

## **DEVELOPMENT OF THINKING AND COMMUNICATION WITH THE MASS MEDIA**

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**ABSTRACT:** *Related Topics: Faith Faith as a Function of Prayer Faith as Gift of God, Living Fasting Loyalty Praying without Ceasing Relationship with God Trust Unbelief Fear Job Money Men & Women Law Conflict and Confrontation Suffering/Trials Peter Holy Spirit Marriage Peace Creation/Evolution Forgiveness Youth Wives Purity Husbands Sarah Servanthood The content or material must be submitted in accordance with the source of religious normativity, but it is also required to be contextualized. Moreover, the method of its preservation must be consistent with and in harmony with the development of the times. The method used in this research is a qualitative method with the study of the library and the data is taken from the source related to the title contained in the reference book. The findings in this study are highly motivating and can improve the patterns of devotion. The conclusion of this study is that the use of mass media is very effective to be acceptable. It is believed that the faith of Islam will lead them to the right and straight path, which is the way of God.*

**Keywords:** *Development, Thinking, Communication, Mass Media*

### **INTRODUCTION**

*The Islamic Qur'an is the first of the Qur'ans, and the Quran is the last of those who believe in the Qur'an. It is the prayer and prayer of the people and of all the people. In the Islamic conception of the views and goals of human life in this world which includes Amal Ma'ruf and Nahi Munkar in various ways and media that are allowed to provide guidance and experience in social life, Islamic da'wah is the actualization of faith which is manifested in a system of human activities. believe in the field of society which is carried out regularly to influence their way of thinking, allying, and acting which is carried out by everyone, at the level of individual reality and social culture in order to strive for the realization of Islam in all aspects of life by using certain ways and with the results of Rahmatan Lil A'lamin, da'wah is a call or invitation to conviction or an effort to change the situation to a better and perfect situation, both for individuals and society. Media is the process of worship in the process, as well as the determination of the process. The use of media in teaching requires the ability of talent and the ability to use the media must be supported by the potential of the da'i. The Qur'an is written in the fourth verse of the book of Abraham.*

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ<sup>ط</sup> فَيُضِلَّ اللَّهُ  
مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ<sup>ع</sup> وَهُوَ الْعَزِيزُ الْحَكِيمُ

*"And We have not sent a messenger except in the language of his people, so that he may explain to them. So Allah deceives whom He wills, and guides whomever He will. He is the Great, the Wise." (QS.Ibrahim:4)*

*Propaganda is not only an effort to increase understanding in behavior and life approach but also toward a wider goal of life. In the ushul fiqh, orders are mandatory and must be carried out as long as there is no other rule that turns them from that obligation to the sunna or other law. Though the law is compulsory, every scholar has a different opinion about the law of compulsion, whether fardhu ain or Fardhu kifayah. The Prophet (peace be upon him) said: "Whoever of you sees a misfortune, let him change with his hand; if he can't prevent it with his hands, let his tongue change; and if he cannot change it with the heart, that is the weakness of faith." HR. and Muslims. The purpose of various types of activities, including the purpose of the activities, is heavily influenced by the purpose of the activity. The planning of the goal greatly affects the outcome of any effort. The result is a certain amount of expected value. Those who believe in God must know the direction and purpose of their message in order to be able to produce the religious values they expect. The purpose of the Qur'an is to bring about the happiness of mankind in this world and in the Hereafter. The goal is to achieve the values or the final outcome of the entire activity. The category of media is not limited to places of worship or religious institutions such as mosques, mushollas, and lodges; anything that can be used to convey religious messages is considered media, such as theater, movies, novels, magazines, newsletters, and the internet. Dakwah should also be done in refined and wise ways, not in a violent way, not by falling on each other and breaking one with the other. Social media is considered effective as a means of devotion, so devotion through social media should pay attention to ethics and norms. So that it really brings benefits rather than causes problems, it has become a fact that global society cannot be separated from the infiltration of social media applications. People can access social media at any time. This is the next challenge for the Da'i in the era of globalization, especially in Indonesia and the world in general, where Indonesia is one of the most multi-cultural and multi-religious countries. Therefore, the messages of the Prophet should be delivered without discrimination. To bridge the gap between traditional and modern Islam and also to restore the sense of solidarity and power of Muslims, it is necessary to have a basic understanding so that it can restore the understanding that has been influenced by the parties who want to split Islam itself. Mass communication is a type of communication that is aimed at a number of dispersed, heterogeneous, and anonymous audiences through printed or electronic media so that the same message can be received simultaneously and at the same time.*

## **RESEARCH METHOD**

*On this study is to study how far the Da'i in development and views think in communicating using mass media and social media. The method used in the writing of this research is the Qualitative Method, i.e. the method of writing that is based on the analysis of some traditional developments (without using the means of social media) and with which social media means and books of recommendations are used and related to the problems in this research. As for the data collected from related books and also references from journal journals that study about the Holy Spirit using mass media and in the in-depth analysis related to it.*

*The data collected and analyzed are then taken conclusions to obtain new things about how to effectively praise Mad'u and can be understood. In many ways social media has some special features that differ from other types and forms of media. His study of images and sounds has brought this media to its distinctive and interesting position.*

## **RESULTS AND DISCUSSION**

### **Speech**

#### **Declaration of Devotion**

*The word is derived from the Arabic language, namely da'a-yad'u - da'watan, meaning calling, calling and calling. It means calling (to call), inviting (to invite), to invite (to propose), to urge (to urge), and to pray. (to pray). The Qur'an calls upon mankind to follow the guidance of Allah and His Messenger. The Qur'an says: "Every human being has the power to give the truth to the earth in order to guide and carry out the work of the Prophet (peace be upon him)." The Prophet (peace be upon him) said: "O Prophet, reveal what has been revealed to you from your Lord. And if you do not do (what is commanded), you will not deliver His trust.*

#### **Missionary Purposes**

*The purpose of preaching has various types of activities, including da'wah activities, which are greatly influenced by the objectives of the activity. Da'wah's purpose greatly affects the outcome of every effort. The result is 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. Therefore, careful planning and activities are needed as a planning application. Specifically da'wah aims as a translation of the general objectives of da'wah, including;*

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

### **Tagged dakwah**

*The Qur'an is associated with the process of worship and is related to the survival of the Qur'an itself. Among them are:*

**a) Da'i**

*The Da'i is the subject of the da'i, a person who tries to change one situation to a particular situation in accordance with the rules of Allah SWT, both individually and in the form of an organization (group) as well as as a mission carrier and information provider. Da'i is generally referred to as Mubaligh. (Those who teach Islam). The Qur'an says: "It is the Qur'an that teaches the people of Allah (peace and blessings be upon them)." The narrowing of such definitions lies in religious speakers, khatib, and so on. Moreover, it can be done by writing, individually, in groups or organizations.*

*The conditions of the da'i that Anwar Masy'ari submitted were to have special circumstances so that the goals and goals of the Da'wah could be achieved perfectly. First, have profound religious knowledge, able to provide satisfactory guidance, guidance and explanation. The second is that of the worship of God, and of the prayer of God. Third, to learn and master the language of the people of a country, to whom the prophecy will be carried out. The fourth, behavior, horn action, and doing good that can be made uswatun hasanah.*

**b) Mad'u**

*Mad'u is also called as the object of dakwah are humans and those who are the targets of Dakwah. They are those who have had or at least have been touched by an original culture or culture other than Islam. Therefore, the object of the deacon is always changing as the social cultural aspects change, so that this object will always be a special attention and response to the execution of the Deacon. Human beings here are not only Muslims, but the whole of mankind. The Qur'an is divided into three categories: believers, disbelievers and hypocrites.*

**c) The material**

*The Qur'an is the message of all that is revealed in Islam. This is the name of the Qur'an, the Quran, and the Quran. There are three trees of classification of material, as follows:*

- 1. Etimologically, Akidah means bonds and bonds. The nature of akidah is to bind and be the shell or the hanging of everything. Technically it is a belief or belief. Islam has a close relationship with the rule of faith as the basis of all the teachings of Islam.*
- 2. Belief is a reminder that comes from the heart. Believing in God, His angels, His books, His messengers, the Last Day and the certainty of God. Belief can also*

*mean the attitude of the soul embedded in the heart that is actualized in words and deeds. Believing is not merely a matter of faith, but of all things that God has forbidden.*

3. *In the Qur'an, the Prophet (peace and blessings of Allah be upon him) or the Messenger of Allah (sallaahu aleyhi wa sallam) said: (pokok agama). There are two aspects of the relationship in the sharia ah, that is, the vertical relationship (between man and God) is called worship and the horizontal relationship is called you'amalah. The purpose of the Qur'an is to give the way of viewing the truth and clearness of every event based on the argument or evidence that Allah has established.*
4. *The only form of morality is khuluq, which is bound by labour, behavior, or habit. There are two kinds of morality, good and bad. (madzmumah). It is a good thing to be patient, positive, trustworthy, and so on. Akhlakh madzmudah is bad nature, arrogance, vengeance, damnation, betrayal, and so on. The significance of Kahlak is not merely related to God but also related to fellow living beings such as humans, with the Prophet, parents, themselves, families, neighbors, and communities. Theme or matter is aimed at educating hearts, minds, and deeds to be able to determine good and bad according to the rules of God. The advances of the times, technology and computer science have brought changes to society, so good moral education in dealing with it.*

## **CONCLUSION**

*Communication is something that cannot be separated from everyday human life, both individually and socially. Communication is a very fundamental and vital activity in human life. This, can be proven by the human need to relate to God (Allah), and each other is recognized almost all that has existed since Adam and Eve. Besides that, communication is something that is urgent in human life. Therefore, the position of communication in Islam receives strong attention for humans as members of society.*

*Da'wah communication is communication whose elements are adjusted to the vision and mission of da'wah. Da'wah communication is a distinctive form of communication in which a communicator conveys messages originating from or in accordance with the teachings of the Qur'an and Sunnah, with the aim that other people can do good deeds in accordance with the messages conveyed.*

*In the Qur'an there are many verses that describe the process of communication. In simple terms, communication can be defined as the process of conveying messages by the communicator (da'i) to mad'u (communicant), through the mass media as one of the media that has a simultaneous impact. By utilizing the mass media, da'wah activities can be carried out both through print and electronic mass media. Da'wah communication must not only be good in terms of content or message, but also must be good in terms of method. The principle of Islamic Communication between Dakwah and Communication*

*which is basically a thing in truth, amar ma'ruf nahyi munkar, and is based on the Quran & Hadith ("Invite them to the way of your Lord wisely...."; "Speak good or be silent..."; "Speak according to the level of their intellectuality ..."; "... and say to them words that make an impression on their souls." (QS. An Nisa '[4]: 63)*

## **SUGGESTIONS & IMPLICATIONS**

*Through the mass media dakwah can be done by everyone and not necessarily on the mimbar. Dakwah has a very broad segmentation with the use of mass media in communicating dakwah. To pay attention to the ability of the Da'i in the delivery of the message. Through the mass media in suggesting the da'i always follow the development of the world's technology very quickly so that the delivery the message is not left behind in its delivery. Always renew everything and everything.*

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