



Shift Media Online Da'wah Innovation Diffusion in The Hijrah Youth Movement Community

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Abstract

This article discusses the experience the Hijrah Youth Movement Community adopts towards the innovation of online da'wah youtube. This research uses constructionism and phenomenological methods using Everett Rogers' innovation diffusion theory. In-depth interview techniques, observations and documentation are used for data gathering. Data analysis with statement meaning, meaning themes, General Description of the "essence" of the experiences. This study showed that the Hijrah Youth Movement Community conducted online da'wah with lectures on youtube and adopted shift media innovations. The audience knows youtube Youth Hijrah Shift Media through persuasive communication of managers and social media Instagram Shift Media. The decision to adopt youtube innovation Youth Hijrah Shift Media. Implement youtube Pemuda Hijrah Shift Media since first knowing the existence of youtube Pemuda Hijrah Shift Media. Confirmation of the innovation of the Hijrah Shift Media Youth Movement is satisfied. The Hijrah Youth Movement Community adopted the innovation of online da'wah youtube Youth Hijrah Shift Media because it has conformity and provides relative advantages to the Hijrah Youth Community.

Keywords: Youth Movement Community, Youtube, Shift Media, Online Da'wah innovation, adoption.

Introduction

Online media is an effective medium for obtaining information (Yunus, 2010). Mc. Quail says that there has been a change in society from traditional to modern, further to postmodern. It is due to the spread of global culture and technological developments. (Bungin, 2006).

Technological sophistication has a positive impact on da'wah activities. Da'wah currently uses a lot of communication technology so that the delivery of messages

can more effectively reach a global audience. Da'wah is universal and borderless.

Today many groups are formed based on several aspects, such as social, economic, educational and religion. Many movements are present. Of course, the Indonesian people can follow the activity according to their respective tendencies. One of the most popular movements today is a movement that focuses on Islamic da'wah. The Islamic da'wah movement has several followers, especially young people aware of spreading Islam and

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"hijrah". This phenomenon gave rise to the Hijrah Youth Movement Community, one of which is in Bandung city.

Ustaz Tengku Hanan Attaki, called Hanan Attaki, found The Hijrah Youth Movement community in March 2015. He and his friends took the initiative to create the Hijrah Youth Movement Community to provide opportunities for people to explore Islam. The Qur'an and Hadith are the primary references in the implementation of their studies.

The da'wah target audience of this community is the youth. Community administrators use social media to convey da'wah's message to the audience. The selection of digital media is because young people use smartphones to access social media, for example, Facebook, Twitter, Instagram, and youtube. One of the da'wah advantages of using digital media is reaching audiences worldwide.

For Muslims, the Internet can be relied upon to keep in touch with Muslim communities scattered around the world. Second, the effort to improve the disreputable image of Islam. It's due to the non-neutral and unsanctioned news carried out by some Western media. Muslim communities with a commitment to faith make clear and valid messages of God to the rest of the world by maximizing internet facilities. Third, da'wah using the Internet makes Muslim communities able to adjust to the development of civilization. Thus, Islam can provide a blessing for humankind.

In da'wah activities, *da'i* uses many methods such as *bi al-lisan* (spoken language), *bi al-Kitab* (writing), and *bi al-hal* (social action or empowerment). In addition, besides overwhelming da'wah material, *da'i* must also understand the audience characteristics

(Azis, 2009).

The internet development triggered the emergence of the da'wah movement digitally; for example, the Hijrah Youth Movement created a Shift Media social media account. The account aims to provide Islamic information and knowledge so that people have the spirit of nigh to the way of Allah SWT.

With the online platform, every community member will adapt to new phenomena on social media. Every member of the Hijrah Youth Movement Community who adopts the account must undergo several processes to embrace innovation. Sehingga Youth account Hijrah Shift Media successfully adopted, and members who have adopted adopters will do a lot of innovation and improvisation da'wah.

Several researchers have researched the hijrah youth movement. First, Solihat examined the persuasive communication strategy of the Hijrah Youth Movement Manager in Preaching. The study results revealed three communication strategy approaches: psychodynamics, persuade, and the construction of meaning in the Hijrah Youth Movement (Solihat, 2017).

In addition, there is a study entitled *Analysis of the Contents of Ustadz Hanan Attaki Dawah Message in the Hijrah Youth Youtube Account*. Ustadz Hanan Attaki's da'wah message in the Hijrah Youth youtube account contains three da'wah message elements: aqidah, sharia, and morals. Based on data processing, 58.15% is moral messages, aqidah message 29.08%, and 12.77% is sharia message (Fitiani, 2018).

Johan Farkas, Jannick Schou and Christina Neumayer, from the IT University of Copenhagen, Denmark, conducted a study

titled *Cloaked Facebook pages: Exploring fake Islamist propaganda in social media*. The study analyzed covert Facebook pages to spread political propaganda by keeping user-profiles secret and impersonating political opponents to spark hostile and aggressive reactions. The investigation is a multi-site online ethnographic case study of a Facebook page masquerading as a radical Islamic page. Incognito aims to carry out racist and anti-Muslim provocations and negative sentiments towards refugees and immigrants in Denmark in general (Farkas & Neumayer, 2018).

Anatoli Gruzd, Jennea Jacobson, Barry Wellman, and Philip's article on *Social Media and Society: Introduction to the Special Issue* discusses social media as a rapidly growing scientific domain in the early 2000s. Researchers across disciplines are actively researching the impact of social media on society. According to the Web of Science, more than 19,000 academic articles currently include social media terms. This special edition of *American Behavioral Scientist* adds to this rapidly growing body of social media research with a focus on exploration: (1) network influences, (2) information transmission, (3) online and offline. The study leads to a struggle between top-down efforts by governments and large organizations to influence society and the articulation of citizens' needs and actions from the ground up (Gruzd et al., 2017).

The study used Everett M. Rogers' theory of diffusion of innovation. It's been around since 1950. His research on marketing and culture published a book entitled *Diffusion of Innovation*. In addition to Rogers, Gabriel Trade, a French sociologist, has also previously talked about *the diffusion of innovation*. Trade introduces an S-shaped diffusion curve.

The S-shaped diffusion curve describes the innovations that society adopts over time. Based on this theory, diffusion and adoption of creation have a close relationship and relationship. According to Rogers (1983), the meaning of adoption is when someone decides to use innovation. It is a new finding, method or object for the individual. The invention aims to facilitate and change people's lives for the better.

An adopter will follow several processes in adopting innovation. Individuals are said to succeed in adopting an innovation when there is a change in knowledge, attitudes, and actions in everyday life or often called a decision process.

The decision process, according to Rogers, consists of several stages: *First*, the process of knowledge. *Persuasion* is the process by which individuals accept and do not accept innovation. *Third*, decision or decision making. *Fourth*, the implementation process. *Fifth*, the confirmation process (Rogers, 1983). There are five categories based on the adopter characteristics, namely: 1) innovators, 2) early adopters, 3) early majority groups, 4) final adopters, and 5) traditional groups (Rogers, 1983).

Method

This research uses the constructionism paradigm, where reality constructs collective thoughts (Rusadi, 2015). Meaning is formed from interactions with other people and holding on to a previously existing culture. This research explores da'wah content on Youtube Pemuda Hijrah Shift Media and the meaning of media based on the audience's cultural context or social context.

This research approach uses phenomenology, which is a strategy to identify the nature of human experience (Afrini, 2009) about an online preaching phenomenon and impression in adopting youtube impressions of Hijrah Shift Media Youth. This research seeks to reveal the insight of the Hijrah Youth Movement members to portray the objective reality.

Develop groups of meaning by separating important messages. *Meaning themes* develop various groups of importance. This stage must determine the theme for the group of substances—a *general description of the "essence" of the experiences*.

Result and Discussion

Online Da'wah

Human relationships change due to the development of communication and information technology. It's all due to the advent of the Internet. With the Internet, everyone can connect worldwide (Ancok, 2012). Preaching online becomes a challenge for da'wah to reach mad'u globally.

The Internet makes people flooded with information. The Internet is more robust than conventional media (Divine, 2010). It is evident when computer devices such as hardware and software continue to develop, and the public welcomes it enthusiastically (Azis, 2009).

There are several reasons why da'wah uses internet media: 1) The Internet is an easy and cheap means and connects Muslims and non-Muslims to the rest of the world. 2) Improving the image of Islam that has been interfered with by western media. 3) Preaching online proves that Muslims can

adapt to technological developments and civilizations.

Online Media Innovation Adoption Shift Media Community Hijrah Youth Movement

Members who enter the community of the hijrah youth movement welcome the innovation of online media used for preaching. The hijrah youth youtube account called Shift Media received a positive response from members of the study community. In the innovation diffusion theory, Rogers, there is a match and similarity between the idea and the adoption of innovation by the Hijrah Youth Movement Community with the online da'wah of Hijrah Shift Media Youth. Lima the process of adopting the innovation of the Hijrah Youth Movement Community towards online da'wah on the youtube account of Pemuda Hijrah Shift Media, namely; First, *knowledge*.

At this stage, the community has received information related to online da'wah through youtube. In addition, the Hijrah Youth Movement Community will know its profile. The audience experience of the Hijrah Shift Media Youth account has been influenced by Instagram @shiftmedia.id, who updated the study from Pemuda Hijrah.

In addition to Instagram @shiftmedia, the audience obtained information from a personal Instagram account belonging to a friend or colleague who posted youtube content of Pemuda Hijrah Shift Media. The role of Ustaz is also no less important. Because he also played a role in disseminating information on the youtube account of Pemuda Hijrah Shift Media.

Those who can not come directly to the study forum can follow through streaming on youtube Youth Hijrah Shift Media. Some know the youtube account of Hijrah Shift Media Youth through Ustaz Hanan Attaki's Instagram, namely @hanan_attaki. Ustaz Hanan Attaki is the founder of Hijrah Shift Youth. Akun youtube Pemuda Hijrah Shift Media has positive content for migrating young people.

Hijrah Youth Movement uses the online da'wah method on the youtube account of Pemuda Hijrah Shift Media. In general, this knowledge and understanding are obtained from various communication channels. Its stage of learning takes them to the next step of the innovation adoption process, which is the persuasion stage. If the initial perception or view of the informant towards innovation is good, then the attitude or persuasion of the informants becomes good, positive, supportive, and pleasing. However, if the initial perception of the innovation is wrong, then the attitude of persuasion becomes terrible, negative, unsupportive, and not suitable to an innovation.

Persuasion is good if members who rarely come to the study or the Mosque can listen via Youth Hijrah Shift Media YouTube Chanel. Della's informant attitude was happy, positive, and supportive towards the innovation of the online da'wah online youth account Hijrah Shift Media.

Researchers also analyzed data from three (3) informant subjects who fall into the category of *early* majority in adopting the innovation of the Youth Hijrah Shift Media youtube account. They have careful consideration in making decisions. In contrast, the other two informants fall into the final followers (late majority) because it

is more considerable to the practical side of truth and usefulness (relative advantages) of an innovation youtube account youth Hijrah Shift Media they will adopt.

At the implementation stage, the subject informant has adopted the innovation. They are called adapters. At this stage, the informants will produce an assessment related to innovation. The evaluation uses indications of continuing or rejecting. However, mainly, after adopting and using the Youtube account of Hijrah Shift Media Youth, the subject of the informant has likely motivated him to draw closer to Allah.

In addition, the subject informant also revealed that by using the Youtube account of Hijrah Youth Shift Media, he distanced himself from Allah's prohibitions. Every day there is free time to listen and watch youtube Youth Hijrah Shift Media as a self-reminder or reminder of yourself. Another informant claimed that the Hijrah Shift Media Youth youtube account provides easy access, both place and time.

In the previous stage, namely the decision stage, the five informants of the Hijrah Youth Movement Community members have decided to adopt the innovation of online da'wah of the Hijrah Shift Media Youth youtube account. Della, Anna, and Irfan are different from Alisha and Hayyu, who have previously adopted the Hijrah Shift Media Youth youtube account. The three were quicker to decide than Alisha and Hayyu, which was pretty much a consideration. However, at this stage of implementation, Alisha and Hayyu have been convinced in their decision to adopt online da'wah innovation on the Hijrah Shift Media Youth youtube account because they have benefited.

The fifth stage, *confirmation*, is the confirmation process. The five informants began looking for reinforcement related to the rejection and acceptance of youtube Youth Hijrah Shift Media. They have passed the confirmation or decision-making stage. They concluded that the Hijrah Youth Movement Community could already be called an adopter. They have adopted online da'wah innovation on the Hijrah Shift Media Youth youtube account. They have passed the innovation adoption process as with the five stages of the process in the theory of diffusion of innovation put forward by Everett M. Rogers.

Da'wah Innovation Adoption Factor at Pemuda Hijrah Shift Media

In his book entitled *Diffusion of Innovation*, Rogers mentions that diffusion attaches importance to the occurrence of fundamental behavioural changes, namely the attitude of accepting or rejecting innovations. A diffusion stage is needed to produce actual behaviour that also increases the adoption of innovation itself. The result of innovation adoption is the effect that occurs from the diffusion process of innovation. The diffusion of the innovation process is essential because the information will receive by the community that disseminates through communication channels, both through *interpersonal* communication channels and media communication channels (Rogers, 1983). Based on the in-depth interviews, the hijrah youth community uses online da'wah innovation on the Hijrah Shift Media Youth youtube account because it has become one of the innovative proselytizing media.

The five innovation characteristics, according to Rogers, are: *firstly*, relative advantage; *second*, *compatibility*; *third*, *complexity*; *fourth*, triability; and *fifth*, observability. Of the five characteristics, only two innovation characteristics affect the adoption of innovation of the Hijrah Youth Movement Community. The other three characteristics do not affect the adoption of innovation. Both characteristics of such innovations are relative advantage and compatibility. Comparative advantage means that innovations are better than previous products. The size of an *adopter* can feel the benefits directly from the innovation. Equal, compatible or equal is related to the community's conditions, culture, values, and needs.

Conclusion

The Hijrah Youth Movement Community's diffusion and innovation carry out through two communication channels: interpersonal and media. The Hijrah Youth Movement Community adopted the innovation of online da'wah of Hijrah Shift Media Youth youtube account because the Hijrah Shift Media Youth youtube account benefits the Hijrah Youth Community. The advantage is that it adds insight into religious science and enriches the values of life.

The persuasion experience of the Hijrah Youth Movement Community encourages a positive attitude and supports online da'wah innovation through the Hijrah Shift Media Youth youtube account. The experience of the decision of the Hijrah Youth Movement Community is to adopt online da'wah innovation by subscribing and watching content on the Hijrah Shift Media

Youth youtube account. The experience of implementing the Hijrah Youth Movement Community, in general, has been done since they first became aware of the existence of a Hijrah Shift Media Youth youtube account. The confirmation experience of the Hijrah Youth Movement Community is to feel satisfaction after adopting the Hijrah Shift Media Youth youtube account, and the Hijrah Youth Movement Community recommends the innovation of the Hijrah Shift Media Youth youtube account to the audience.

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