

UTILIZATION OF INSTAGRAM AS A MEDIA FOR DA'WAH IN THE COVID-19 ERA

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Abstract: *Corona virus disease (COVID-19) is an infectious disease caused by the SARS-CoV-2 virus. The world is facing an unprecedented global health and socioeconomic crisis. The lives of millions of children and families seem to have stopped. Social restrictions and school closures have an impact on education, mental health and access to other services. The problems faced now have reached Indonesia. All the activities we do are limited. since the beginning of the 2020 pandemic until semester 1 of 2021. The government implemented PSBB (Large-Scale Social Restrictions) in April 2020. Transitional PSBB, Emergency PPKM (Enforcement of Community Activity Restrictions) until PPKM level IV towards the end of July 2021. By issuing this regulation, the government hopes that people will not form an association and stay at home so that they can break the chain of the corona virus. In the spread of da'wah requires an association or a Ta'lim Council to convey messages of religious knowledge. However, with the development of the times, the term contemporary da'wah which is carried out using modern technology has emerged or is also called da'wah using digital. The method used in this study uses qualitative methods. With data collection techniques through interviews, documentation and observations with research subjects to several owners of Instagram social media accounts that contain da'wah content. The results of this study indicate that a da'i is able to spread da'wah through Instagram content even though it is constrained by the corona virus which causes a prohibition not to form an association. Therefore, the authors want this research to be able to contribute to the da'i to use Instagram social media as a means of spreading da'wah online.*

Keywords: *Instagram, Da'wah and Covid-19*

PRELIMINARY

One of the problems that must be faced now is the spread of the corona virus throughout the world, with its rapid spread, Indonesia is one of the countries affected by the spread of the virus. Indonesia carries out handling and prevention so that the spread of the corona virus spreads to all Indonesian people. Prevention is by quarantining positive corona virus sufferers and taking measures to limit activities outdoors or in other words just at home in carrying out all activities such as school, work and worship. The government issued a regulation by implementing PSBB, which means Large-Scale Social Restrictions (Syaeudin, 2017), with this regulation it is hoped that people will stay at home so that they can break the chain of the corona virus.

The implementation of da'wah is heavily influenced by environmental aspects, while the era of the Corona Virus or Covid-19 pandemic is mostly done at home by means of online media. Therefore, da'wah using social media is very suitable in the era of the Corona Virus or Covid-19 pandemic (Isnaini, 2018).

In preaching, media or wasilah is needed. Along with the progress of the da'wah era, it developed significantly, namely in the form of the method of delivery, the number of followers and with what media was used. Nowadays, social media

accounts are very popular among the people. Social media is here to make it easier for users to communicate without the limits of space and time. Especially with the presence of the internet.

The da'wah category of da'wah media is not limited to places of worship or religious institutions such as mosques, prayer rooms, and Islamic boarding schools, but anything that can be used to convey religious messages is internet da'wah media.

Da'wah is done in two ways, namely da'wah in the virtual world and da'wah in the real world. In the current era of the Corona Virus or Covid-19 pandemic, the most appropriate way is by way of da'wah in cyberspace, because by doing it online it will help the government break the spread of the Corona Virus or Covid-19 pandemic and can also carry out socialization about the corona virus pandemic or Covid-19 pandemic. covid-19. One of the media that can be used to convey da'wah messages is through the internet. In this era of the Corona Virus or Covid-19 pandemic, many media are used in preaching, which is important to follow the PSBB rules made by the government.

Da'wah can be delivered through various means and various media. One of them is through social media. In this day and age, social media has become an increasingly globalized and entrenched phenomenon. As is well known, social media applications have become an inseparable part of communication tools that are "embedded" in smartphones, tablets, laptops, and PCs. Now, with the wider, faster and wider internet connection, it is easier for consumers to access social media applications.

Indonesia also ranks third as a country whose people use Instagram a lot from teenagers to adults. Internet users in Indonesia reached 143 million in December 2017. According to a survey by the Indonesian Internet Service Providers Association (APJII) almost half of the total internet users in Indonesia are people in the 19-34 year age group (49.52%). And more than 3 hours per day, users spend time accessing social media such as Facebook, YouTube, Instagram, Twitter and others

The most important meaning of using the internet as a major part of the information revolution is the human ability to use time as best as possible. There are energy and transportation savings, as communication is no longer dependent on distance so the world can be unified in a short time.¹

One of the social media that is widely used by the public is Instagram. Instagram is one of the media for the development of communication technology via online that is used by the public to upload activities or as a learning medium in the form of videos and photos. Instagram in recent years can also be used as a medium for spreading knowledge and business. The features of Instagram can help its users to add insight about science

¹ Anwar Arifin Contemporary Da'wah A Communication Studies (Yogyakarta: Graha Ilmu, 2011) p.92

The high use of social media among the public, especially Instagram, of course, is not only used for entertainment, but can be used as a medium to spread Islamic da'wah. As for what will be the formulation of the problem in this paper, namely, 1.) How do you use the Instagram application for da'wah? (What features are used or which third apps are used). 2.) What are the supporting and inhibiting factors in spreading da'wah through social media Instagram?. The criteria for informants in this study are social media admins whose posts contain da'wah content. Therefore, this study aims to invite preachers to use Instagram social media as the spread of Islamic religious da'wah in the Covid-19 pandemic era

RESEARCH METHODS

In this type of approach, the author understands the Instagram social media admin in an integrative and comprehensive manner in order to obtain a deep understanding of a da'i and how to spread Islamic preaching through Instagram social media in the Covid-19 pandemic era. And this journal is expected to add insight and input for all related parties, especially Instagram application users in using it better and wisely, as well as for preachers to be able to use Instagram as a medium of communication and preach appropriately in conveying information and religious messages to the public. in the era of covid-19. Data collection techniques in this paper using interviews and observation. The approach method in this paper uses descriptive qualitative methods. This research focuses on the Instagram social media admin. According to Brigdan and Taylor (197:5). (In Purwanti, 2008:66) defines qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior.

DISCUSSION AND RESULTS

A. Definition of Utilization

According to Davis and Adam, define usefulness (usefull) as the degree to which a person believes that the use of a particular technology will increase the person's prestige. The measurement of utilization is based on the frequency and diversity of technology used. Meanwhile, according to Chn and Todd (1995) benefit can be in the form of the benefit of a factor such as easier, more useful work, increasing productivity, effectiveness, and improving job performance.

B. Understanding the Use of the Internet

Utilization of the Internet is a benefit expected by Internet users in carrying out their duties. The measurement of the utilization is based on the frequency of use and the diversity/diversity of the applications being run. The use of the internet to search for information can improve performance, and the performance of people who use it. On this basis, the ease of using internet services as a tool for information retrieval means making it easier to understand when searching through the internet.

C. Da'wah

1. Definition of da'wah

Da'wah in language means to call or call, invite or invite. Literally, he masdar from fi'il (verb) da'a – yad'u – da'watan with the meaning of invitation, appeal, invitation, call. The meaning of indictment is to be a call, call or invitation. Da'wah means "call, solicitation, summons, invitation, defense, supplication (prayer)." Warson Munawir said that da'wah means to call, to invite, to summon, to propose, to urge, and to pray.

In terms, experts have different interpretations according to their point of view in providing the meaning of da'wah.

Here are some opinions, including:

- a. M. Abu. Al-Fath al-Bayanuni, da'wah is conveying and teaching Islam to humans and applying it in human life (M. abu al-Fath al-Bayanuni Al-makhdal ila 'ilm al-da'wah:1991)
- b. Taufik Al-Wa'I, da'wah is to invite to the oneness of Allah by stating the two sentences of the creed and following the manhaj of Allah on earth both in word and deed, as contained in the Qur'an and Sunnah in order to obtain a religion that is pleasing to him and humans to find happiness in the world. and in the hereafter (Taufik al-Wa'I, Al-Da'wah)
- c. Shaykh Ali Mahfudz, da'wah is to encourage (motivate people to do good and follow instructions and order to do ma'ruf and prevent evil deeds so that they get happiness in this world and the hereafter (Shaykh Ali Mahfudz, Hidayah Al-Mursyidin: 1975).

Da'wah also does not justify various ways to achieve its goals. Da'wah must be delivered honestly, openly and freely. The word honest in da'wah is equivalent to the word al-ballagh in the Qur'an, namely conveying the truth transparently, as it is without any elements of lies and manipulation. As for being open in da'wah, it refers to a humble attitude. (Tawadhu'), acknowledges limitations, is willing to accept criticism and accept goodness from outside. Da'wah is also carried out freely, without any element of coercion. Because in principle the truth is very clear and the human soul itself is inclined to the truth. Da'wah to the truth must be based on optimism, that this truth can only be accepted by humans in a state free from coercion and responsibility.²

Da'wah is conveying a message to invite to the truth, is inviting not coercive so that it brings the impression of peace to those who convey and who receive the message. Da'wah is the duty of the Prophet Muhammad SAW as well as the basis of ethics and the existence of Islamic da'wah. As stated in Surat An-Nahl [16] : 125

² Ilyas Ismail, Prio Hotman, Philosophy of Islamic Da'wah (Jakarta: Kencana, 2011) p.13-14

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, it is He who knows best who has strayed from His path, and He who knows best who is guided.

with the word ud'u (call). The symbol of the principle of da'wah is al-amar bi al-ma'ruf wa al-nahy 'an al-munkar. The word ud'u in Surah An-Nahl [16]: 125 is fi'il amar which contains a command. In ushul fiqh, the command is obligatory and must be carried out as long as there is no other evidence that turns it away from the obligation to the sunnah or other laws. Although the law of da'wah is obligatory, every scholar has a different opinion about the obligatory law, whether it is fardhu ain or fardhu kifayah.

Rasulullah SAW gave guidance and strategies for preaching to his people through his words, "Whoever among you sees an evil, then let him change it with his hand, if he is unable (to prevent it with his hand) then let him change it with his tongue, and if (by mouth) is not able then let him change with his heart, and that is the weakest of faith. (HR. ♥Muslim).

2. Da'wah basics

The relationship between Islam and da'wah is very close so that the two are inseparable. The advancement and development of Islamic sy'ar requires da'wah activities. Islamic teachings that are broadcast through da'wah can save humans and society in general and things that can lead to destruction. And every Muslim has an obligation to carry out da'wah anywhere and anytime.

Referring to the obligatory nature of the Apostle, tablih, the law of preaching is obligatory. At first the duty of preaching was the Messenger of Allah, then continued by his companions and so on carried out by the scholars and Islamic leaders. The apostles are obliged to preach according to Surah Al-Maidah [5]: 67:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

"O Messenger, convey what has been sent down to you from your Lord. And if you do not do (what was ordered, it means) you do not convey His message. Allah will protect you from human (interference). Verily, Allah does not guide those who disbelieve."

Rasulullah SAW gave guidance and strategies for preaching to his people through his words, "Whoever among you sees an evil, then let him change it with his hand, if he is unable (to prevent it with his hand) then let him change it with his tongue,

and if (by mouth) is not able then let him change with his heart, and that is the weakest of faith. (HR. ♥Muslim).

3. Kinds of Da'wah

In general, da'wah is divided into 3 parts, namely:

a. Da'wah Bill verbally

Bi-oral da'wah is da'wah carried out orally, which is carried out among others by lectures, sermons, discussions, advice, and others.

b. Charge bil haal

Da'wah bil haal is da'wah with real actions where da'wah activities are carried out through exemplary and real charitable actions.

c. Da'wah bil qolam

Da'wah bil qolam is da'wah through writing that is done with writing skills in newspapers, magazines, books, and on the internet.³

4. Da'wah Method

Method means an orderly and systematic way to implement something, how to work, method also means a procedure or a way of understanding something through systematic steps. While da'wah is conveying the verses of Allah and the sunnah of the Prophet, the da'wah method means a method or technique of conveying the verses of Allah and the sunnah systematically so that it can achieve the desired goal.⁴

5. Da'wah Media

a. pulpit

The pulpit is the most popular propaganda medium in the community, both suburban and urban communities. The pulpit is usually used during Friday sermons, Eid al-Fitr, Eid al-Adha and Islamic holidays. The purpose of using the pulpit is so that the congregation can be more focused on one view. The pulpit is usually made higher than the floor with the aim that the speaker can look directly at the congregation. Large mosques usually provide electronic media outside the mosque with the aim that the congregation outside the mosque with the aim that the congregation outside the mosque can still see the sermon.⁵

b. Print media

Print media in today's era have appeared both magazines, newspapers and other bulletins. This is a tangible manifestation of an era of information and openness. Therefore, it would be nice if the missionaries were able to take advantage of the existing print media as a means to preach.

³ Muhammad Sulthon, Design of Da'wah (Semarang, Student Library, 2003) p.123

⁴ Muhammad Arifin, Multi Media Da'wah (Semarang, Graha Ilmu Mulia Surabaya, 2006) p.10-13

⁵ Muhammad Arifin, Multi Media Da'wah (Semarang, Graha Ilmu Mulia Surabaya, 2006) p.11-12

The print media that has developed so far adhere to openness and freedom. They are driven by the need for sensation, advertising and business needs. And this is a big problem for the perpetrators of da'wah so far.

c. Television

Television is a medium of information as well as a medium of entertainment that can be found everywhere, both in small homes and luxury homes... both in stalls and in restaurants. Television is a neutral information medium. Television is an audio-visual medium, which is often referred to as a hearing-view medium. This means that apart from being able to hear television, we can also see it directly. Therefore, it would be of great benefit if television presented more broadcasts that were able to change bad conditions into good ones.

d. Mobile (HP)

Cellular is a medium of information that is quite sophisticated and slang. This can be seen from the large number of HP users, ranging from upper-class entrepreneurs to lower-class entrepreneurs. And all adults, teenagers and children. Seeing so many people using cellphones, how big is the benefit as a propaganda medium, namely by utilizing application facilities as a medium for preaching.

e. Film

Film is able to give a big enough influence to the human soul. While watching a movie, a symptom occurs according to social psychology as a psychological identification. When the decoding process occurs, the audience often equates or imitates their entire personality with one of the film's roles. Seeing that the influence of the film is so great on the soul who is watching it, how much benefit the film has, if it is used as a medium for preaching.

6. Contemporary Da'wah

Contemporary da'wah is da'wah that is carried out by using modern technology that is developing. This contemporary da'wah technique is carried out by how to keep up with emerging technology⁶. Contemporary da'wah is also commonly referred to as digital marching da'wah. the information revolution, which is currently being peddled as a great blessing for mankind, is both a challenge and an opportunity for da'i to be actively involved in it.

How great the media change the order of people's lives easily and quickly. Not a few people who were previously not literate are now literate to the information that is so flooded in the media. Seeing a pekuang like that, da'wah can be done in various mass media. However, it is these message makers who must change along with the development of communication technology which continues to accelerate to meet human needs. Now people are not only aware of the importance and significance of the media to themselves and their environment. More than that, people are now in

⁶ Muhammad Arifin, Multi Media Da'wah (Semarang, Graha Ilmu Mulia Surabaya, 2006) p.6

love with the internet. Just like a toy, the internet has been considered a toy that makes people happy. Where the internet has become a substitute friend in his spare time.

7. Elements of Da'wah:

a. Da'i (People who preach)

Nasaruddin Latif defines da'i as a Muslim or a Muslim woman who makes da'wah an amaliyah in her life. Da'wah experts are interpreters who call, invite, give teachings and lessons on the Islamic religion. Da'i must also know and be able to convey about Allah, the universe, life and what da'wah presents to present solutions to the problems faced by humans so that human behavior and thoughts do not deviate.

b. Mad'u (Object of Da'wah)

Jamaluddin Kahfi said, mad'u is the object of da'wah, in general the Qur'an explains that there are 3 objects of da'wah, namely believers, infidels, and hypocrites. , Muslim or non-Muslim. In essence, the object of da'wah is humans, both individuals and groups (society).

8. The purpose of da'wah

Various types of activities, including da'wah activities, are strongly influenced by the objectives of these activities. Planning goals that greatly affect the results of any effort. The result is in the form of a certain expected value. People who preach must know the direction and purpose of their da'wah in order to be able to produce the expected religious values. The purpose of universal da'wah is the realization of the happiness and welfare of human life in the world and in the hereafter which is blessed by Allah SWT.

There are two kinds of da'wah goals, namely general goals and specific goals. In general, da'wah aims to achieve the values or the end result of all da'wah activities. The values in question are religious values. Therefore we need a careful planning and activities as a planning application. In particular, da'wah aims as a translation of the general objectives of da'wah, including:

- a) Invite people to believe in Allah (embracing Islam).
- b) Fostering the mentality of Islam for people who are still converts to Islam.
- c) Inviting Muslims to always increase their piety to Allah SWT.
- d) Educate and teach children not to deviate from their nature.

9. The function of social media in da'wah

Social media (medsos) has become an increasingly globalized and entrenched phenomenon. Its existence is almost inseparable from human life. As a form of application in virtual communication, social media is the result of advances in Information and Communication Technology. Social media is an online media, where users through internet-based applications can share, participate, and create content in the form of blogs, wikis, forums, social networks, and virtual world spaces supported

by increasingly sophisticated multimedia technology. At this time, social networks, blogs, and wikis are the most widely used and rapidly growing social media among others (Mulyati, 2014: 25).

On the one hand, the emergence of social media has benefited many people. People in any part of the world can easily interact and the cost is much cheaper than over the phone. In addition, with the existence of social media the dissemination of information is also faster. Some other advantages of social media when compared to conventional media include:

First, Fast, concise, compact and simple. If we look at it, every conventional media production requires special skills, standardized standards and superior marketing skills. On the other hand, social media is so easy to use (user friendly), even users without an Information Technology (IT) knowledge base can use it. All you need is a computer, tablet, smartphone, plus an internet connection.

Second, Create a more intense relationship. Conventional media only carry out one-way communication. To overcome these limitations, conventional media tries to build a relationship with a live interaction or connection model via telephone, sms or twitter. Meanwhile, social media provides wider opportunities for users to interact with partners, customers, and relations, as well as build direct reciprocal relationships with them.

Third, broad and global reach. Conventional media have global reach, but sustaining it is costly and takes longer. Meanwhile, through social media, anyone can communicate information quickly without geographic barriers. Social media users are also given a great opportunity to design content, according to the targets and desires of more users.

Fourth, controllable and measurable. In social media with available tracking systems, users can control and measure the effectiveness of the information provided through feedback and reactions that arise. Whereas in conventional media, it still takes a long time. However, there are also negative impacts, including; reduced direct interpersonal interactions, causing addiction, and ethical and legal issues due to content that violates morals, privacy and regulations. So, in the end, it gave birth to a new culture in society about the use of time which is influenced by social media. Social media users are now not only in their spare time, but also at busy times, because they are used as a means to work. Limits of time, space and reach disappear, so that the echo becomes wide without barriers as in the effects of conventional media. Therefore, wisdom in the use of social media must be considered because the impact is difficult to predict, especially if the content violates decency, ethics, community norms, culture and others.

D. Instagram

There are many other apps with names that are too similar, says Kevin, the founder of Instagram. The name Instagram is short for Instant Telegram. Instagram

is also an open communication for all people, which includes media in mass communication. Besides being used to update about personal life. Instagram is also used as a tool to convey news. Because currently Instagram is a means of getting fast news for every community active in cyberspace, it is one of the social media that has many users from all walks of life.⁷

Instagram is an app from the social media section. Social media is a place for sharing or collaboration between users to produce content. Instagram is a photo sharing application that allows users to take photos, apply digital filters, and share them on various social media networking services, including Instagram's own. The social system on Instagram is to follow other user accounts, or have Instagram followers. Thus communication between fellow Instagram users themselves can be established by giving likes and comments on photos that have been uploaded by other users.

Instagram It is also one of the most popular social media used by the millennial generation. Instagram social media seems to have taken part of the life of the millennial generation every day. The author wants the millennial generation not only to use Instagram as entertainment but also as a learning medium to increase knowledge. The advantages of the Instagram feature make the millennial generation able to linger to enjoy the facilities provided by social media. Instagram provides snapgram photo editing post features (captions, filters, unique effects, and funny stickers) Instastories, short videos, boomerang, superzoom, rewind, handsfree, and slowmotion. The millennial generation is also very happy to read the latest news about education, social, political, and passing gossip provided by the Instagram accounts they follow (follow). They also enjoy enjoying funny memes, video tutorials, and lip karaoke. They also enjoy enjoying Instagram's features while sending and replying messages between other Instagram users via Direct Message (DM). Instagram also released a new feature called Co-Watching. In March 2020. The benefit of this feature is a video chat service that can be used by 6 users at once. Of course this is very helpful for discussions or chats between account owners. Instagram also released a new feature called Co-Watching. In March 2020. The benefit of this feature is a video chat service that can be used by 6 users at once. Of course this is very helpful for discussions or chats between account owners. Instagram also released a new feature called Co-Watching. In March 2020. The benefit of this feature is a video chat service that can be used by 6 users at once. Of course this is very helpful for discussions or chats between account owners.

Instagram is a social media that can be used by the public for entertainment, but with the development of the times, Instagram is not only used for entertainment but can also be used as a medium for spreading da'wah. Some of the features used by Instagram social media admins are also very supportive in the process of spreading da'wah, including feedposts which are useful for providing an initial overview of the

⁷ Fifit Defika, Da'wah Through Instagram (Walisongo State Islamic University, Department of Islamic Communication and Broadcasting, 2016) p.5

material to be conveyed by IG TV and can be done with third-party applications such as YouTube, etc. as well as video editing applications. The problem experienced by this social media admin is how to create an interesting content that must be considered from the content, namely the content, visual design and grammar.

E. Media

Media has a connotation that is too broad and complex (Saettler, 2004). The difficulty of defining media is felt especially when it is associated with several other terms such as presentation systems and learning technology (Seels in Angling, 2011). Media (singular medium) comes from Latin which means between or intermediaries which refers to something that can connect information between the source and recipient of information. Smaldino, Lhowter, and Russel (2008: 6) view the media as a means of communication (means of communication) as stated by Newby et al. (2011:120). The communication channel is a tool that carries messages from one individual to another (Rogers, 2003). Media is also seen as forms of mass communication that involve a system of symbols and production and distribution equipment. (Palazon, 2000).

In communication studies, the term media is often attached to the word mass, mess pedia whose manifestation can be seen in the form of newspapers, magazines, radio, video, television, computers, internet, and intranets and so on.

The number of social media users has increased. Almost all activities can be completed through internet access. Everyone can access all kinds of content offered by all sites and social media. The generation that was raised when the internet was born is called the millennial generation.

Tapscot (2009) writes the norms of internet generation as follows. First they want freedom in everything they do, such as freedom of choice and freedom of expression. Second, they like to make things according to taste (customization and personalization). Third, they seek corporate integration and openness whenever they decide what to buy or where to work. Fourth, the internet generation wants entertainment and games. Remain in their work, education and social life. Fifth, they are the generation that controls collaboration and relationships. Sixth, the internet generation requires speed. Seventh they are innovators. The life needs of the millennial generation are fully integrated with the internet.

F. Instagram as a Da'wah Media

Sociologically the application of communication and information technology in life has changed the variety of community interactions. The da'wah community is now not only those who are in front of their eyes but also those who are together in an abstract space called the virtual world. The media has led individuals into a space that allows mutual interaction. Internet. For example, it has now formed a virtual space for interactive greetings.

As the times of d'wah progressed significantly, namely in the form of way of delivery. Number of followers and with what media used. Nowadays social media accounts are very popular among the people. This phenomenon makes people become users of various social media in order to be equal with others in the sense of not wanting to lose. More than that, social media is here to make it easier for users to communicate without the limits of space and time, especially with the presence of the internet. The internet is a network system of computer networks that are connected throughout the world.

The development of the world of communication and information through modern technological tools today must be anticipated for information purposes to the Qur'an or Islam, so that messages Islam is accepted easily through modern means of communication. With the internet, a da'i or da'wah interpreter no longer has to present the public directly, through the internet he can write or if through social media Instagram can be through photos and videos that contain Islamic messages.

Instagram is a photo sharing application that allows users to take photos, apply digital filters, and share them on various social networking services including Instagram's own owners. With Instagram, da'wah is very easy and simple by posting videos containing lectures so that it makes it easier for people to understand the contents of da'wah messages in the form of short lectures which are summarized in a video delivered by clerics. Or a photo by writing below with Islamic messages and valid arguments regarding divinity, daily life, etiquette and behavior, the universe and others. Through Instagram, Islamic da'wah is made easier because it is supported by the Q&A feature on Instagram stories both during live streaming or live broadcasts.

The core problem in this research is how to continue to preach in the midst of the Covid-19 pandemic that is endemic throughout the world. The spread of the corona virus is already very scary, more than 200 countries have been affected by this disease outbreak. This virus originated from the city of Wuhan, People's Republic of China, this virus originated from bats that were eaten by humans and spread throughout the world very quickly. Until now, the anti-virus from Covid-19 has not been found and the cure comes from patients who are positive for the corona virus, with good immunity, the corona virus will die by itself. Self-isolation or staying away from other people can help spread the corona virus

In the picture below is a proposed system that can be used in preaching during the Corona Virus or Covid-19 pandemic, the online da'wah method using social media will be able to help in preaching and continue to carry out Islamic religious symbols even in the Corona Virus or Covid-19 pandemic. , as for an overview of the system can be seen below.



1. Da'wah

Spreading da'wah can be anywhere and anytime. One of the core purposes of da'wah is to invite someone to goodness. There are many ways that can be used in the spread of da'wah including using social media which uses the internet.

2. Internet

Internet users in Indonesia have reached 200 million users. With such a large number of users, the spread of da'wah can be maximized. Da'wah made will be more effective and can be seen by people all over the world. Content on the internet is social media. With social media, you can gather with many people in one place in the application.

3. Instagram

Instagram is an open communication space for all people, including social. Social media that can be used by the public for entertainment, but with the development of the times, Instagram is not only used for entertainment but can also be used as a medium for spreading da'wah.

The rise of the use of social media Instagram in Indonesia then the account appears inspirational @shaabb_muslim616 who has 52.4 thousand followers on his Instagram which is managed directly by Ustadz Muntaga Hasyir. This account is included in the da'wah account created in 2017. In the post, there is a study of lectures posted on Instagram. This account also greatly contributes to helping Islamic da'wah online.

Features used by the Instagram account @shaabb_muslim616 in running the account that is :

1). Upload video photos.

The main feature of this instagram is upload photos and videos. To upload photos, Instagram users can take photos through the cellphone camera or from the gallery directly⁸. Ustadz Muntaga Hasyir uploaded videos and photos containing religious studies which were filled in directly by him. In addition, this ustadz also uploaded a video lecture taken from YouTube which was filled by his teacher, Al-Habib Ali Jufri and translated into Indonesian. In the editing process, he uses applications such as Kanva and Kine Master. In addition, Instagram features are used such as feeds, stories and reels. Video features that exceed 60 seconds then use the IG TV feature (Instagram TV)

2.) Photo title (Caption)

There are no fixed rules for creating photo or video titles. But in general, the caption is more to strengthen the character or message to be conveyed in the photo or

⁸ Bambang Dwi Atmoko, Instagram Handbook (South Jakarta, Media Kita, 2012) p.24

video. Ustadz Mustaga Hasyir uses this caption to strengthen the characters uploaded through photos or videos. He writes captions about sharia laws, stories full of wisdom, and discussions about issues that are still happening. Besides that, Ustadz Muntaga Hasyir also likes to write poetry about love.

3). Comments

Comments are part of the interaction that can be done through Instagram. Because through comments, users express their thoughts through words. Users are free to provide any comments on posts, be it suggestions, praise, or criticism.⁹

The supporting factor in spreading da'wah through Instagram is the number of positive responses received by followers (Followers). Because Ustadz Mustaga Hasyir uploads a post when a phenomenon occurs or is viral, he will discuss the phenomenon from the side of Islamic law and this is one way to attract attention to his followers.

4). Likes (Like)

Giving a like on Instagram for photos you like can be done in 2 ways. The first is to double tap on the photo you like and the second is to press the like sign at the bottom left of the photo.

5). Followers (Followers)

Through the followers feature, the dissemination of information from an account becomes easier in the dissemination of indictments and other information. Communication between users can also be established well. To dance friends on Instagram, there is a find friends menu on the settings page which provides several alternative search channels.

People who have followed an account, uploads contained in that account will enter the homepage of the people who follow it so that it is easier to spread da'wah and other information. So seeing a good post will inspire and challenge to produce good work by continuing to practice.¹⁰

The problems experienced by this social media admin are how to create interesting content and what to pay attention to from the content, such as the content, visual design and grammar which are used as captions for each video.

Furthermore, the author made observations on one of the Instagram social media, namely the ustadzah account @halimahalaydrus. This account also spreads Islamic da'wah by creating content in the form of photos and videos uploaded through the feed, story, IG TV features that are packaged in attractive visual and audio visual forms so that Instagram users are interested in reading and watching them. In addition to using social media, the admin also has a Youtube, Facebook, etc. account in spreading his da'wah.

The first problem faced by the Instagram social media admin is how to create content that attracts readers. In terms of design, editor, color, and others to be able to make

⁹ Ibid, p.64

¹⁰ Bambang Dwi Atmoko, Instagram Handbook (South Jakarta, Media Kita, 2012) p.63

audio visuals and audio visuals lively and more interesting. Furthermore, the second problem experienced by the Instagram social media admin is how to compose an interesting and not boring sentence or script concept, such as being too long and verbose in providing scientific information. The third problem is the difficulty of reaching out to account users who have not followed or followed the education account. Because an uploaded content does not appear on the user's homepage.

CONCLUSION

In this study, the use of Instagram social media in preaching on the @Shaab_Muslim616 and @halimahalaydrus accounts. The author concludes that the results of the use of Instagram social media as a medium of da'wah can be done through the main features of Instagram which greatly support the arrival of da'wah to its followers.

The use of social media is the right means in spreading da'wah during the Corona Virus or Covid-19 pandemic. The safety of the clerics and clerics who preach can be maintained and the public can still receive knowledge from the clerics or clerics.

By using Instagram social media, da'wah can still be carried out, spreading knowledge in one place and can be seen by people all over the world. Future research can create a social media related to da'wah that is connected with ustaz or kyai throughout Indonesia so that people can learn more religion

Lots way to preach. The da'i use social media as a medium of da'wah by actively sharing their writings. The da'i have presented moral messages that can be accepted by the object of da'wah. Messages from social media preachers are in the form of posting stories, poems, pearls of wisdom and essays. Their da'wah material is related to aqidah, sharia, and morals as the basis for vertical and horizontal relationships. If the preacher is forced to use terms that are difficult to understand, then explanations must be provided so that the reader does not misunderstand. Responses to comments from readers need more attention, because sometimes the questions asked arise because of the misunderstanding of the preacher's message.

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