresses that *da'wah* consist of

vocation to five principal aspects that will lead human beings to obtain a perfect life. First, vocation to the faith that enliven hearts and minds. A faith that releases from the shackles of ignorance and superstition, and from subjecting oneself to fellow human beings. Second, vocation to the law of God. With this calling, human beings will establish and regulate their life as a whole without any interference on the basis of interests and domination, either of those of individuals' or groups'. Everyone has equal position before the law of God (Islamic principles). Third, vocation to the life system that is in accordance with the nature of humanity, which is no other than the Islamic system itself. Fourth, vocation to the progress and glory of life with Islamic faith and system to liberate humanity from all kinds of slavery and from the worship of fellow human beings. Fifth, the call for *jihad* on the path of Allah as an effort to establish and to strengthen the Islamic system on the surface of earth (Muliaty Amin et al, 2009: 6-7).

Sheikh Ali Mahfudh proposes another definition for the term *da'wah*: "To encourage people to perform good deeds and to guide, to ask them to do what is right and to prevent them from performing wrong doing in order to obtain happiness in this world and in the hereafter" (Muliaty Amin et al, 2009: 4-5 ). Given the wide scope of such missionary activity, the material content is classified as follows: (1) religious subjects (faith, worship, and morals); (2) personal coaching; (3) social (community); and (4) universal (the universe) (Muliaty Amin et al, 2009: 125-127).

The implementation of *da'wah* or Islamic missionary activity is inseparable from the role of *muballigh/muballighah*. The term *Muballigh* is defined as people who broadcast (deliver) the teachings of Islam, and *mubalighah* as people who broadcast the Islamic religion (female); preachers (female) (*Kamus Besar Bahasa Indonesia*, 1989). The terms *muballigh-muballighah* are derived from the word root *balagha*, which means bearer or messenger or a person who delivers message. In this light, *muballigh-muballighah* is defined as a bearer of knowledge with the obligation to convey all the knowledge he gets hold of, as the Prophet suggests in a *hadith*: “*Enlighten people with knowledge from me even if it is only one verse.*”

In this era of globalization the presence of *muballigh-muballighah* with sound human resource quality level is significantly required. This is achievable by turning scholars to be *muballigh-muballighah* or, conversely, by providing the *muballigh-muballighah* with scholarly level of education or training. The *muballigh-muballighah* that teach Islamic Theology and Islamic Law, can as well motivate and set up learners with worldly knowledge in order that they are better prepared in facing the sophistication of this age (Eden, 2011). The *muballigh-muballighah* can perform missionary work orally or through writing. *Da'wah bi al-lisan* means delivering religious messages through preaching or discussion; and *da'wah bi at-tadwin* means performing the missionary activity through writings, by publishing books, writing in magazines, newspapers or the internet (<http://sheikhku.blogspot.com>).

## Online Missionary Activity Model

Internet is an abbreviation from international networking, which means a computer network that connects all parts of the world, or a global network; or from interconnection networking, which means a very complex multi connection on the internet with a massive information content that is accessible to multi-users at the same time. In the context of term, the Internet can be defined as the relationship of millions of computers with various types that makes up a worldwide network system through telecommunication lines such as modems and phones, so that each and every computer connected to the internet can exchange data without any limitation in terms of distance, time, and space (Akil, 2005; 2011).

The Internet is often called the online media, which is a means that provides information 24 hours a day and is world widely accessible. "Media can be interpreted as channels or devices, while online means an information that can be accessed anywhere as long as there is internet network" (<http://rifqifakhri.blogspot.com>). The *muballigh/muballighah* that uses the Internet as a medium of *da'wah* or missionary activity have carried out an online or an internet-based *da'wah*.

Online *da'wah* is a method of conveying messages (performing missionary activity) through the internet from the *muballigh/muballighat* to Muslim viewers in an interactive mode and can be accessed by anyone, anytime and anywhere, as long as the user is connected to the Internet. The term online media in this research mean the internet facility in the forms of: (1) Web

(website/weblog); and (2) Social Media (facebook and twitter). The explanation these online media is described below.

According Yuhefizar, a Web (website / weblog) is a method of displaying information on the internet, whether text, images, voice, and video, in an interactive mode, and has the advantage to link one document with other documents (hypertext) that can be accessed through a browser (<http://raghibnuruddin217.blogspot.com/>). A web has a domain name and address such as [www.uin-alauddin.ac.id](http://www.uin-alauddin.ac.id) and [www.cyberdakwah.com](http://www.cyberdakwah.com).

Social media are online media that allow users to share information such as text, photos, or video. The most famous social media are facebook and twitter. Through these social media, *muballigh/muballighat* can carry out online missionary work, such as through the facebook account of Ust Yusuf Mansur and the twitter account of Ust. Muh. Arifin Ilham.

### Conceptual Framework

This study uses a conceptual framework as follows:

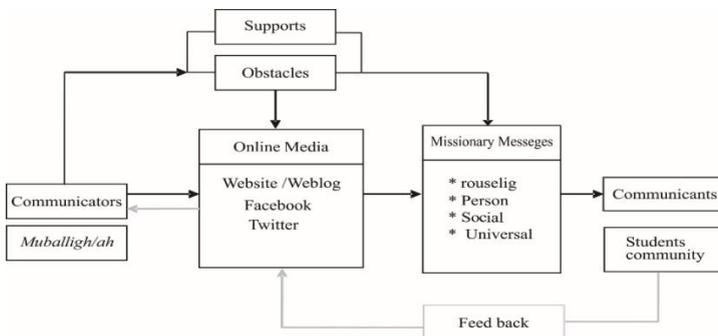


Figure 1. Conceptual framework

## Description

Communicators	: <i>Muballigh/muballighah</i> (lecturers / staff of UIN Alauddin)
Online media	: Web site / web personal blog, facebook, and twitter
Missionary message	: Religious, personal, social, universal
Communicant	: Students of UIN Alauddin / General Public
Supports	: Factors that reinforce the use of online media
Obstacles	: factors hindering the use of online media
Feedback	: Feedback from communicants to the communicators

## Research Methods

### The approach and type of study

This study implements a qualitative approach. Qualitative research is a method to explore and understand the meaning emerging from social problems (Creswell, 2010: 4-5). This is a phenomenological research, which is implemented to describe in detail occurrences universally experienced by the objects under study as a social phenomenon (Creswell, 2007: 57-58).

### Research Focus

The focus of the study are: (1) utilization of the Internet as a medium of online *da'wah* (missionary activity); (2) factors that support and hinder online *da'wah*; and (3) Online *da'wah* models employed by *muballigh/mubalighah* at UIN Alauddin. The terms *muballigh/mubalighah* in this study refers to lecturers and staffs within the environment of UIN Alauddin Makassar carrying out missionary activity through online media. As for the term *da'wah*, it

is defined as a call or an invitation to the path of Allah based on the Qur'an and Hadith. Themes of the missionary activity set as the focus of this research, in accordance with Sayyed Quthub's assertion, comprise: (1) vocation to faith; (2) vocation to the law of God; (3) vocation to the Islamic system; (4) vocation to the progress and glory of life with faith and Islamic system; and (5) vocation to jihad on the path of Allah.

### **Data Analysis Techniques**

Data analysis techniques of this study employ the interactive model of Miles & Huberman (1992), which involve data reduction, data presentation, drawing conclusions / making verification.

### **Research Findings and Discussion**

#### **Research Result.**

Research findings collected in this study are set under sub headings: general description of the locus and research focus. The research locus describes the profile, tasks, principles, vision, mission, and goals of UIN Alauddin Makassar, whereas the research focus of the study describe about the online media utilized by the *muballigh/muballighah* at UIN Alauddin Makassar (informant) in performing missionary activity upon the students or general public through the web (web site/ web blog) and social media (facebook / twitter).

## 1. Overview of Research Locus

State Islamic University of Alauddin Makassar (UIN Alauddin) is an Islamic Higher Education Institution within the organization of the Ministry of Religious Affairs. The university is led by a Rector, who is under the coordination and is therefore directly responsible to the Minister of Religious Affairs. Technically and functionally the supervision of religious sciences is coordinated by the Minister of Religious Affairs through the General Director of the Islamic Education, and the supervision of general science is technically coordinated by the Minister of National Education. UIN Alauddin bears the task of implementing education and teaching programs, research, and community service in the field of academic education, research, and community service in the field of academic education, profession, and or / vocation in the fields of science, technology, and / or the art of Islam as a major task, which is integrated with a number of sciences, technology, and / or general art science to support programs in the field of Islamic religious sciences carried out. (Source: Regulation of the Minister of Religious Affairs of the Republic of Indonesia, No. 5 year 2006 on Organization of the Work System of UIN Alauddin Makassar, Chapter I, section 1). Campus 1 of UIN Alauddin Makassar is located at Sultan Alauddin No. 63 Makassar and Campus 2 is located at Jl. Sultan Alauddin No. 36 Samata, Gowa Regency.

UIN Alauddin Makassar is founded on the principles of Islam and Pancasila. Its vision is: To be the center for pioneering

development of noble moral values and academic as well as intellectual excellence that integrate religious sciences with general sciences and technology and to develop the capacity, potential and character of humanity towards the development of a more civilized society. Its missions are, among others: (1) Instilling moral values and noble character as well as basic spirituality, faith, and piety on the students; (2) Reintegrating religious sciences with general sciences and technology in order that the dichotomy between the two can be eliminated.

As for the objectives, they comprise among others: (1) Establishment an educational institution that functions as center for development of noble moral values and spirituality (Source: Decree of the Minister of Religious Affairs of the Republic of Indonesia, No 93 year 2007 on the Statute of UIN Alauddin Makassar, Chapter III, sections 5-8).

Referring to the aforementioned tasks, principles, vision, missions, and goals of UIN Alauddin, it is obvious that the existence of UIN Alauddin as an institutional does not only function for education, research, and community service (*tri dharma* - the Three Duty Services of Higher Education Institution), but also serves for *da'wah*, both upon students and society. UIN Alauddin's *da'wah* function is comprised in its:

- Tasks: conducting education and teaching programs, research and community service .... in the fields of science, technology, and / or the arts of Islam as the primary task.
- Principle: Islam and Pancasila.

- Vision: To be a center for pioneering development of noble moral values ... towards the development of a more civilized society.
- Missions: (1) Instilling moral values and noble character as well as basic spirituality, faith, and piety on the students; (2) Reintegrating religious sciences with general sciences and technology.....
- Objectives: (1)... as center for development of noble moral values and spirituality

With the existence of such institutional function, the academic community UIN Alauddin, especially the lectures and staffs both as individuals and groups, consequently have the obligation to perform missionary activity as God's command in Surah Ali Imran verse 110 (the command of performing *da'wah* for all Muslims) and QS Ali Imran verse 104 (the command of *da'wah* for a group of people). Lecturers and employees of UIN Alauddin, do not only serve as intellectuals but also as *muballigh/muballighah* both on campus and outside of campus by utilizing the existing technological devices, especially the Internet.

This study examines how the lecturers and staffs carry out missionary online activity along with their functions of education, research, and community service (*tri dharma*). The lecturers and staffs of UIN Alauddin are Muslim intellectuals who are burdened with the duty to perform missionary activity inside and outside the campus, both upon the students and the general

public, in accordance with the function of the *muballigh/muballighah* to enlighten the society.

## 2. An Overview of the Research Focus

The online media studied in this study include internet facilities used by *muballigh/muballighah* (lecturers and staffs) at UIN Alauddin Makassar in delivering the messages of *da'wah* to students and the community. These comprise:

### a. Website of UIN Alauddin Makassar

UIN Alauddin Makassar has an official website which is located at <http://www.uin-alauddin.ac.id/>. This website consist of six information buttons: Home, Profile, Faculty, Institute, Gallery, and Contacts. On the front page, this website also presents updated news about UIN Alauddin Makassar.

### b. Web blog of UIN Alauddin Principals

The website of UIN Alauddin Makassar has a link to the web blog of the University leadership and of former principals in the circle of UIN Alauddin Makassar, namely: (1) Prof. Dr. H. A. Qadir Gasing HT., M: S; (2) Prof. Dr. H. Ahmad M. Sewang, M.A; (3) Prof.Dr.H.Musafir Pababbari, M.Si; (4) Prof. Dr. H. Azhar Arsyad, M.A; (5) Prof. Dr. H. Abd.Rahim Yunus, M.A .; (6) Drs. H. M. Gazali Suyuti, M.HI; (7) Prof. Dr. Phil. H. Kamaruddin Amin, M.A.

c. Facebook of UIN Alauddin Makassar

UIN Alauddin Makassar has an account on the social media facebook page. It is located at: <https://www.facebook.com/uinmks/timeline>. The page provides information about UIN Alauddin, such as the schedules of admissions of new students, etc.

d. Facebook of UIN Alauddin's Academic Community

Besides the above UIN Alauddin Makassar accounts, there is also an account of UIN Alauddin's Community, which is located at: <https://www.facebook.com/groups/uinalauddin/> This community consists of 265 members from the academic community of UIN Alauddin Makassar.

e. Twitter of UIN Alauddin

UIN Alauddin Makassar also has a twitter account on the social media. The name of the account owner is "UIN Alauddin", which is located at: [https://twitter.com/UIN\\_Alauddin](https://twitter.com/UIN_Alauddin). The number of its followers is 5890 and it is following 27. By July 27, 2014, the number of tweets posted by the owner / manager is 1,997. Such great number of tweets indicates that this account is quite active in providing information to its followers.

In addition to examining the online media, interviews were also conducted with key informants (resources). The informants comprise lecturers and staff within the circle of UIN Alauddin Makassar, as many as 29 people (see table).

Table 1. List of informants

No.	Informant	
1.	Lecturer	20
2.	Staff	9
<b>Total</b>		<b>29</b>

Source: Primary Data (July, 2014)

## Discussion

This section will discuss the focus of the study as follows:

### 1. Utilization of the Internet As Media of Missionary activity

In this era of information and communication technology (ICT), the utilization of the Internet as a medium of missionary activity is a necessity for the *muballigh/muballighabb* at UIN Alauddin Makassar. The Prophet Muhammad (peace be upon him) explains in a Hadith: “Speak to them (humans) according to their level of awareness”. In another Hadith it is stated that: “Teach (educate) your children not as you were trained (by your parents), because they (your children) were born in a different life era”. This shows that in delivering *da'wah* (to educate children and the public), one has to adjust to the development and the requirement in the era of the missionary objects.

#### a. UIN Alauddin's Web site

This study specifically examines the official web site of UIN Alauddin Makassar, which is located at: [www.uin-alauddin.ac.id](http://www.uin-alauddin.ac.id). By applying a discourse analysis on the news presented on the web site of UIN Alauddin Makassar, it is found that the website

dominantly provides news on the theme of education, research, community service (*tri dharma*) as well as general themes, and only rarely provides news of religious themes. The news index posted on the website of UIN Alauddin Makassar add up to 245 pages, wherein a page contains some news. The themes of ten news posted on the website of UIN Alauddin Makassar within the period of 2007-2014 are shown in Table 2.

Table 2. Themes of the news posted on the website of UIN Alauddin

No.	Date	News Title	Theme
1.	03 December 2007	TI Seminar was Conducted at UIN Alauddin	IT for learning
2.	18 Mei 2010	UIN Alauddin Seeks Rector Candidates	Requirements for rector candidates
3.	04 September 2010	UKM KSR PMI, Having Fast Breaking at the Orphanage	Religious activity
4.	31 October 2010	Disaster Relief Training	PMI disaster relief training
5.	08 February 2011	Certified Lecturers Evaluated	Examination of 205 certified UIN lecturers' profile
6.	27 April 2011	Problems of Hadith on Prayer Training for Children	Doctoral defense examination
7.	05 Augustus 2011	HMJ of UIN Pharmacy Faculty conduct Ramadhan Training	Being true Muslims (religiosity)
8.	04 March 2012	UIN Alauddin has Official Facebook and Twitter Accounts	Online interactive media of UIN's academic community
9.	05 April 2013	Department of Biology Conduct Journalistic Training	Basic journalistic for the HMJ of Biology Department
10	25 July 2014	Prof Qadir Gassing Hold a Farewell Ceremony at the Ramadhan Fast Breaking Gathering	The rector's remarks at the fast breaking

Source: Primary Data (August, 2014)

## b. UIN Alauddin's web blog

The website of UIN Alauddin also provides web blog for university leaders and former superiors within the circle of UIN Alauddin Makassar. Based on the result of the web surfing upon the abovementioned seven principals' web blogs, it is found out those web blogs are all active and accessible. The content of the seven web blogs are shown in table 4.3 below:

Table 3. The Contents of UIN Alauddin's Web Blog

No.	Web Blog	Content
1.	Prof. Dr. H. A. Qadir Gasing HT., M.S.	Home, Profile, Writing, Speech, Clipping, Gallery, and Agenda buttons (each button contains some old non-updated information)
2.	Prof. Dr. H. Ahmad M. Sewang, M.A.	Home, Profile, Article, <i>Capita Selecta</i> , History, Agenda, and Gallery buttons (each button contains little information and is not updated)
3.	Prof. Dr. H. Musafir Pababbari, M.Si.	Home, Profile, Agenda, and Gallery buttons (each button contains little information, not updated)
4.	Prof. Dr. H. Azhar Arsyad, M.A.	Home, Profile, Writing, Speech, Clipping, Gallery, Agenda buttons (each button contains some old and non-updated information)
5.	Prof. Dr. H. Abd. Rahim Yunus, M.A.	Home, Profile, Writing, Book, Agenda, and Gallery buttons, (contain no information / empty)
6.	Drs. H. M. Gazali Suyuti, M.HI.	Home, Profile, Agenda, and Gallery buttons (each button contains very little information / empty)
7.	Prof. Dr. Phil. H. Kamaruddin Amin, M.A.	Home, Profile, Agenda, and Gallery buttons (each button contains little information, not updated)

Source: Primary Data (August, 2014)

The above table shows that the whole seven web blogs only provide a small amount of information and are not up to date (some of them are even empty). Thus, the management of those web blogs should be enhanced by, among others, assigning a special admin to update the information according to the development of the web owner's activities. Information regarding the themes of education or religion is quite appropriate to be presented in the web in reference to the expertise of the web owner / organizer.

### **c. UIN Alauddin's facebook**

UIN Alauddin's official facebook account is located at <https://www.facebook.com/uinmks>. Its account name is "UIN Alauddin Makassar (College & University)" with green background and is complemented with the motto: "Education, Enlightenment and Achievement". This page has gained 10,178 likes and 656 visits. This page is facilitated with buttons of Timeline, About, Photos, Reviews, and More. The Timeline mainly contain short news about UIN (education news) both posted (written) by administrators and academics of UIN Alauddin as well as feedback from members of this page. There are very few postings on religious theme.

### **d. Facebook of UIN Alauddin Makassar's Community**

UIN Alauddin's community account is located at: <https://www.facebook.com/groups/uinalauddin/>. This group consists of 265 members from the circle of UIN Alauddin

Makassar's academics. The majority of these group members post writings (their status) relating to UIN Alauddin Makassar, and only a small piece of information on general nature, including that of Islamic missionary work. Each post gets feedback from the viewer and the feedback are positive in accordance with the status.

In addition to the postings (status) within the group, to explore the online missionary activity performed by the *muballigh/muballighab* of UIN Alauddin Makassar, 10 personal accounts were selected out of the 265 members of the community group of UIN Alauddin to view their online missionary activity through social media facebook. The ten lecturers and employees sorted are as follows:

Table 4. Facebook Accounts of Lecturers and Staffs of UIN Alauddin

No.	Name	Account
1.	Nurhidayat Said	<a href="https://www.facebook.com/nurhidayat.said.1?fref=grp_mabr_list">https://www.facebook.com/nurhidayat.said.1?fref=grp_mabr_list</a>
2.	Anni Suwarni	<a href="https://www.facebook.com/anni.suwarni?fref=grp_mabr_list">https://www.facebook.com/anni.suwarni?fref=grp_mabr_list</a>
3.	Hasyim Aidid	<a href="https://www.facebook.com/hasyim.aidid?fref=grp_mabr_list">https://www.facebook.com/hasyim.aidid?fref=grp_mabr_list</a>
4.	Usman Jasad	<a href="https://www.facebook.com/usman.jasad.7?fref=grp_mabr_list">https://www.facebook.com/usman.jasad.7?fref=grp_mabr_list</a>
5.	Wasilah Sahabuddin	<a href="https://www.facebook.com/wasilah.sahabuddin?fref=grp_mabr_list">https://www.facebook.com/wasilah.sahabuddin?fref=grp_mabr_list</a>
6.	Barsihannur	<a href="https://www.facebook.com/barsihannur.annur?fref=grp_mabr_list">https://www.facebook.com/barsihannur.annur?fref=grp_mabr_list</a>
7.	Nila Sastrawaty	<a href="https://www.facebook.com/profile.php?id=100008167813161&amp;fref=grp_mabr_list">https://www.facebook.com/profile.php?id=100008167813161&amp;fref=grp_mabr_list</a>
8.	Abdullah Dul	<a href="https://www.facebook.com/abdullah.dul.9?fref=grp_mabr_list">https://www.facebook.com/abdullah.dul.9?fref=grp_mabr_list</a>
9.	Halim Talli	<a href="https://www.facebook.com/halim.talli?fref=grp_mabr_list">https://www.facebook.com/halim.talli?fref=grp_mabr_list</a>

From the exploration of the facebook accounts of the abovementioned *mubaligh/mubalighah*, it was found that the status (information) posted on their wall are mostly of personal experiences and only rarely contain specific religious messages (of faith, worship, or morals).

#### **e. of UIN Alauddin's Twitter**

The social media Twitter can be utilized as online *da'wah* media for the *mubaligh-mubalighah* at UIN Alauddin Makassar. A survey of UIN Alauddin twitter accounts shows that these accounts mainly present tweets about the educational information around UIN Alauddin Makassar. Messages containing religious information are very view. Accordingly, UIN Alauddin's twitter account can be more accurately described as media of education (in general), not as specifically religious media (Islamic *da'wah*).

Based on the content analysis of the online media, namely: (a) web site; (2) web blog; (3) social media facebook; and (4) social media twitter, it is found that the academic community or the *mubaligh-mubalighah* at UIN Alauddin have been limitedly using online media in delivering Islamic *da'wah*. The utilization of online media among the academic community (especially lecturers and employees) for the most part is employed to convey messages of general education, personal experience, words of motivation or

inspiration, rather than religious messages. Religious-themed messages such as: (1) call to faith; (2) call to the law of God; (3) call to the Islamic system; (4) calls to the progress and glory of life with Islamic faith and system; and (5) call for jihad in Allah's path (referring to the assertion of Sayyed Quthub), is still insufficiently presented in textual and contextual online media used by the institution, lecturers / staffs of UIN Alauddin Makassar. hence so posting writings on the theme of religion should be more assertively encouraged in the future.

## 2. Supporting and Inhibiting Factors

With reference to the interview above, the supporting factors for the online missionary activity performed *muballigh/muballighah* at UIN Alauddin Makassar can be classified into three aspects: (1) online media have become a necessity for the *muballigh/muballighah* today; (2) the availability of internet facilities, including hardware devices, software, and network access; and (3) online media facilitate smooth communication between the *muballigh/muballighah* and Muslim community.

In addition to the above supporting factors, based on the oral and written interviews, some inhibiting factors to the use of online media as a medium of *da'wah* for *muballigh/muballighah* at UIN Alauddin Makassar have also been identified. They are: (1) lack of facilities owned to access the Internet, either hardware or Internet Network; (2) lack of skills in using online media; and (3) being *muballigh/muballighah* is their main task.

To overcome these problems, the lecturers and staffs of UIN Alauddin Makassar who perform the role of *muballigh/muballighah* need to adapt to the characteristics of the media, to prepare the instruments required, improve their skills and at the same time be able to take advantages and to overcome the drawbacks of the online media

### **3. Online Missionary Activity Model**

A model is a symbolic representation of an object, process, or idea / ideas (in a broad sense the term can apply to any models of symbolic representation of a thing, process, or idea). At the conceptual level, the model represents the ideas and processes. Hence, a model can take the shape of graphical, verbal, or mathematical images. (Sasa Djuarsa Sendjaja, 1999: 54)

Based on the conceptual model presented in chapter II, the online missionary activity model for the *muballigh-muballighah* of UIN Alauddin consists of seven components:

- a. Communicator (source), is the party who sends the message to the audience. Communicators can comprise an individual, a group, an organization or an institution taking the initiative to pass on the message. A communicator is also identified as the source, sender, or encoder. In this study, the communicators are the lecturers and the staffs of UIN Alauddin delivering textual and contextual Islamic mission to students or the public at large through online media (the internet).
- b. Media (facilities) means everything that is used as an instrument for delivering and sending a message, in this case,

- through the online media: web sites, web blogs, social media facebook and twitter.
- c. Message means the ideas transmitted or received when communication takes place. The messages conveyed through the online *da'wah* comprise religious, personal, social, and universal themes in the forms of text, images, audio, video, animation, or multi-media.
  - d. Communicant (receiver) is a person or a group of persons or an organization / institution who receive the message, comprising the students of UIN Alauddin Makassar and general public (Muslim community).
  - e. Feed back is response from the receiver (communicant) upon the message received from the sender (communicator). Feed back is found to be positive (there is a response from audience).
  - f. Supporting factors are factors that support the implementation of the online *da'wah*, namely: (1) the requirement; (2) the availability of facilities; and (3) assistance to ease communication between the *muballigh/muballighah* and Muslim community
  - g. Obstacles are factors that interfere with or inhibit the process of communication, including: lack of instruments, skills, and occupation as a lecturer / employee of UIN Alauddin Makassar.

## Conclusion and Implication

### Conclusion

With reference to the research findings and discussion, it can be concluded that:

1. The *muballigh/muballighah* of UIN Alauddin (lecturers and Staffs) utilize online media such as: (1) web site; (2) web blog; (3) social media facebook; and (4) twitter. The Employment of these online media mainly is mainly for delivering educational messages, personal experience, words of motivation or inspiration, rather than religious messages. Specific religious messages, namely: (1) call to faith; (2) call to the law of God; (3) call to the Islamic system; (4) call on the progress and glory of life with Islamic faith and system; and (5) call for *jihad* in the path of God (according to Sayyed Quthub's assertion), both in terms of textual and contextual are still insufficiently presented in the online media used by the lecturers and employees of UIN Alauddin Makassar.
2. Factors supporting the online *da'wah* performed by the *mubaligh-mubalighah* at UIN Alauddin Makassar are: (1) online media have become a necessity for the *muballigh/muballighah* today; (2) the availability of internet facilities, including hardware devices, software, and network access; and (3) online media facilitate smooth communication between the *muballigh/muballighah* and Muslim community.
3. Factors inhibiting the use of online media by the *mubaligh-mubalighah* at UIN Alauddin Makassar include: (1) limited

facilities owned to access the Internet, both hardware and Internet Network; (2) lack of skills in using online media; (3) their occupation as lecturers and staffs of UIN Alauddin Makassar left very little time to perform missionary activity online.

4. The online missionary activity model of the *muballigh/muballighah* has seven components: (a) communicator, that is, the *muballigh-muballighah* (lecturers and staffs) at UIN Alauddin Makassar; (B) media: web sites, web blogs, social media facebook and twitter; (C) the message theme: religious, personal, social, and universal in the form of text, images, audio, video, animation, or multi-media; (D) communicants are students and general public; (E) feedback is positive according to the theme in question; (F) supporting factors are the need, the facilities, the ease of using online media; and (g) inhibiting factors are the limited facilities, the lack of internet skills, and occupation as lecturers and employees of UIN Alauddin Makassar left little opportunity to perform *da'wah* online. The whole components make a unity that forms the online model for missionary activity of the *muballigh/muballighah* at UIN Alauddin Makassar.

## Implications

By using online media, the *muballigh/muballighah* (lecturers and employees) of UIN Alauddin Makassar can carry out missionary work exceeding the boundaries of time and space. To

increase the use of the Internet as a medium of *da'wah*, the *muballigh/mubalighah* of UIN Alauddin Makassar need to prepare themselves with the instruments they need, to improve their knowledge and skills, and to make use of the time available to carry out online missionary work.

Each lecturer and staff needs to spread out the messages of *da'wah* both textually and contextually through online media. When this circumstance has been achieved, the obligation to convey Islamic *da'wah*, as in God's command through the Qur'an, has been accomplished.

UIN Alauddin Makassar needs to create a web of *da'wah* as well as a social media account on facebook and twitter that specifically post religious messages (*Da'wah Islamiyah*) from the lecturers and staffs of UIN Alauddin, and this should be under the management of a professional admin.

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