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Fakultas Keguruan dan Ilmu Pendidikan (FKIP), Fakultas Ekonomi dan Bisnis (FEB), Fakultas Teknik (FT), Fakultas Sastra (FS)
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SURAT KETERANGAN
Nomor : OU.1460A/E.10/VIII/2022

Rektor Universitas Dr. Soetomo Surabaya menerangkan bahwa ;

Nama   : Dr. Drs. Redi Panuju, M.Si

NIDN   : 0716076401

Unit Kerja   : Pascasarjana Magister Ilmu Komunikasi Fakultas Ilmu Komunikasi Universitas Dr. Soetomo Surabaya

Benar telah melakukan kegiatan :

1. Menulis jurnal yang telah dipublish di Journal of Indonesian Islam, Vol. 15 no. 2, December 2021, ISSN : 1978-6301.

2. Telah melakukan korespondensi melalui email dalam proses penerbitan jurnal tersebut. Bukti atau jejak korespondensi benar telah dilakukan seperti yang telah dilampirkan.

No.	Item	Tanggal	Halaman
1.	Registrasi and Submission Article	05 Desember 2018	1
2.	Artikel Revisi	23 Agustus 2019	2-34
3.	Accepted artikel	11 Agustus 2021	35
4.	Informasi dari editor, artikel telah diterbitkan	25 Desember 2021	36-37

Demikian surat keterangan ini dibuat untuk kepentingan kelengkapan pengusulan jabatan akademik Dosen ke jenjang Profesor/Guru Besar.

Surabaya, 2 4 AUG 2022
Rektor

Dr. Siti Marwiyah, S.H., M.H

KRONOLOGI KORESPONDENSI DENGAN

JOURNAL OF INDONESIAN ISLAM

Yang bertanda tangan di bawah ini:

Nama : Dr Drs Redi Panuju, M.Si

Penulis artikel : *Extracting Religious Identity: The Cyber-Ethnography of Abdul Somad's Preaching*

Jurnal : Journal of Indonesian Islam (Cultural Studies)

Index : Scimagojr Q1

Menyatakan dengan sebenarnya proses korespondensi penulis (Author Correspondent) dengan editor jurnal tersebut sebagai berikut:

1. TGL 5 Desember 2018, Penulis (Redi Panuju) melakukan registrasi dan dilanjutkan dengan mengirim artikel berjudul *Dakwah Commnunication of Ustadz Abdul Somad*. Kemudian dibalas melalui email oleh pihak editor sebagai berikut:
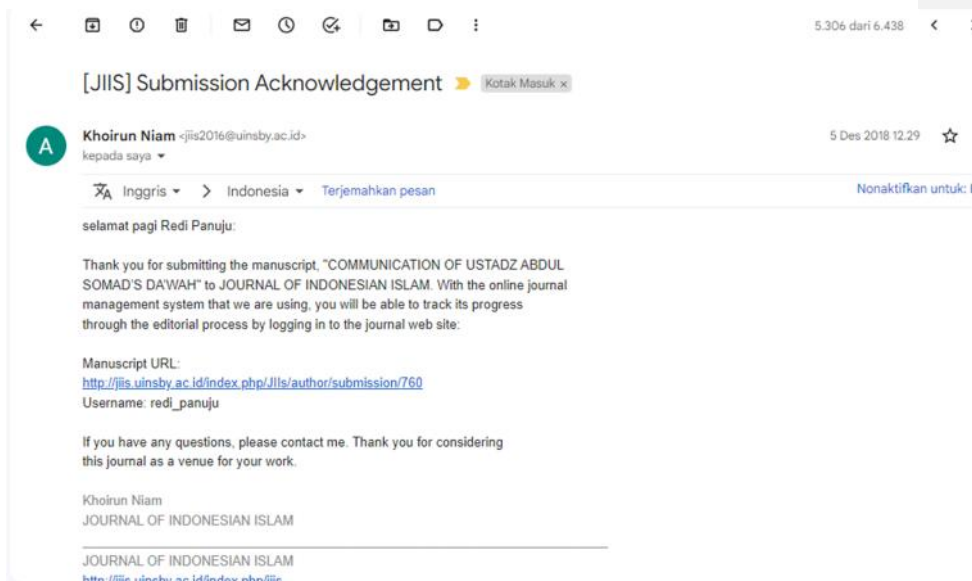
2. Pada hari yang sama JIIS mengunggah dalam system OJK nya:

#760 Review

SUMMARY **REVIEW** EDITING

Submission

Authors	Redi Panuju
Title	COMMUNICATION OF USTADZ ABDUL SOMADS DAWAH
Section	Articles
Editor	Khoirun Niam
	Lukman Hakim
	Sulanam Sulanam

PeerReview

Round 1

Review Version	760-1713-1-RV.DOC 2018-12-05
Initiated	—
Last modified	—
Uploaded file	None

Editor Decision

Decision	Revisions Required 2019-08-23
Notify Editor	Editor/Author Email Record 2019-08-23
Editor Version	760-2247-1-ED.DOC 2019-08-23
Author Version	760-2253-1-ED.DOC 2019-08-23 DELETE
	760-2253-2-ED.DOC 2021-06-18 DELETE
Upload Author Version	Choose File No file chosen Upload

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Cultural Studies

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	All
Citations	1509
h-index	18
i10-index	49

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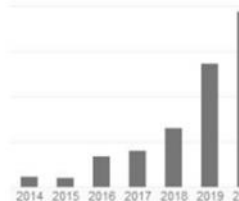
USER
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redi_panuju
- My Profile
- Log Out

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3. Pada tanggal 23 Agustus 2019 editor menyampaikan decision agar artikel direvisi:

Editor Decision

Decision	Revisions Required 2019-08-23
Notify Editor	Editor/Author Email Record 2019-08-23
Editor Version	760-2247-1-ED.DOC 2019-08-23
Author Version	760-2253-1-ED.DOC 2019-08-23 DELETE
	760-2253-2-ED.DOC 2021-06-18 DELETE
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4. Ini bagian bagian yang diminta untuk direvisi :

2

Revisi ada di halaman 1. Judul supaya dirubah dan ditambah teori identitas , halaman 4 semua foto yang diambil dari Youtube supaya dihapus, dan halaman 29 perbaikan kesimpulan.

CATATAN: DITERIMA dengan Revisi (dikembalikan ke penulis)

Catatan Revisi: perlu penambahan sub bahasan tentang teori representasi/muslim identity

Saran:

1. **Judul :**

Preacher Contestation and Identity:

Cyber enthnography on USTADZ ABDUL SOMAD

COMMUNICATION OF USTADZ ABDUL SOMAD'S DA'WAH

Redi Panuju

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ABSTRACT

This article analyzed the communication process of Islamic da'wah carried out by Ustadz Abdul Somad via youtube media. Ustadz Abdul Somad (UAS) was a representative of the preacher of Islam who was very quickly famous in Indonesia so he got the nickname of Ustadz Berjuta Follower. He admitted himself that his existence could not be separated from the videos uploaded on YouTube Channel. Some of his lectures recorded in video format and uploaded on youtube managed to attract the attention of the audiences. Dozens of videos have been watched by more than five million people per video. The analysis used the Lasswell model which looked at the core of communication from the dimensions of the Who says what to whom, which channel, and with what effect. Text analysis used an inter textuality analysis approach. The data was taken from the viral UAS videos on YouTube which was characterized by more than one million visitors. The data observed were text and visual data. The important finding via youtube UAS managed to communicate his lectures to the target of da'wah dozens of times compared to conventional lectures from the pulpit to the pulpit. Thus the

communication of da'wah through youtube in terms of the target audience was more effective. The multiplier effect of the audience was supported by the potential of youtube to provide space for the interaction of the audiences, so as to create a multi-level flow of information (multy step flow of information). Because of its very inclusive nature, youtube provides an opportunity for inclusion preaching. Besides giving rise to pros and cons, it also provides solutions. UAS has proven through this media to clarify the accusations of various circles about its radical lecture, anti-pluralism and anti-NKRI.

[Artikel ini akan menganalisis proses komunikasi dakwah Islam yang dilakukan oleh Ustadz Abdul Somad melalui media youtube. Ustadz Abdul Somad (UAS) merupakan representasi pendakwah agama Islam yang sangat cepat terkenal di Indonesia sehingga mendapat julukan Ustadz Berjuta Follower. Diakuinya sendiri bahwa eksistensinya tak lepas dari video videonya yang diunggah di chanal youtube. Beberapa ceramahnya yang direkam dalam format video dan diunggah di youtube berhasil menarik perhatian khalayak. Puluhan videonya telah ditonton orang lebih dari lima juta per video. Analisis akan menggunakan model Lasswell yang melihat inti komunikasi dari dimensi Who says what to whom, which channel, and with what effect. Analisis teks menggunakan pendekatan analisis inter tekstualitas. Data diambil dari video UAS yang viral di youtube dengan karakteristik dikunjungi lebih dari satu juta pengunjung. Data yang diamati adalah data teks dan visual. Temuan pentingnya melalui youtube UAS berhasil mengkomunikasikan ceramahnya kepada sasaran dakwah puluhan kali lipat dibandingkan dengan ceramah konvensional dari mimbar ke mimbar. Dengan demikian komunikasi dakwah melalui youtube ditinjau dari target audiencenya lebih efektif. Efek kelipatan audience ditopang oleh potensi youtube menyediakan ruang untuk interaksi para penonton, sehingga tercipta arus informasi yang bersifat multi level (multy step flow of informations). Karena sifatnya yang sangat terbuka, youtube memberi peluang untuk dakwah inklusi. Disamping menimbulkan pro dan kontra ternyata juga memberi solusi. UAS telah membuktikan melalui media ini melakukan klarifikasi terhadap tuduhan berbagai kalangan tentang dirinya yang ceramahnya radikal, anti pluralisme dan anti NKRI.]

Keywords*: inclusion dakwah, follower, Lasswell model, multi step flow, youtube, follower*

Preliminary

Every era has theologian who may draw the attention of million people, so that given a name of "Da'i Sejuta Umat (Preacher with a million followers)". In 1990-ies that name was given to Ustadz KH Zainuddin MZ. Although the Ustadz has been died on 5 July 2011 at the age of 59 years, but the traces of his fascination of da'wah still can be enjoyed by the recent generation through his videos uploaded in www.*youtube.com* (for the words efficiency

> **Comment [A1]:** All photos taken from Youtube to be removed from the article. just include the link

hereafter will be written as youtube). If the viewers of each video of Zainuddin MZ are summed up, then the total has been millions.

Due to the benefits of information and communication technology has affected the human's habit in communication. Nuruddin[1] said that technological digitalization which combine the technology of audio, visual, computer, and internet network and connected to satellite make the data sharing can be conducted quickly, massively, and unlimited geographical area. Danesi[2] also said that, through the combination of the use of radio, television, and internet (social media) cause the interconnectivity among those media are occurred, so that the messages distribution is not in linier but interactively. Nowadays, there is no domination anymore in a media in delivering communication messages. According to Panuju[3], new media makes human become easier in communication, unlimited by the time, and may reach all geographic areas except which does not have optical network. Even, between mass media and online media are utilizing each other's content in order to shift the place from where the messages distributed. The contents of messages which become controversy among people in social media (viral) are often taken as the broadcast source in television media. Therefore, the presence of convergent media in fact is very helpful the religion distribution activity or more known as da'wah or syi'ar of religion.

As well as occurred to Ustadz Abdul Somad (UAS), his popularity as preacher is through the media convergent. UAS name become so popular since his lectures recorded in video are uploaded in youtube media, facebook and also instagram. The edited UAS lectures become viral then become discussion among the nettizen in online media and mass media. According to the notes of Abdurahman MS[4] (2017/07/18), at least based on two main channel of his speeches in youtube namely Tafaqquh Online and Fodamara, UAS videos have been watched in accumulation number of 16.255 million viewers out of 1.410 videos in total that include him. So, one video has been watched almost 12.000 times.

Internet has change the network pattern in social interaction, from initially depend on the face to face communication become mediated by media, thus the meeting is conducted through the media. The characteristics of interaction is not interpersonal (an individual to another people) but multi-personal. In a face to face communication mediated by internet media can combine involving many people, group, and even mass. In the terminology given by Gane & Beer[5] the kind of social interaction model is called as the social networking.

According to Nasrull, networking concept is not only including the interconnectivity aspect of technological device, but expand to the anthropological field, sociological field, cultural field, and other social sciences. That interconnectivity as the functional consequence

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[1] Nuruddin, *Perkembangan Teknologi Komunikasi* (Jakarta: Rajawali Press, 2017) , p.4

[2] Marcel Danesi, *Pengantar Memahami Semiotika Media* (Jakarta: Jalasutra, 2010), p.13-16

[3] Redi Panuju, *Sistem Penyiaran Indonesia* (Jakarta: Kencana Prenada Mediagroup, 2017), p.23

[4] Abdurrahman, MS. (2017/07/18). Mengenal Dakwah Digital Ustadz Abdul Somad Pakanbaru. www.detik.com. Diakses dari https://news.detik.com/opini/d-3563958/mengenal-dakwah-digital-ustadz-abdul-somad-pekanbaru, pada 2018/09/05 pukul 10:06

[5] Nicholas Gane& Daved Beer, *New Media*: *The Key Concepts* (New York: Berg, 2009), p.16

of technology requires the change in the way of thinking, attitude, even the behavior. In addition it is also caused by the mobility process of community, commodity, capital, sign system, and the information developing in global world. Therefore, networking is not only involved the technological aspect but also the technology users itself (*actor networking*).

Besides networking strategy using media, UAS also consider some important things that by Fadhly Irhas Iskandar[6] are considered as the communication strategy of UAS. Some important things contained in communication strategy of UAS Da'wah are: (1) build up the power of communicator in the form of credibility, fascination, and power. To build up his credibility, UAS train himself to speak by imitating the speech style of Ulama, one of them is Ustadz Mustafa Umar, even until do the face gym. He also synchronizes the intonation of high, medium, and low tone with gesture. In language, UAS enrich his vocabularies, brief explanation, and material (sources) from books (red: kitab), then combined with interesting stories and live experiences. (2) UAS obey the material target identification known as *murattab manthiaqi,* will not change (skip) one topic to another topic before it is completely explained. (3) The messages are humorous, light, and simple. (4) Using the adaptation of Manhaj Waatyiah. This strategy is gained by UAS during his study in University of Al-Azhar of Cairo, Mesir that is lecture with style not too eastern or too western. The underline is not *tasyaddud* (arbitrarily proscribe), judging bid'ah and infidel in order people not afraid, worry, and burdened by the religion terms, and not tasayyur that is justifying anything (claim the thing is halal) without any hujjah and clear citation (dalil). After that, UAS uses Wasatiyyah with the aim to tighten and unite people in order not blaming each other and discussing the thing that have been discussed by the Ulama. (5) UAS use all media channel, whether the personal media, mass media, and social media.

Through those strategies UAS has success put himself as the popular Ulama that make him does not have any spare time except for lecture. No day without lecture. However, it does not mean that UAS Da'wah without any obstacles. As known in the communication perspective, there is no individual or group that similar in all things. Certainly there is a difference. When the difference is collided with the interest, then cynicism, antipathy, even hatred is emerged. The form of the difference emerges the disharmony. It is called as the resistance in social interaction[7]. The people respond that not agree with some of the content of UAS da'wah causes a controversy.

UAS is getting often discussed by people when his existence as the preacher gets a controversy from the community who accuse him anti NKRI and anti diversity (*kebhinekaan*). In several times, UAS lectures were foiled by amount of people such as in Bali and cannot enter Hongkong and Japan. Even, UAS admitted that he got threat (intimidation) from various party so that UAS cancelled his schedule of Safari Da'wah in various are for instance in Central Java and East Java. The failure of UAS lectures becomes news in national television media and also talk show. Many of community stand up for him.

UAS popularity is getting higher when 212 Alumni Fraternity (PA) propose UAS as one of the candidates of the Vice President of Indonesia in the period of 2019-2024, together with Prabowo Subianto (Kumparan.com, 2018/08/03). However, long time before 212 PA propose

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[6] Fadhly Irhas Iskandar, "Strategi Komunikasi Dakwah Ustadz Abdul Somad", *Skripsi* (Yogyakarta: Universitas Muhammadiyah, 2018)

[7] Redi Panuju, *Oposisi Demokrasi dan Kemakmuran Rakyat* (Yogyakarta: Pustaka Book Publisher, 2011), p

his name as the candidate of Vice President, UAS has denied that idea by stating "I don't want to the candidate of Vice President, I want to be a preacher until I die!"[8] (Hidayahtullah.com, 2018/08/01)

The present article will review the communication process of UAS Da'wah using Lasswell model. Jon Vivian said that it is called as Lasswell model because the formula is proposed by Prof. Harold Laswell from Yale University of United State (1950-ies). Laswell Model narratively is created based on four questions namely: Who says what? In Which channel? To whom? How is the Effect?[9]

METHOD

Laswell Model become the focus of analysis that cover "who says what", "using what media", "to whom" and "How is the effect". To complete the focus it is required an object matter excavated from the UAS videos in youtube. The data is obtained by virtual ethnographic method. Virtual ethnographic is used to know the social phenomenon and/or the users' culture in cyber space. According to Nasrullah[10], when conducting research on virtual ethnographic it should ask the assumption has been applied generally about internet. Therefore, a researcher should interpret as well as re-interpret internet as a way and media used to communication. In virtual ethnographic the phenomenon taken is only a fragment, not describe how is it (the live) in internet occurred.

UAS Videos will be reviewed are chosen from the videos that has been visited by more than 1 million netters. It indicates that the videos are interesting thus may get attention from the visitors. However, the viewers are not exactly interested to the video, it is possible that many viewers only view the videos for one to ten seconds, but their trace has been recorded by user counting machine in youtube page. Therefore, the analysis is deep in by watching the comments written by the visitors. At least the visitors have been responded the video so that can be ascertained that to type the comment they need time minimally in five seconds. Meanwhile, to know if the visitor leave positive or negative impression can be known through the chosen of like or dislike by clicking the thumb up or thumb down picture.

In the analysis level, the technical analysis used is inter-textuality, that is the relation between such text with another text. The relation is meant from the readers' point of view. A text only can be understood in its relation or its contradiction with another text[11].

The analysis scope is limited by the concept of Kristeva[12] that text is permutation of another text. In a text there are utterances from another text and the characteristic can be opposite or supported/neutralized.

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[8] Hidayatullah.com, "UAS Tak Mau Cawapres: Ingin Jadi Dai Sampai Mati. Diakses 2018/09/05

[9] *The Media of Mass Communication- eleventh edition* (Canada: Pearson ltd, 2013), p.47

[10] Rulli Nasrullah, *Teori & Riset Media Siber (Cyber Media)* (Jakarta: Kencana Mediagroup, 2013), p.175

[11] Kris Budiman, *Semiotika Visual* (Yogyakarta: Jalasutra, 2011), p.53

[12] Julia Kristeva, *in Langguage: A Semiotic Aprroach to Litirature and Art.* (California: Basil Blackwell, 1980), p.18

According to Nasrullah[13], in virtual ethnographic analysis, the visual object or video in cyber media such as the photo publication, the choosing of avatar as the self representation form, the display in social media until the sounds or music are including into the text.

The review's object of the current article is the UAS videos uploaded in youtube and has been watched by more than 1.000.000 (one million) viewers. The reason of taking these videos is by the assumption that the video has been watched by one million viewers has different attraction. In this case it is not differentiate the behavior of spontaneous access because the searching process of nettizen in their own media or due to the presence of initial direction from the individual interaction with the group. Youtube cannot differentiate that behavior. Every access on the video is directly recorded (counted) by the counting machine in youtube video system. The recording of the number of viewers on 13 September 2018 are the videos below:

Table 1
UAS Video Observed

No	URL Youtube	total viewer	Producer
1	https://www.youtube.com/watch?v=Ru64FqOjFys	5.370.009	Taffaquh video
2	https://www.youtube.com/watch?v=vm9IwCj1pgo	2.226.028	Inspirasi Hati Islami
3	https://www.youtube.com/watch?v=skcLNUpyxTc	4.264.624	Ceramah Aswaja Indonesia
4	https://www.youtube.com/watch?v=l99LtzCwXuA	2.504.355	Taffaquh Video
5	https://www.youtube.com/watch?v=A3r9kb6rISU	7.290.501	Audio Dakwah
6	https://www.youtube.com/watch?v=S8YM3hee-jo	3.429.316	Muhammad Gibran
7	https://www.youtube.com/watch?v=jWKa9E9AuN8	1.369.086	Taman Surga.Net

DISCUSSION

The Future of Da'wah through Internet

Certainly that in the future internet has important role in success the purposes of social interaction, including da'wah. Da'wah here means the unstoppable effort to actualize and implement all value of Islam in all live aspects, because Islam is always relevant to all situation, space, and time, but it's only implemented if supported by the strategic and professional da'wah activity and also follow the community development with its all

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[13] Rulli Nasrullah, *Ibid.,* p.186

challenge and dynamic[14]. According to Moh. Ali Azis[15], da'wah as the heart of religion, because religion live depends on the dynamic movement and da'wah activities that continually conducted without ending, without da'wah the vacuum and stagnant development will occur.

Through the internet media or mediated by internet, da'wah can be more effective in the context of the coverage of intended audiences, not limited by the administrative and geographic area. Comparing to the conventional da'wah that is lecturing from one pulpit to another pulpit, the audiences targeted is more. Da'wah in one mosque to another mosque most reaches 50 thousand people. The main stadium of Senayan in Jakarta only has capacity of 50.000 people. This limitation can be settled by using internet media. If the material is interesting and important, once the lecture video uploaded cab be watched by million people. The preacher only need to make the lecture once in such duration, then after uploading the video in certain website or portal such as youtube, it will be watched by million people in such time. Furthermore, another problem is the administrative prohibition that is the license from police officers, if not get the crowd permission then the da'wah will stop. By internet, the licenses are not required. The preacher or management that help the preacher has da'wah is only required to maintain the content in order not violence the laws about electronic transaction and information such as the prohibition of spreading lies, showing the hatred speech toward such ethnic, race, and religion, defamation, etc. The aspect of communication content is regulated in the Laws No. 11 year 2008 concerning the Electronic Transaction and Information.

According to the data released by the Minister of Communication and Informatics (Kominfo), the total users of internet in Indonesia have reached 143.26 million. Based on the survey conducted by Association of Internet Service Provider of Indonesia (APJJI) showed that the internet users has increase about 10.56 million people during the year 2016 to 2017. As for the composition of internet users based on the sex consist of 48.57 percent female and 51.43 percent male. Whereas the composition based on the age, the largest number is showed by people in 19 – 34 years, as much 49.52 percent. However for the biggest penetration is on the age 13-18 years as much 75.50 percent (Pers Conference of Minister of Communication and Informatics No. 53/HM/ KOMINFO/02/2018 on 19 February 2018 concerning The Number of Internet User in 2017 Increase, Kominfo will continually accelerate the Broadband Construction).

The data shows that the internet users are not limited on the sex, either male or female, the number is balance. Moreover, the proportion of internet users based on the age, most of the users are young people with the age between 13 until 18 years old, and with the total percentage is 75.50%. That is the characteristic of millennial generation that tend to prefer using internet media in communication that through the face to face communication.

Other characteristic of internet users in Indonesia is based on the economical status; it is dominated by middle class that reach 74.62% (Tempo co, 2018/02/19). The middle class tend to reside in City. Therefore, if deeply reviewed from this characteristic in fact conventional da'wah still has big role in village area and lower economic people (poor people). However,

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[14] Cawidu, "Dakwah dan Tantangan Global Memasuki Melinium Baru Abad ke-21", *Jurnal Dakwah: Wacana Pengkajian dan Pengembangan Dakwah*, Volume 1 (1) 2000: p.35

[15] Moh Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana Prenada Mediagroup, 2004), p.153

by the tendency of successful development in Indonesia with better economical condition, then it just need to wait the time where poor people and villagers have good purchasing power, so that it is predicted that they will have ability to have communication device used to access the internet. Therefore, if da'wah means the part of communication among people, then the prospect of da'wah through internet will be better in the future.

Another reason of choosing internet is due to its easiness and velocity, as admitted by Yan Harlan, one of the da'wah activists through internet that develop the application of "saling sapa". Who says:

> *"So, why chose the internet based initially we see it from the easiness and velocity. If we play with satellite may be it is expensive and at the time we are still unable, if play with retrial television we are also unable because it is too expensive, so by online in the case we have server, good connection we have been able to do live steaming as well as save the video service on demand independently without related to youtube. So, with the velocity and easiness of distribution we can create our own platform," says a man with the nickname of Yan, when interviewed by* **kumparan**[16] *(kumparan.com,* 2017/12/29).

Through the application of "Salingsapa" he combines the conventional da'wah qith online da'wah. The method is held a recitation in a place and attended by many people, and then the recitation is broadcasted in its platform in the form of video or audio. According to Yan Harlan, people who attend directly the recitation usually they come sincerely. Therefore, the benefits of conentional da'wah with online are if the da'wah can touch the heart of audiences.

If we observe, the lecturing videos uploading in social media usually use that method, which is the result of the recitation record in a place attending by many audiences. We can find the lecturing videos of preachers that has been visited by the million visitors for instance Dr Zair Naik, Emha Ainun Jadjib (Cak Nun), Syaikh Khamis Az-Zahrani, Aa Gym, Felix Siauw, KH Anwar Zahid, Khalid Basalamah, Evie Efendi, Alfiah Muniroh, KH Duri Ashari, Hj Irine Handono, Ita Meiga Fitri. In addition there are dozens even hundreds lecturing videos that visited by less than one million viewers in youtube channel.

The effectiveness of da'wah through youtube has been admitted by UAS through his upload in youtube on 8 September 2018 (Abdul Somad's Video that viral for the first time). During 20 days (12 September 2018) this video has been watched 331.806 times.

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[16] http//:www.kumparan.com, diakses 2018/02/03

Sumber: youtube (2018/09/12

In this video UAS says:

"I lecture now, let's say it is listened by two thousands until three thousand people. It has been calculated including angels and genie. If we use media, recorded, upload to youtube and watched in several countries. Ustadz from Thailand is shared, Ustadz from Timor Leste is shared, from Singapura is shared, then for the next days, we check it the viewers number has been two hundred thousands, the next day become trending topic. That's the great of media. I lecture in mosque attended by 100 people, who listen seriously 50 people, Ustadz with spiritful on the pulpit, and on downstairs is full of water herk herk herk (means snoring, sleeping). However, when it is recorded, upload to youtube and watched by thousands even million people. Media is really awesome."

Preacher Contestation

When the media with a lot of consequences emerging the competition either intentionally or unintentionally among the preachers. They require of having ability in delivering the da'wah content correctly and interesting, choose the media that suitable with the audiences' target, and social networking. Therefore, like a product, in fact has their own consumer based on the specific consideration, such as the preference to a preacher based on his affiliation in social organization, mazhab, and so on. The audience's consideration in choosing da'wah broadcast may also based on the way of communication; some people prefer to serious and systematic da'wah, some of them like the humour or jokes, even some of them chose it based on the way of delivering. Panuju[17] in *Jurnal Komunikasi Islam* (volume 7 no 1, 2017) says that local media also have role in da'wah and create its community. Panuju has found it on the case of community radio convergence for religion da'wah on the media group of Ma'dinul Ulum of Tulungagung. This media group create a da'wah network through the Community Radio of Madu FM that the total reach dozens radio of Madu group in District of Tulungagung of East Java or in outside of District of Tulungagung. It is also connected to the certain private radio (such as the network of Radio Suara Muslim) and Tulungagung TV (private TV station). This radio broadcast rely on the da'wah that inserted into the traditional art such as sing song (Tembang) of Mocopatan, reading the yellow book (Nderes Kitab

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[17] Redi Panuju, "Konvergensi Media Dakwah: Studi Kasus Radio Komunitas Ma'dinul Ulum Tulungagung", *Jurnal Komunikasi Islam.* Volume 7(1) 2017, p. 87- 107.

Kuning), reading Shalawat, etc. evidently, this community radio network can exist using radio media and target on the community of the traditional Javanese art lovers.

Da'wah using radio media with limited scope has found its communication function because the similar purposes, that is preserving the traditional values, also encouraged by the high motivation in da'wah. Panuju[18] says that although community radio gets high discrimination from the broadcast Laws, the practitioners of community radio are preseverely do their da'wah communication due to the unique motivation among the managers, that is the believe that through this media da'wah can be conducted in understandable way by local people (the community0, that is the languages commonly used in the songs (tembang) of Traditional Javanese arts. Even, what they do by da'wah through the community radio as the good acts contain reward (pahala). The broadcasters although only get small incentive for the replacement of transportation fee (*bisyarah*) they are loyal to broadcast the da'wah in every morning and evening.

Therefore the presence of cyber media in Indonesia never threats the da'wah activity because everything has its own target (audiences). The preacher like UAS that tend to use internet media get attention from the audiences that unlimited by the geographic area, while the traditional media such as community radio has da'wah with certain community based.

The competition is occurred on the da'wah through internet media such as youtube. Indonesia is a country with multiculturalism characteristic in pervades the religions that come from Arabic land, China, or India. All religions find its own followers based on the da'wah activity conducted by the traders who also become the preacher. The religion doctrine is infiltrate into the people live throug the process of syncretism and acculturation of local people in each area. The preachers of Islam religion in the initial time of Islam carried out by the Islamic Scholars (Wali, known as Walisongo) teach the Islamic doctrine through the certain arts. Sunan Kalijaga was known as the preacher that commonly changes the story of wayang in the arts that the myth actually comes from the India. The story of wayang has entered the Indonesian people live and be bearing the certain myths. Even, when many Indonesian has believed on Islam (even called as the dominant) the myth still can be found in Javanese people thought. We still can find wayang made from the leather as the ornament together with calligraphy from the verses of al-Qur'an, even also together with the picture of ka'bah on the frame of teak wood and painted with gold color. The figure posted by Javanese people for instance the figure of Semar or Semar Bodronoyo, which symbolize the figure of Dewa Merakyat. The real name is Bathara Ismaya, then chose to domicile in the earth in order to guide the Javanese night in having the prior life. Even, the holy verses of al-Qur'an is made as the ornament from wood and calculated very detail. The following is the example of the size of Semar with calligraphy

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[18] Redi Panuju, " Motivasi Radio Komunitas dalam Dakwah Agama", *Jurnal Komunikatif*. Volume 6(1) 2017: pp.1-12.

Source: http://fazakiraniameubel.blogspot.com/2016/02/kaligrafi-arab-semar-kayu-jati-istimewa.html

   After that, the next figure is Bima, the knight that physically cannot use language in manner (krama) but very loyal to his family and the truth. There is Yudhistira (Punta Dewa), the first son of Pandawa which consider that his blood is white as the symbol of sincerity. Yudhistira also has herloom named *jimus kalimasada.* It is the symbol of syahadat sentence "*We testify that there is no God except Allah. And we testify that Muhammad is Rasul Allah".* The story of Yudhistira has syahadat sentence is one of the example of the intelligence of Sunan Kalijaga in cultural da'wah. Wali use traditional ritual to substitute the elder believes with the new values contained in al-Qur'an and hadits of prophet SAW.

   This kind of Islamic practices become contradictive when other da'wah with different version that called by modern people as "Islam Puritan". Jajang Jahron explains that long conflict occur between Islam Puritan with traditional Islam since in the 18th century in West Sumatera. Then in the beginning of 20th century the conflict re-occurred between the critical modern Islam groups with the traditional Islam group. In 1980-ies the new groups called as Salafi carries out the issue of bid'ah while the traditional Islam defends them by redefine the definition of bid'ah. According to Jahroni, the conflict escalation of bid'ah discussion is from a recitation (ta'lim) from one mosque to another mosque. Jahroni called mosque as the public sphere, a place where human are together to interact each other[19].

   The conflict situation come from the bid'ah issue is not only from mosque to mosque, because the reality of concept about public sphere has been moved from the empirical sociological reality become the virtual reality in cyber world or internet. As well as in youtube channel the conflict between Salafi group with traditional islam group fill the media space.

   The conflict escalation becomes stronger and complex by the issue of terrorism, extremism, and radicalism. Azumardi Azra (2005) says that the salafi group which called by Azra as Transnational Islam has developed quickly in Indonesia. According to Azra the

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[19] Jajang Jahron, " Ritual, Bid'ah, and the Negotiation of the Public Sphere in Contemporary Indonesia", *Journal of Studi Islamika.* Volume 25 (1) 2018: pp.1-36.

religion perspective (the way of considering a doctrine) is different or contradictory with the perspective of Traditional Islam that initially exists. Transnational Islam carries the khilafah ideology, the ambition to establish their country with Islam based. Therefore, this ambition will be contradictory with the existence of Indonesia which Pancasila based, in the form of the Unity Nation of Republic of Indonesia (NKRI). In youtube media we easily can find the conflict trace between traditional Islam with the Salafi or often called as Wahabi sect[20].

From the content aspect of communication, transnational Islamic discussion is not only with the traditional Islam or Islam Nusantara, but moved to the country. Jokowi's government release a Government Regulation as the Substitution of Laws No. 2 year 2017 concerning the Amendment of Laws No.17 year 2013 concerning the Public organization. With this Government Regulation, the government dissolve the public organization of Hitzbut Tahrir Indonesia (HTI), social organization that consider as the instrument of Transnational Islamic movement dismissed due to the reason of its contradiction with Pancasila and Basic Laws (UUD) 1945. HTI sue to the Supreme Court and the result is they failed. No longer from the date, the House of representative (DPR) RI legalizes that government regulation as the laws No. 17 year 2017. The issue of Salafi group and Traditional Islam group is moved to be the Radical Islam versus Islam Rahmatan Lill alamin.

In the end of 2018 UAS is often mentioned in online media as the Islamic scholar indicated related to the organization of HTI, so that he is intimidated by other Islamic group that not in the same thought with him. UAS decided to cancel his lecturing agenda than causing conflict.

Through the broadcast program of FAKTA reported by TV One and upload to the youtube entitled "Exclusive!!! Ustadz Abdul Somad frankly spoke about the Persecution" (2018/09/10), UAS says:

"Begins from 17 June 2018 at the time there was an invitation from Grobogan, together with Kudus. But in Kudus was cancelled because the committee not ready with the pressures. Finally, in Grobogan (Jawa Tengah) was held. After the lecturing I finally realize the great difficulties. Ustadz last night the police (Kapolres) prosecute dozens people and arrested in there and there, has stopped in this road. Then, I thought we discuss about death, no discussion about politics, about rebellion or ridden. That's fine, it has passed, after that on 32 July in Semarang. When in Semarang, when I get off from the airport, I was welcomed by the gentelemen from TNI (Indonesian army) and police. On the spot, I was welcomed by the chief of regional police (Kapolda) of Mr. Condrokirono, he says that my custody was about 1 KM from the Air Port. Then I thought, we want to recitation not to have war....the intimidation for Abdul Somad's army has come. Am I the Rambo that carries army for establishing Islamic country?"[21]

From the video, it is seen a young man (considered as the UAS army) wearing a hat with two tauhid sentences. The sentence is identical with the symbol of HTI. However, beside him there is a police and TNI wearing simple outfit, there is no tension or feeling of threatened by the presence of the young man with hat. In fact, if the young man with hat is the lawbreaker, the police may directly arrest him.

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[20] Azumardi Azra, *Islam in Southeast Asia: Tolerance and Radicalism. Melbourne: Centre for the Study of Contemporary Islam* (Melbourne: Faculty of Law, University of Melbourne, 2005)

[21] Youtube,com. 2018/09/10

Source: https://www.youtube.com/watch?v=0GyXw_2GUsA
The youngman with a hat written two syahadat sentences walk together with the police and TNI.

UAS also said that since in elementary school he sings the song of Indonesia Raya, even he ever became the conductor. When in pesantren (Islamic boarding school) he studied not in radical pesantren that not allow the students to respect the flag. When he studied in mesir and Maroko, UAS said that did not have much time to join much kind of organizations. "My brain is small, to pass the subject is difficult for me, what if I join a radical organization," he said.

The UAS clarification through the video uploaded in youtube has put him as the figure admired, defended, and gets support from the other preachers. In vice versa, the organization that stop the UAS da'wah has criticized and even blasphemous by the nettizen through the comment in youtube wall. In this context the phenomenon of persecution on UAS da'wah become free advertising that make him more popular and draw attention.

Analysis of Lasswell Model

Dimension of "Who"
One of the elements in the analysis of communication process of Lasswell model are about who says What. In the other model, such as Willbur Scramm, called "who" as the messages agent with the term of communicator, while who as the messages reciever or "to whom" is called as communicant and if both of them are interacted and sending and receiving messages each other is called as communicate. In the perspective of da'wah, according to Abdul Basit[22], preacher (communicator) is not allowed to be stagnant and only using the conventional ways (descriptive). Da'wah should be dynamic, progressive, and innovative. The preachers should create new creation that more populist and bring benefits for the people. Make sure that

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[22] Abdul Basit, " Dakwah Cerdas di Era Modern", *Jurnal Komunikasi Islam.* Volume 3 (1) 2013: pp. 76-95

da'wah not burden people and even break down the unity of community. Da'wah should be packed more humanist, dialogic, meet the need and competence of people.

A preacher will able to adjust with the era and people need if train himself, comprehend the material, and train his public speaking, as well as synchronize the gesture. The skill in communication is required to ensure his communication. The persuasive communication is only occurred if the communicant believes and trusts in the communicator (preacher). The preacher figure in the point of view of communicant will be evaluated from two aspects: the preacher's competence in comprehending material and performance aspect (physic and moral) the deeper the material comprehension and the more represent the good morality, then, the more potential to be racked.

Moreover, the da'wah in inland area with minimum facilities, as stated by Amin Hasan, a preacher should have a soul of preacher. This soul is important that the material or method of da'wah, even more important than the preacher itself. The soul of preacher is emerged because the "feeling" of calling, his conscience is called to lecture. This feeling that will guide the motive of lecture. It also makes him sincerely to struggle and sacrifice for lecturing. He will not expect any rewards. All he does is due to Allah SWT.

In this article, the important aspect of UAS in communication of da'wah through youtube is reviewed from the physical display aspect (attribute) and the words (verbal) involved him.

Table 2
The Characteristic of Attribute and Verbal of UAS

No	URL Youtube	attribute	Verbal
1	https://www.youtube.com/watch?v=Ru64FqOjFys	Black hat, White clothe White turban. Ring in the left hand	I never propose bad prays for people who often stop my da'wah
2	https://www.youtube.com/watch?v=vm9IwCj1pgo	Black hat, White clothe White turban. Ring in the left hand	I am not lecturing but just telling story in front of good people. They who give tausiyah (lecture) in drunken place, nah.. They are the preachers.

3	https://www.youtube.com/watch?v=skcLNUpyxTc	Black hat with purple ornament, light purple clothe, light black turban, Ring in left hand	According to Madzhab Syafi'i, having beard is sunnah, so please the one with beard don't humiliate the one that does not have beard or vice versa. In the end, have fight just because of beard.
4	https://www.youtube.com/watch?v=l99LtzCwXuA	Black hat, white clothe, brown turban, ring in left hand.	Usually I come to meet the executive, but today I am welcoming them in my room and taking picture. And if I share the pictures, I may increase my rate, and deny the claim that I am radical, anti NKRI
5	https://www.youtube.com/watch?v=A3r9kb6rISU	Black hat, White clothe White turban. Ring in the left hand	Can anger solve the problem? In the cross road, people prefer to remember the red light, even though there are yellow and green light. People call it as the red light turn left.
6	https://www.youtube.com/watch?v=S8YM3hee-jo	Black hat, white clothe, brown turban with square motive, ring	If the prophet did not say, he keep silent but not prohibit it is called as taqriri.

		in left hand	Then, make admiration for the prophet is taqriri. Even, there is a friend, a poet named Hasan bin Tsabit, every time went to war the Prophet call him to encourage the jihad spirit with his poems.
7	https://www.youtube.com/watch?v=jWKa9E9AuN8	White hat, white clothe, turban with black and white square motive, and ring in left hand	If somebody comes to inform you a news, then clarifies it. Bad thing is caused by bad communication.

Source: Processed from youtube video

In general, the strong physical identity of UAS is the preacher with simple outfit, wearing hat, white clothe, turban, and ring in the left hand. UAS more often wears the black hat and sometime wears the white hat. The clothes often worn is the Islamic clothe with long sleeve and sometime with bright color. The turban often worn is white color and sometime the dark color. The thing that never put off from his hand is ring (akik) in left hand. The black hat is the icon of Indonesian, as always worn by Bung Karno or his predecessor of KH Zainuddin MZ. By this icon indirectly UAS represent himself as the Ulama with local costum based, at least differentiate him with the attributes worn by AA Gym and KH Arifin Ilham who wear Arabic headpiece. Those attributes also represent the modesty od a preacher. When some groups question that UAS management was accused manipulating the issue of UAS involvement in the organization that has been dismissed by the government (HTI), to TV One in the program of FAKTA, UAS said that he doesn have management. " I don't have money to pay people to do something. If they involve in my da'wah, it is volunteer, the calling of da'wah. This clothe, turban, hat, and ring, all of them are given by people," UAS said. He also showed his shoes without shock that look so simple.

Picture of UAS is showing his simple shoes
Source: youtube 2018/09/10

Ring with stone that always worn by UAAS can strengthen his cultural attitude, that UAS may receive the stone of ring as the ornament. Meanwhile, there is another group that claim the stone of ring has potential of *musyrik*, *bid'ah*, and prohibited (haram). UAS wants to ensure that he is the part of the community that receive the culture in daily live. So Far from the extreme sect or radical as often accused to him.

Based on the videos, it can be conclude who UAS is through his utterances spoken. In the first video no.1 UAS said " I never propose bad prays for people who often stop my da'wah", means that there is another party that doesn't accept his da'wah, or another meaning is that UAS not hate them who stop his da'wah. Besides he is not hater, UAS is humble (*tawad'u*). In the video no. 2 UAS said that he is not the real preacher; the real preacher is the one who lecturing among drunken people. It is more complex. In video no.3 UAS ensure that he is moderate Islam. UAS said that he is the follower of madzhab Syafi'i. His moderate attitude is indicated through his utterances concerning beard, having beard is sunnah. So, please for the one with beard don't humiliate the one that does not have beard or vice versa. In the end, have fight just because of beard. In video no.4 UAS said that it was the first time he was visited by the executive of army and police. They were taking picture together. By joking, UAS said that if he shared the photos it may prove the claim that he is not radical and anti NKRI. In video no.5 UAS said that anger cannot solve a problem, it indicates that he was not angry with the persecution. In video no. 6, UAS said that Prophet ever called Hasan bin Tsabit, a poet, to encourage the jihad spirit of Moslem, like he wanted to say that he is moderate, not radical, even anti NKRI, because poem or poetry is prohibited by the radical group. In video No.7, UAS said about the importance of clarification toward the information delivered by other people, it indicates that the information that he is radical and anti NKRI is not true.

From those visual and verbal characteristics about UAS indicate that he is the moderate Ulama whether his attitude, ideology, or culture.

Dimension of Says What

From 7 (seven) videos that become the research object, the themes of UAS lectures are as depicted in the following table:

<div align="center">
Table 3

Theme of UAS Lectures
</div>

No	Video/Theme	Lecturing detail
1	https://www.youtube.com/watch?v=Ru64FqOjFys Regret after Death	The death man regret that when alive, he does not give alms, does not attend the praying together, less socialize, not serve some foods for the guest, not thinking, not caring due to Allah, ignore the calling of adzan, never apologize to Allah, and seldom to read Shalawat.
2	https://www.youtube.com/watch?v=vm9IwCj1pgo Become the generation of Rabani	Requirements; the faith should be good, not arrogant, not selfish (not cooperative), prevent the evil and bad things, believe in God, continually in praying, and have good moral.
3	https://www.youtube.com/watch?v=skcLNUpyxTc Responsible	About beard, about digital al-quran, the right and obligation of husband, get mad with father, give donation for the mosque-orphan children- poor people but from the result of Tuyul (ghost who love to steal), the requirements for re-married due to the third talak, reciting quran before adzan, shalawat with Shayidina or not, the way to maintain the *istiqomah*(continuity), the marriage witness is Christian.
4	https://www.youtube.com/watch?v=l99LtzCwXuA Maintaining the Unity of Nation	People who say Allohuu Akbar not delete their nationalism; people who love NKRI not eliminate Allohuu Akbar. People who questioned between Allohuu Akbar and Natinalism because they don't understand with the history. In the opening of UUD 1945 said: Due To the Blessing of Allah almighty,,,,
5	https://www.youtube.com/watch?v=A3r9kb6rISU About Anger	Islam is peaceful, we love a peace, but sometime we are angry. That is when God's religion is humiliated. Anger

		people due to his desire will break down his dignity. The strong people are the one who able to control himself when angry.
6	https://www.youtube.com/watch?v=S8YM3hee-jo The answer of the poem of Sukmawati	Art is allowed in Islam since not contrary with al-Qur'an and hadist. As long not containing musyrik, not discredite the Prophet of Muhammad SAW.
7	https://www.youtube.com/watch?v=jWKa9E9AuN8 Human as the Khalifah (leader) on the Earth	The angel asks the God when He want to create human, "Dear God, what for you create a creature taht will cause damage on the earth?" According to UAS, Allah creates human is because they should do the vice versa, that is do the good things on the earth.

According to the data found in UAS videos, the material of his da'wah covers many themes and various; from the theme of the live after the death, become generation of rabbani, about khilafiah such as beard and music, maintaining the unity of nation as one Indonesia, about anger, answering the poem of Sukmawati Soekarnoputri, until about the existence of human on the earth. From the aspect of the theme, it was not found that UAS recommend about the change of ideology as the fundamental State from Pancasila become Islam or Khilafah. If there is a video of UAS talking about khilafah in his video on youtube uploaded on 4 March 2016 is the record of his Friday lecture entitles "The Falling of Khilafah Islamiah". UAS told about the falling of the Kingdom of Turkey Usmani which fallen exactly on 4 March 1924. This story told by UAS when he was lecturing exactly on 4 March 2016. Muslim (the context is in Turkey) was like a chicken lost his mommy. Since that time, Turkey was not regulated using the values in al-Qur'an and sunnah. Khamal Pasha started to eliminate the values of Islam, firstly by change the biggest mosque in Turkey become museum, Arabic Language was prohibited, the sound speaker was prohibited, Muslim community were dismissed and prohibited, and the way in clothing followed the European style. UAS emphasize it through the hadist of Prophet Muhammad SAW: I am worried that no longer your era will like a food on the table, one draw the head, one draw the tail, and another one cut the thighs and chest, everyone is scrambling. Then, a friend ask, is our amount is small, dear Rasulullah? Rasul replied, you are large number, you are crowded, but you like a foam on the sea. Hit by the wave and beaten by the wave.

The Lecture of UAS with the theme of the Falling of Khilafah Turki. Source: https://www.youtube.com/watch?v=1lyYNrhGx8Q (4 March 2016)

This video possibly emerge the prejudice of Islam Nusantara (particularly the Banser of NU) that consider UAS sounding the khilafah ideology. UAS himself has many times confirms that he is the followers of madzhab syafi'i, Moderate Islam, and very love NKRI.

The dimension of (To Whom)

Video of UAS uploaded in youtube is the recording result of his lectures in various areas with heterogeneous audiences. In details are depicted in the following table:

Table 4
The Target Audiences of UAS lectures

No	Video/Place	target
1	https://www.youtube.com/watch?v=Ru64FqOjFys Masjid Raya Bandung (2018/03/30)	Public
2	https://www.youtube.com/watch?v=vm9IwCj1pgo Mosque of Ulil Azmi, Airlangga university of Surabaya (April 2018)	Academics of Unair
3	https://www.youtube.com/watch?v=skcLNUpyxTc no information about where and when	Public
4	https://www.youtube.com/watch?v=l99LtzCwXuA Mabes TNI AD	The army of TNI AD
5	https://www.youtube.com/watch?v=A3r9kb6rISU certain collage, unknown time	The students. UAS says dear the students.

6	https://www.youtube.com/watch?v=S8YM3hee-jo a mosque that inknown where and when	Public
7	https://www.youtube.com/watch?v=jWKa9E9AuN8 mosque of Az-Zikra Sentul Bogor, West Java (4 March 2018)	Public

Source: youtube.com, processed by the researcher.

According to the data above, it is known that the target of UAS includes various class, start from the academics (college), National Army of Indonesia, mosques, and many others. From the videos that viral, mostly the audiences of UAS are from the urban, educated people, and government.

In Which Channel

In his biographical book[23], UAS become the famous preacher (or in the book version called as *Dai Berjuta Follower*, achieve his popularity due to the social media, such as his videos were uploaded into youtube, Facebook, Instagram, and Twitter.

Realized or not, the communication of UAS da'wah is benefited by the momentum of media convergence. All types of media have connectivity in the case distributing the message (diffusion), so that almost all people have inability in receiving the penetration of information from the media. Even, enthusiastically welcome until hit in it. The characteristic of mass media generally is running the *blow-up function,* the transformation function of meaning and imagery causes in one side there are uninformed parts, and in another side there are that initially is small, invaluable, and consider as useless, by the media it is changed become the vice versa. Panuju said that the main characteristic of mass media is making something small become big (blow-up). Through the news frequency, intensity (duration/space), page position, and even the underlining of such phrases, media has been framing the information object. It is like only media that knows everything well so that it is right to chose which one is important and unimportant for people. UAS is one of the people who smart in socializing with media (online media), so that the existence is chosen by the media as something important, priority, honorable, and preferential.[24].

Is the thing chosen by the media truly important for the public? Not sure. All of them is part of imagery. Image is the meaning created in the perception of individual, group, or public. The executive, politician, marketer, and every people basically try to build up their positive image. By the image the acceptance of individual to the other individuals or object is defined. No wonder then if the politician competes to use the media in building their image. Even, the President of Republic of Indonesia, Joko Widodo also has imagery by establishing the media team in Presidential Office.[25]

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[23] Hirman, *Ustadz Abdul Somad: Da'i Berjuta Follower*(Jakarta: Qultum Media, 2018), p.1

[24] Redi Panuju, *Nalar Jurnalistik* (Malang: Bayumedia Publishing, 2005), p.6

[25] Redi Panuju, "Komunikasi Politik Jokowi: Antara Pencitraan dan Jejaring Politik", *Jurnal Komunikatif,* Vol 6 (2) 2017: pp. 92-105

UAS is benefited by the era. Nasrullah[26] said, at present the media become more interactive. Public is not only the object exposed by the information, but public is involved more active due to the technology that possibly the interaction in media occurred. In addition, the satisfaction on media also has changed, initially determined by the mass characteristic, at present become the satisfaction of group even individual. The concept of follower as the book title of UAS tends to indicate the individual presence caused by the easiness in accessing the media and directly involved in the interaction. The followers may give responds to the communication content and even their opinion about like or dislike. After that, the follower may also distribute the communication content through the system (like and share) to another individuals. The individual that initially is public, and then may change become the communicator.

Therefore, new media has accelerate the delivery of da'wah to people and unlimited by the geographic. From the table 1 it showed: the video number 1 to reach the public about 5.370.009 people only need 6 months (March 2018 - August 2018), video number 2 need 5 months (April 2018- August 2018) to get the viewers about 2.226.028, and from the video number 7 to reach the viewers of 1.369.086 need 7 months (March 2018-August 2018). From those three videos, to lecture 9.965.113 nettizen only need 17 months, then in every month through these three videos UAS has success in gaining the followers in average of 1.423.587. Comparing to the conventional da'wah from one pulpit to another pulpit, let's say every day the preacher lectures 5.000 audiences (similar to the capacity of Bung Karno stadium of Jakarta), then every month only gain 30x 5.000= 150.000 audiences. In fact, it is impossible that in a month the preacher has lectured 30 times. The body certainly is not strong enough, and to deliver such material requires preparation. From the data above, the da'wah through the youtube media get increase the number of audiences until 1000%. In addition, UAS also use the media of TV (particularly TV One station), TVRI of Pakanbaru, radio, and other social media such as Instagram, Facebook, and Twitter.

The dimension of Communication effect (With what effect)

Communication is the process of sharing meaning, understood by each member of communication. Media has role in enlarging the stimulus. Public think that media is the institution that has ability in choosing the things considered important by the public. What is published will emerge the opinion as the important thing. Including the internet media, often we found viral things just because of unsubstantial things. However, that is undeniable reality. Even more in this cyber media, every people may play the role as a journalist. They are Collecting the information, designing, and distributing it to all parts of unlimited world (s long as have cyber optic). Every people also may be the message receiver (communicant), which instantly change the message to be shared to other people. Therefore, the effects from social media are mostly determined by the interest of nettizen in selecting the message content. There is no institution that can control the communication through the internet absolutely. As cheated by Maria Nala Damayanti and Elisabeth Kristine Yuwono (2013), John Perry Barlow (1996) said that cyberspace is a medium to create the world where

> **Comment [A2]:** great expert in his field. I love it

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[26] Rulli Nasrullah, *ibid.,*p.2

anything is possible. There is no special right. A world where anyone may express his believe without any pressure from anyone[27].

In the cyber world, individual may create more than one identity as he wants. Anyone inside it has easiness, opportunities, and freedom in presenting himself or using other people identity to interact with other users. For Bell, individual identity in internet is never permanent, even often the presentation in cyber is different with the real physical owned, so that the identity in cyber is contradictory with the physical identity. Bell used the term of identity that separated from "body" of the real world[28].

The thing mentioned by David Bell is more on cyberspace of social media that interactive for individual to individual such as *Twitter* and *facebook*, it is little different with the youtube video channel that have characteristic as mass media in general, such as the newspaper, radio, and TV. Mass media is permanent relative documentaries so that there is an interval time for the audience to think before determined the evaluation result toward the message. There is a time for conducting contemplation before spreading it to other people. Meanwhile, the social media such as *Twitter or facebook* stimulate the owner to use it quickly, whether in arranging the messages or responding the message. If the effect of Twitter is more instant, unstable (changeable), in vice versa, for the social media like youtube is enable to create the impression or opinion effect more permanently. Therefore, youtube has more opportunities to lead the opinion or social network that relatively permanent. Even, it is used by such group in building up the collective identity. The collective identity may follow the character built by the creator and video uploader.

The videos in Youtube show the institutional identity as the newspaper publisher or radio that has such legal entity. Institutional identity contains symbols that point to the background of such group, religion, and even the political affiliation. Therefore, in youtube videos it can be selected easily between the video owners through the collective identity. The names of uploaders such as the *Aliansi Cinta Bangsa, Kelompok pembela NKRI, Penyelamat Pancasila, Komunitas Bhinneka Tunggal Ika* for sure the content will refer to the national political affiliation (nationalism) and it can be differentiate by the identity of the video owner with the name of Media Dakwah, Muhammad Gibran, Taufik TV, and Humairah TV. It is like Youtube bear a TV station without frequency. Therefore, the videos show its affiliate on the certain collective entity. If related to the UAS da'wah through youtube, the effect of its communication may include the emphasizing of collective identity and in the other side become the defender of other identity.

The defensive characteristic can be searched through the viewers' responds in the form of the like or dislike statement and the comments displayed on the wall under the videos.

Respond is one of the expressions of what is thought or what is in the mind of someone. Although social media is in mass media, but the interaction is massive among the individual the audiences can be said as same. They are communicating in the same object, the similar theme, but the idea contained in the respond is different. It indicates that each individual has different way in thinking the same stimulus, although it is possible that the individual has social, cultural, or political similar background. Romli, after reviewing some theories of the

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[27] Damayanti, Maria N & Yuwono Elisabet K. (2013). "Avatar, Identitas dalam Cyberspase", *Jurnal Nirmala*, Volume 15(1) 2013, pp.13-18.

[28] David Bell, *An Introduction to Cyberculture*(London: Routledge, 2001), p.116

media effect from West such as Klapper, Katz, Barelson, Mc. Comm, and Donald L Shaw, said that the effect of media use may include three dimension namely affective dimension, cognitive dimension and psychomotor dimension. The affective effect concerning the individual feeling such as happy or unhappy, like or dislike while the cognitive is related to the change of thinking, and the psychomotor is related to the habit of imitating what are in media.[29]

In this review, the researcher only focuses on the affective and cognitive effect, because the psychomotor effect in the case of UAS da'wah has complex variable. The public participation in UAS da'wah is not certainly caused or affected by the UAS videos in youtube. There is possibility that it is affected by television media that often directly report the UAS lecture. Therefore, the psychomotor effect requires a research that more quantitative in another opportunities.

The affection effect of UAS da'wah in youtube can be traced through the viewers' decision in giving the like or dislike statement on the video that then quantitatively can be recorded. From the solely like then will be followed by the desire to subscribe the newest videos. The viewers just need to click the "subscribe". The application will provide the login form to be filled with email address. Through that email address the notification will be sent if there is new similar post. Therefore, subscribe is similar to the media subscription. Meanwhile, the cognitive effect can be traced through the comments of the viewers indicating various opinions. Romli[30] said that the theory of cognitive effect of mass media cannot influence people in changing the attitude, but mass media is quite affected on what people think.

Table 5
Affective Effect of the Viewers of UAS Video seen from the
Like or dislike and subscribe
(in thousands)

No	Video	Like	dislike	Subscribe
1	https://www.youtube.com/watch?v=Ru64FqOjFys	37	5.7	363
2	https://www.youtube.com/watch?v=vm9IwCj1pgo	17	2.6	84
3	https://www.youtube.com/watch?v=skcLNUpyxTc	48	3.5	87
4	https://www.youtube.com/watch?v=l99LtzCwXuA	33	2.5	636
5	https://www.youtube.com/watch?v=A3r9kb6rISU	35	13	-
6	https://www.youtube.com/watch?v=S8YM3hee-jo	25	21	95
7	https://www.youtube.com/watch?v=jWKa9E9AuN8	15	1	335
	Total	210.000	48.300	1.327.000

Source: youtube, processed by the researcher

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[29] Khomsyahrial Romli, *Komunikasi Massa* (Jakarta: Gramedia Widyasarana, 2017), p.26

[30] *Ibid.,* Ibid.

From the table above, between the liker and dislike on UAS videos, the number of likes is more. The comparison is 210.000: 48.300. It means that the viewer's state like the UAS videos is 77% and the viewer's state dislike is 23%. The most like videos is no. 3 contained the asking and answering questions and more about humor. The asking and answering session commonly about the issue of khilafah among people such as beard, music, etc., but UAS answer it using quotation (dalil) and the opinion of Famous Ulama so that the characteristic is neutral. Therefore, from this side, the followers of UAS lectures are due to its neutrality. Meanwhile, the most dislike video is no. 1 that is the UAS lecture in Masjid Raya Bandung with the theme of 5 regrets after death. From here, it is argued that the lecture contained threats (punishment) are disliked by people whereas the promises (rewards) such as gift (pahala), heaven, sprites, are preferred. However, if it is viewed from the subscribers, the chosen video is no.4 that is the lecture of UAS in Mabes TNI AD where UAS discuss about two phobias namely phobia of Islam that affraid of Allahu Akbar sounds and phobia of nationalism that afraid of the nationality. Both of them according to UAS are false. Again, here, the lecture of UAS indicated the neutrality, enlighten, peaceful, and expected by the audiences so that they decided to watch the same videos again.

The attitude and thought of audiences can be traced deeper through the comments given by the viewers. Sure, the comment is not natural thing or as it is, because youtube has completed its platform with technology that may filter the information and attached by the tools that enable youtube free from the negative comment and unmannered words. Register the unmannered words and phrases, and then youtube will enter it into the system. This way is called as *blacklist words and phrases.* Therefore, the comment in youtube is free from hatred utterance, bullying, cursing, and other similar things. By this tools cause the youtube comments filter the negative things so the content is about indicating the substantial from the variant appropriate with the category. Viewed from the habit of internet users, the comment giving on video indicates the high desire that by liking or disliking and subscribing, because on this feature only need to click the chosen part while in commenting video the user should think first what he want to write, reconsider it, and then typing the word by word. Therefore, this commentator is considered as the more serious intents, and care viewers, and also does partiality. Even among the users they can have interaction by commenting the previous commentator. A commentator may comment the other comments and the number is dominant certainly the text of comment contains important thing. It is also indicated by the large number of like. Youtube provides tools to trace the top commentator and the order based on the time. In this context, the inter-textuality analysis will be conducted.

Table 6
The number of comments on UAS video

No	Video	Total of comments
1	https://www.youtube.com/watch?v=Ru64FqOjFys	1.900
2	https://www.youtube.com/watch?v=vm9IwCj1pgo	636
3	https://www.youtube.com/watch?v=skcLNUpyxTc	1.414

4	https://www.youtube.com/watch?v=l99LtzCwXuA	2.594
5	https://www.youtube.com/watch?v=A3r9kb6rISU	disabled
6	https://www.youtube.com/watch?v=S8YM3hee-jo	1.226
7	https://www.youtube.com/watch?v=jWKa9E9AuN8	1.098
	Total	

Source: youtube, processed by researcher

Based on the table above, many comments are given on video no. 4 the UAS lecture in Mabes TNI AD. Here, UAS stated through humor that his lecture in TNI AD may deny the claim on him that he is radical ustadz that anti NKRI.

In this video (https://www.youtube.com/watch?v=l99LtzCwXuA), the most popular comment is from the account of Gema al-Qur'an. The initial text if "TNI invite him, then how UAS is called as radical?". This phrase gains like as much as 625 thumbs up. This text gets various comment from the admiration to UAS, thank to TNI, until the text of "Gema al-Qur'an Yup, the public organization of Church Saver, no one can dismiss it kwkwkw." Who is meant by the Church Saver?

By entering the keyword of "*Ormas Penjaga Gereja*" in Google searching device, it is found that it is Banser of NU. In Youtube channel (2017/08.08) is found a video with title "Green Clothe of Public Organization the Church Saver try to break down the mosque of Imam bin Hambal Bogor, (*Ormas baju Hijau Penjaga Gereja berusaha merobohkan masjid imam bin hambal Bogor*) 6 August 2017 (https://www.youtube.com/watch?v=IuzdgQuSu_Y); In the sites of www.sarkub.com is found an artice entitled "Inilah Pelopor Penjagaan Gereja oleh Umat Islam" (2013/12/25). When it is deeply searched, the account of Gema al'qur'an, there is a video in its website entitled "Warga Langkat Usir Banser dan Ansor". This video contains about the dismissing by Langkat people of the Carnival event of *Satu Negeri Banser and GP Ansor* in National building of Tanjungpura (https://www.youtube.com/channel/UCgnnHR6R42ArqvfXxtYRhug). Therefore, the text interaction on the comment belong to gema al-qur'an become the discussion about the existence of Banser and GP Ansor that related to the persecution event faced by UAS which is accused to the Banser as the provocateur.

The second number of comment is gained by the video no. entitled "5 regrets after death". The comment which gains many likes is from the account of Mei Merry Liu with 665 likes. The content of comment is Isi: *"it has been long time I cannot listen ustadz abdul somad alhamdullilah now finally I can listen it again after the electricity in my house has been installed, I wish until I die always in my faith of Islam and wish collected with the brother with similar faith in heaven together with ustad although I am just a Mualaf can I together with Ustadz after death?"*

Mei Merry admits herself as mualaf. The cooment on her comment for instance is proposing prayers in order Mei can be istiqomah, mualaf will enter the heaven of Firdaus, in the live after death we will together with our beloved people, Insya Allah Aamiin, wish u always be healthy, since today please wear hijab and stop post your photo (Note: the photo of Mei in her account is not wearing hijab and her hair look so long, black and straight), there are many obstacle for the mualaf particularly from the family, and other praying from other nettizen.

The communication effect in the form of attention respond is not always due to the message delivered, but it can be caused by other attraction from the subject who deliver. Sholikhin[31] emphasized that da'wah at present is competing with the public setting with various pattern and condition, with its all problem that most of the valuable and complex and inclusive. The attention of audiences on the da'wah communication become relies on many factors. If in conventional da'wah, the communication process occurred due to the obedience aspect of public to the Ulama, so that it is interesting or not, important or not, always accepted as the form of loyalty. Nowadays, in the inclusive era the messages content will be observed based on the sources and the messages agent (preacher) will be observed his credibility. Besides the credibility is important in communication, another thing that determines the audience's attention is empathy. In the context of Mei Merry the presence of her as mualaf become the important factor that emerge empathy, brotherhood, and caring.

In similar case, ustadz and ustadzah with mualaf background draw more attention for example: Felix Siauw, Irena Handono, Fadlan Garamatan, Dewi Purnamawati, Steven Indra Wibowo, Yahya Waloni, Bernard Nababan, Bangun Samudra, and many more.

The next video of UAS that get many replies is video no.6 entitled "the Answer of the poem of Sukmawati". This video has been watched more than 1.2 million. The comment which gets other comment from other users is from the account of Ozie Galung that is 931 comments. On April 2018, Sukmawati was deemed humiliating the religion through her poem entitled "Ibu Indonesia". Sukmawati read it in the event of "29 Years of Anne Avantie Work" in Indonesian Fashion Week 2018. The groups that accuse Sukmawati humiliate Islam religion is because comparing the Syari'ah of Islam, the sound of adzan, with the concrete things. Balad is said more melodiuos than sound of azan and *sari konde* is more beautiful than purdah (*cadar*) (Fajar Pratama, detiknews, 02 April 2018).

The comment that gets many replies from other nettizen is from the account of Ozie Galung with 932 comments. Ozie himself only type: it is time for Ustadz Abdul Somad become the candidates of new leader of MUI, who agree with it, rice your hand?? The it gets various responds from nettizen. Baretha Dedhi replies "no sorry for sukmawati, because she has humiliated Islam religion, more dangerous than Ahok.", Roy Niti Negoro comment "I am not a moeslim. !! but I like mr. Ustadz somad□□ stay healthy ustad..", eastrun comment " I am from Malaysia, very love with the lecturing of ustaz. assalamualaikum." Tita Sagita comment, "ustad abdul somad wish will be the president of RI", Zukly Salsabily comment "I support UAS become the minister of Religion", Randy Andika comment "Indonesia is proud of UAS, USTAD PEMERSATU UMAT."

Based on the data above, there is a tendency of the communication flow in youtube channel the *multi step flow*. Start from UAS, get alot of feedback from nettizen, other nettizen replying the previous comment, then sometime the nettizen are supporting each other and debating. Therefore there is a side effect from UAS to nettizen and from nettizen to another nettizen. The model of malty step flow communication the first time is proposed by Paul Lazerfeld (1944) and elaborated by Elihu Katz (1955). The core of this model is that the information flow is not always flow from one source directly to the communicant, but may occur through several steps. The new information is accepted by another people after passing many communicants. There is possibility that the same message before shared to the next communicant has reduction, interpretation, and may also the addition. Therefore, in this

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[31] M Sholikhin,). *Islam Rahmatan Lil'Alamin* (Jakarta: Elex Mediakomputindo, 2013), p.206

communication model, it is possible that the same message received by the third, forth, and the next parties is not complete like the origin. Gabriel Weimann[32] differentiates between influences (affect) with influential. Influence is a phenomenon of communicator, message and media influencing the attitude, thought and behavior. Meanwhile, influential is people who affected others in communication netwrok. In the context of nettizen interaction in the wall of UAS videos show that the expansion of message is occurred. In the video " the answer of the poem of Sukmawati" for instance, the comment of commentator in multi step flow change from the poem issue become a mualaf, the idea of UAS become the leader of MUI, and the Minister of religion, about Malaysian people, etc. Therefore, the multiplying of communication frequency is occurred and verified by the communication theme.

CONCLUSION

Comment [A3]: too many conclusions, please summarize again

Youtube social media provide wide participation toward the popularity of Ustadz Abdul Somad as the preacher of Islam. The convergence technology of communication and information has integrated various types of communication media in the communication process. The media of television, radio, printed media, and video can be broadcasted through internet. The lecturing of UAS are recorded in audiovisual (video) uploaded in youtube page, this media besides documentaries is also interactive. As document, UAS video in youtube can be accessed on-demand, it means that the viewers may access selectively as the will and the need as well as the chance owned. The kind of easiness cause youtube becomes the publisher channel liked by people. Even by the presence of integrative technology that enable people access the internet through mobile phone, then it cause youtube become the very personal channel. Although the broadcast is massive, unlimited by the space and time, but the recipient can be personally.

The communication da'wah according to Lasswell model from UAS shows that all dimensions (who, says what, to whom, in which channel, and with what effect) support the effectiveness of UAS da'wah. As personal, UAS is imagined in youtube as a figure that moderate, funny, humble, and educated. However, in fact he has persecution with the claim of as the opposite figure of radical, terrorist, and anti NKRI. This kind of contradiction is viral in social media so that make him become more popular. UAS gets alot of emphaty from various audiences start from TNI AD, police office, college, and nitnettizen. UAS get a lot of invitation for lecturing from various audiences. The chance of lecturing provides an opportunity to produce the different message content, also provide the opportunity in producing the next video uploaded in youtube.

The characteristic of youtube media that provide the interaction time in the form of commenting, subscribing, and liking or disliking for the other users results the users create their own social interaction. The social interaction in media change the concept of *public sphare* that initially tend to be the sociologic and empiric become the virtual space (public space). The interaction among the users encourages them developing the different discourse with the theme of the video's content. That is the characteristic of *multi step flow of information* as published by Paul Lazerfeld cause the occurrence of reduction, manipulation, metamorphoses, and message compilation that often different with the original message.

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[32] Gabriel Heimman, *Influentials: People Who Influence People* (New York: State University of New York Press, 1994), p.91

However, all the reproduction of the message indicate how the support or demand from the users.

The comparison between the viewers who give appreciation of "like" is bigger that the "dislike", as well as the comments that support, admire, and respect him is larger than the comment that deny, criticize, or even hated. Through youtube media UAS become popular, and due to his popularity stimulate people to invite him (*off-line*), so that the target of UAS lectures become heterogeneous, start from public, academics of university, Islamic boarding school, until the Mabes TNI AD.

Through the media of youtube, UAS success giving clarification to the claim that He is anti pluralism, anti Pancasila, and anti NKRI. UAS has ever been prohibited and persecuted in several areas. The UAS clarification uploaded in youtube success alleviating the persecution and even supports him. Therefore, youtube has potential as the media of Islamic da'wah that inclusive so that can be received by heterogeneous audiences.

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Redi Panuju:

We have reached a decision regarding your submission to JOURNAL OF INDONESIAN ISLAM, "COMMUNICATION OF USTADZ ABDUL SOMADS DAWAH".

Our decision is to: Accepted

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7. Pada 25 Desember 2021, editor mengumumkan artikel telah diterbitkan :

[JIIS] Extracting Religious Identity: The Cyber-Ethno

↩ **Abdullah Mahfudz Nazal**
kepada saya ▾

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Azziz Bachir Raouane, Ruhi Fadzlyana Jailani, Fajar Rachmadhani, Mualimin
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Demikian keterangan kegiatan korespondensi antara saya (penulis) dengan Journal of
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Surabaya, 22 Agustus 2022
Pembuat pernyataan.
TTD

Dr Drs Redi Panuju, M.Si