

NA Padangsidimpuan Dakwah Language Style on Facebook

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Abstract

NA Padangsidimpuan's da'wah language style on Facebook is analyzed because there has been a shift in da'wah style in this era of the industrial revolution 4.0. Initially, da'wah was carried out in the form of recitations, which in reality had shown that there was a lack of interest in NA who were millennials in participating in the study. This is known based on the statement of the leader himself who complained about the enthusiasm of members in attending the study that had been held. This research offers one of the innovations for NA to preach in the digital era through Facebook. The goal is to be closer to millennial NA who tend to live longer in cyberspace than in the real world. The use of this platform as a medium of da'wah and also involving all NA in practicing it has generated a very positive response. Through a da'wah-themed language style by giving an attractive hash (#), NA's da'wah on Facebook becomes more positive and interactive. In addition, NA members become more communicative and invite curiosity for those who see the status of their da'wah writings. Thus, useful da'wah has been realized by utilizing the media favored by today's millennials. Similar research can still be done from another point of view, such as from the point of view of netizens' comments in the comment's column, it can be interesting research as well in the future.

Keywords

Strategy; da'wah; NA; language style; facebook



I. Introduction

This research arose out of concern about the lack of interest of the younger generation (in this case young women) in the part of the autonomous organization Nasyiatul 'Aisiyyah (NA) Padangsidimpuan. One of the factors that caused this to happen was that it came from the NA Padangsidimpuan da'wah strategy which was considered to be still less communicative in attracting the millennial generation. If viewed from the definition, it can be stated that the millennium has two meanings, which consist of: 1. a (adjective) relating to the millennium; 2. n. (noun) people or generations born in the 1980s and 1990s (KBBI Daring, 2016). Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). The success of leadership is partly determined by the ability of leaders to develop their organizational culture. (Arif, 2019).

This is in line with the understanding that in terms of age, it can be said that being in the age range of 15-30 years is the millennial generation. The presence of this generation is a form of differentiation between the previous generation that existed in the 90s and the generation that is currently existing today. Thus, the term millennial generation emerged which was viral on social media. Meanwhile, netizens (net residents) often call it children today (Mansyur, 2018). Furthermore, Mansyur explained that the term millenials or millennials was coined by William Strauss and Neil Howe in 1987. The creation of this term occurred when children born in 1982 entered preschool. Coupled with the media at that time began to be referred to as a group connected to the new millennium upon

graduating from high school in 2000. The two experts wrote related to this group in a book entitled "Generations: The History of America's Future Generations and Millennials Rising: The The Next Great Generation".

Furthermore, given that leadership regeneration is currently at the millennial age, the da'wah strategy at the millennial age should also be adjusted. This da'wah adjustment strategy is closely related to social media which according to the Indonesian Internet Service Providers Association (APJII) can be seen in Figure 1. The following.



Figure 1. Reasons to Use the Internet (A P J I I , 2 0 2 0)

Based on Figure 1. above, it can be proven that the highest reason for someone to use the internet is 29.3 in communicating via messages. Followed by the use of social media of 24.7. In addition, several literature reviews have also shown the influence of social media in various areas of life. One of them is the Facebook platform. Sri (2017) analyzes related to addressing the use of language on Facebook. The enrichment or destruction of the Indonesian language has made the openness of the Indonesian language in accepting these influences which should require carefulness in responding to them.

Furthermore, Kusumasari & Arifianto (2020) stated that social media can see the development of ICT, public spaces, and internet networks that are free and worldwide. This makes social media easily penetrated by interventions such as political economy, social culture, technology and other interventions. Such a situation cannot be denied, one of which is the intervention of da'wah to the community.

Media has an informative function and purpose, namely providing information to the general public in accordance with existing ethics or rules. The media will provide information about events that occur at certain times, inform certain meetings, and even provide warnings about events that are expected to occur to the general public (Prasetyo & Sos, 2016).

In line with this, Saleh & Riska Pebriani (2018) also revealed that social media is a medium that can facilitate two-way or interactive social interactions. Social media based on internet technology can scan the spread of information in a one-way manner into many audiences.

In addition, Lailah & Kartika (2017) examines diction and language style on Tere Liye's status on Facebook. Tere Liye uses various dictions but the one that tends to be used

often is the anaphoric style. In addition, accuracy in choosing denotative and connotative words, accuracy in choosing general words and choosing specific words for writing purposes can be more focused in delivering it to the reader, even distinguishing words that are almost synonymous are also used by Tere Liye.

Furthermore, Meinawati & Baron (2019) has researched related to social media and learning. This analysis examines the study of the effectiveness of using Facebook in learning English which shows that overall and specifically for the descriptive writing learning process, Facebook has had a positive impact on English writing skills. The improvement of students' grammar, vocabulary, and knowledge sharing has been achieved effectively.

Then, Linur & Mubarak (2020) researched Facebook as an alternative medium for developing Maharah Kitabah, suggesting that Facebook can be used as an alternative medium in developing Maharah Kitabah. The possibility of users to express their ideas, ideas, and opinions using Arabic writing can be seen from the use of the status column feature. Actively growing confidence in Arabic can be accommodated through the comment feature that is useful in providing responses in the form of questions, evaluations, or even praise.

In addition, Shirley and Suzy Azeharie (2014) stated in their research that social media has a very large development, especially in Indonesia. The use of social media is not only for the public, but can also be used as a way of communicating with government figures for various reasons and purposes. Thus, social media is considered to have an important role in conveying information.

Meanwhile, Hendrawan & Waruwu (2021) analyzed the use of Indonesian based on the EYD guidelines on social media Facebook. This study has found that the use of alay words that are not guided by EYD has a bad impact on children who do not understand and end up following the jokes.

Based on some of the literature reviews above, it can be seen that research that examines various matters related to Facebook has been carried out, starting from the attitude of using language on Facebook as an enrichment or destruction of the Indonesian language, dictioning Facebook status, the effectiveness of learning English on Facebook, learning English. Arabic from the Facebook comment column feature, to criticism of the alay language on Facebook for not using EYD. However, of the many analyzes that discuss Facebook, the analysis that discusses the da'wah language style is still limited. Thus, this research will reveal the pattern of NA Padangsidimpuan da'wah language style on Facebook.

Then, the selection of this analysis is because the relationship between the use of communication through messages and social media affects the da'wah strategy with the millennial generation target. Digital communication from social media is one of the most effective and efficient means of recruiting the regeneration of NA cadres. However, the reality on the ground has found that the younger generation of women is less enthusiastic about joining this ortom. This requires innovation in da'wah strategies, so this research offers research on innovations in NA Padangsidimpuan da'wah strategies in regenerating cadres in the Industrial Revolution Era 4.0.

Then, one of the peculiarities of da'wah is from the style or style of language used. As according to Keraf (2002), the way of expressing thoughts through language that typically shows the soul and personality of the author (language user) is style or style of language. Thus, the question that will be analyzed is what is the style pattern of NA Padangsidimpuan da'wah language on Facebook? The goal is to find a pattern of da'wah language style that is of interest to millennials so that efforts to save the

development of the younger generation (in this case the young woman named Nasyiah) can be saved under the auspices of an Islamic and good organization.

II. Research Method

The applied research method used is descriptive qualitative. The research location is in the city of Padangsidimpuan, North Sumatra. This can be seen in Figure 2. below.



Figure 2. Padangsidimpuan City Map (Source: Google Maps, 2021)

The data sources are representatives from each branch of NA Padangsidimpuan as many as 10 people. The data is in the form of language styles of NAs in preaching on Facebook. The stages of implementation consist of: workshops and practicum. The presentation of data analysis is presented descriptively and argumentatively.

III. Result and Discussion

3.1 Result

The findings of this study will describe the pattern of NA Padangsidimpuan da'wah language style on Facebook after the previous workshop was held. Collected 10 da'wah data from NA Padangsidimpuan from Facebook which will be explained as follows.

1. Data 1



Data 1 has the following language style pattern.

- a. Has a joint style of language that contains honesty, politeness, and attractiveness.
- b. Has a type of official language style.

- c. Having a style based on tone with a medium style for the first paragraph and a noble and powerful style for the second paragraph.
- d. Has advice content based on the hadith of the Prophet Muhammad.
- e. Include citations.
- f. Tagged to his friends.
- g. Has a hash sign (#)
#PDNAKotaPadangsidimpuan
#YukjadiNasyiah
- h. End with a formal style supporting photo.

2. Data 2



Data 2 has the following language style patterns.

- a. Has a joint style of language that contains honesty, politeness, and attractiveness.
- b. Has a type of official language style.
- c. Has a tone-based style of language with a medium style.
- d. Contains praise, advice, and prayer content.
- e. Has a motto.
- f. Has the emoticon of three rice stalks.
- g. Has a hash sign (#)
#nasyiatulaisyiyah
#nasyiatulaisyiahpadangsidimpuan
End with a supporting photo that is formal in style but has a creative background and photo frame.

3. Data 3



Data 3 has the following language style patterns.

- Has a joint style of language that contains honesty, politeness, and attractiveness.
- Has a type of official language style.
- Has a tone-based style of language with a medium style.
- Has advice content.
- Has a hash sign (#)
#PDNAKotaPadangsidempuan
#YukjadiNasyiah
- End with a formal style supporting photo.

4. Data 4



Data 4 has the following language style patterns.

- Has a joint style of language that contains honesty, politeness, and attractiveness.
- Has a type of official language style.
- Has a tone-based style of language with a medium style.
- Has advice content.
- Has a hash sign (#)

#YukjadiNasyiah

- f. Has a smile emoticon whose eyes have a sign of love.
- g. End with a casual style supporting photo.

5. Data 5



Data 5 has the following stylistic pattern.

- a. Has a joint style of language that contains honesty, politeness, and attractiveness.
- b. Has a type of official language style.
- c. Has a tone-based style of language with a medium style.
- d. Having advice content in the form of presuppositions.
- e. Has an arm emoticon that is raised up with a right fist and a prayer smile emoticon.
- f. Have photo captions.
- g. Has a hash sign (#)
 - #PDNA_Padangsidempuan
 - #Join_NA
 - #Yuk_be_Nasyiah
 - #Kader_NA
- h. End with a casual style supporting photo.

6. Data 6



Data 6 has the following language style patterns.

- a. Has a joint style of language that contains honesty, politeness, and attractiveness.
- b. Has a type of official language style.
- c. Has a tone-based style of language with a medium style.
- d. Contains content in the form of evidence, advice, and statements.
- e. Has a hash sign (#)
#PDNA_PADANGSIDIMPUAN
#YUKGUNGNDINA
#YUKJADINASYIAH
- f. End with a formal style supporting photo.

7. Data 7



Data 7 has the following language style patterns.

- a. Begin with a complete greeting.
- b. Has a joint style of language that contains honesty, politeness, and attractiveness.
- c. Has a type of official language style.
- d. Has a tone-based style of language with a medium style.
- e. Contains content in the form of advice and invitations to goodness.
- f. Has a hash sign (#)
#PDNA_PADANGSIDIMPUAN
#YUK_JOIN_NA
#YUK_SO_NASYIAH
#TRAINING_TAHSIN_NA
- g. End with a casual style supporting photo.

8. Data 8



Data 8 has the following language style patterns.

- It begins with reflection and self-awareness.
- Has a joint style of language that contains honesty, politeness, and attractiveness.
- Has a type of official language style.
- Has a tone-based style of language with a medium style.
- Contains content in the form of advice and invitations to goodness.
- Has a hash sign (#)
 - #Not as good and not as bad as it looks
 - #nasyiatulaisyahpadangsidimpuan
- Ended with supporting photos in the form of pictures of nature in a relaxed style.

9. Data 9



Data 9 has the following language style patterns.

- Has a joint style of language that contains honesty, politeness, and attractiveness.
- Has a type of official language style.
- Has a tone-based style of language with a medium style.
- Contains advice content in the form of prohibitions, invitations, and advice.

- e. Include citations.
- f. Tagged to his friends.
- g. Has a hash sign (#)
#PDNAPadangsidimpuan
#YukSoNasyiah
- h. End with a formal style supporting photo.

10. Data 10



Data 10 has the following language style patterns.

- a. Has a joint style of language that contains honesty, politeness, and attractiveness.
- b. Has a type of official language style.
- c. Has a tone-based style of language with a noble and powerful style.
- d. Has the content of the word of Allah SWT.
- e. Has a hash sign (#)
#PDNAKotaPadangsidimpuan
#YukjadiNasyiah
- f. End with a formal style supporting photo.

Based on the ten data above, it can be stated that the pattern of NA propaganda style of Padangsidimpuan City can be categorized as in table 1 as follows.

Table 1. NA Padangsidimpuan Da'wah Style Pattern

No. Data	Language Style Joint	Type of Style	Pola Gaya Bahasa		Tag	Hash tag (#)	Emo-ticon	Picture
			Language Style Based on Tone	Content				
Data 1	Honesty, Polite and Attractive	Official Language	a. Intermediate b. Mulia dan Bertenaga	a. Nasihat b. Hadits Nabi c. Mencantumkan sitasi	Teman-teman	#PDNAKotaPadangsidimpuan #YukjadiNasyiah	-	Formal

Data 2	Honesty, Polite and Attractive	Official Language	Intermediate	a. Pujian b. Nasihat c. doa d. Semboyan	-	#nasyiatulaisyiyah #nasyiatulaisyiahpadangsidimpuan	Three stalks of rice	Formal background and creative photo frame
Data 3	Honesty, Polite and Attractive	Official Language	Intermediate	Advice	-	#PDNAKotaPadangsidimpuan #YukjadiNasyiah	-	Formal
Data 4	Honesty, Polite and Attractive	Official Language	Intermediate	Advice	-	#YukjadiNasyiah	<i>Emoticon smile yang matanya memiliki tanda love.</i>	Relax
Data 5	Honesty, Polite and Attractive	Official Language	Intermediate	supposition	-	#PDNA_Padangsidimpuan #Gabung_NA #Yuk_jadi_Nasyiah #Kader_NA	<i>Emoticon lengan yang diangkat ke atas dengan mengepalkan tangan kanan dan emoticon smile yang berdoa</i>	Relax and captioned the photo
Data 6	Honesty, Polite and Attractive	Official Language	Intermediate	a. Pembuktian b. Nasihat c. Pernyataan	-	#PDNA_PADANGSIDIMPUAN #YUKGABUNGDIANA #YUKJADINASYIAH	-	Formal
Data 7	Honesty, Polite and Attractive	Official Language	Intermediate	a. Ucapan salam yang lengkap b. Nasihat	-	#PDNA_PADANGSIDIMPUAN #YUK_GABUNG_NA #YUK_JADI_NASYIAH #PELATIHAN_TAHSIN_NA	-	Relax
Data 8	Honesty, Polite and Attractive	Official Language	Intermediate	a. Renungan b. Nasihat	-	#TaksebaikdanTakseburukyangTerlihat #nasyiatulaisyiahpadangsidimpuan	-	Relax
Data 9	Honesty, Polite and Attractive	Official Language	Intermediate	a. Advice b. Include citations.	Friends	#PDNAPadangsidimpuan #YukJadiNasyiah	-	Formal
Data 10	Honesty, Polite and Attractive	Official Language	Noble and Powerful	The Word of Allah SWT.	-	#PDNAKotaPadangsidimpuan #YukjadiNasyiah	-	Formal

According to the table above, it can be found that the general tendency of the NA Padangsidimpuan da'wah language style as a whole contains honesty, courtesy, and attractiveness. The type of style is official. The style of language is based on a medium majority tone but when it is related to the word of Allah SWT. and the Prophet Muhammad. be noble and powerful. Regarding content, there are several types, ranging from those that appear only once, namely the content of the word of Allah, the hadith of the Prophet Muhammad, prayers, slogans, reflections, praise, suppositions, proofs, statements, and greetings. Meanwhile, citation occurs twice and advice occurs seven times. This shows that the majority of the content contains advice compared to other content. Then, the ones who are tagged are his friends. The hash mark (#) used can be described as

follows. The trend of the hashtags that appeared once consisted of: #nasyiatulaisyiyah, #Join_NA, #Yuk_jadi_Nasyiah, #Kader_NA, #PDNA_PADANGSIDIMPUAN, #YUKGABUNGDINA, #YUKJADINASYIAH, #YUK_GABUNG_NA, #YUK_JADI_NASYIAH, and #AHTAKSEyang_Terbaik. The trend of the hashtags that appeared twice consisted of: #nasyiatulaisyiahpadangsidimpuan and #PDNA_Padangsidimpuan. The trend of the hashtag that appears three times is #PDNAKotaPadangsidimpuan. Finally, the trend of the hashtag that appears four times is #YukjadiNasyiah. Thus, it can be stated that this da'wah content has been successful because basically the entire content of the hashtag is related to the interests of da'wah, namely inviting readers to join PDNA Padangsidimpuan City with all cool and useful religious activities. In addition, there are also emoticons that appear in the form of three rice stalks emoticons, smile emoticons whose eyes have a love sign, and emoticons whose arms are raised up by clenching their right hands and smiley emoticons that pray. Meanwhile, the photos are displayed in a formal style with a creative background and framed photo, five times in a formal style, three times in a casual style, and a casual style with a photo caption once. Thus, it can be stated that the NA Padangsidimpuan propaganda language style on Facebook has been able to empower its productivity in daily life so that new cadres can be interested in joining the organization's activities.

3.2 Discussion

Referring to Dadang Kahmad as the Head of Muhammadiyah Central Executive in charge of Library and Information, he said that Information Jurisprudence had been discussed in the Focus Group Discussion in 2016. This was initiated by the Library and Information Council and the Tarjih and Tajdid Council at Prof. University. Dr. Hamka Jakarta stated that the public should use Information Fiqh on social media to better understand digital da'wah. Thus, this innovation research has confirmed the effectiveness of the theory as well as has proven that the NA Padangsidimpuan preaching strategy in this millennial era can indeed be more productive and interesting by using social media. The involvement of NA Padangsidimpuan in practicing this digital dakwal in conveying the symbols of Islam in their respective language styles on Facebook has provided a new image for the NA organization in communicating openly. Facebook as a medium that is very familiar to cross generations is a very positive first step for the development of the next NA da'wah.

IV. Conclusion

This research offers one of the innovations for NA to preach in the digital era through Facebook which can be closer to millennial NAs who tend to have a longer life in cyberspace than in the real world. The use of this platform as a medium of da'wah and also involving all NA in practicing it has generated a very positive response. Through a da'wah themed style of language by giving an attractive hash (#), NA's da'wah on Facebook has become more positive and interactive. Furthermore, NA members become more communicative and invite curiosity for those who see the posts on their da'wah status. Thus, useful da'wah has been realized and is more effective by utilizing the media favored by today's millennials.

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