

**THE INFLUENCE OF AL-BAHJAH'S DA'WAH MEDIA
ON SOLVING SOCIETY'S SOCIAL PROBLEMS**

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Article History

Received:

07-03-2023

Revised:

06-04-2023

Accepted:

23-05-2023

Available online:

30-06-2023

ABSTRACT

In Cirebon Regency, there are several social problems that must be resolved, such as the number of juvenile delinquencies, divorce, technology and morals. Da'wah is one of the alternatives in solving these problems which is broadcast through the media. The aim of this research was to find out the influence of Al-Bahjah's dakwah media on solving social problems in society. Kind of this research is correlation research with a quantitative approach. The techniques to collecting the data are questionnaires with a total sample of 50 respondent, structured and unstructured interviews and observations in the object of research. The techniques of data analysis are simple regression, hypothesis test (t test) and determination test. The result of this research indicates that: (1) based on significance test obtained results where the variable of dakwah media with a significance value of $0,000 < 0,05$ with tcount of $4,430 > T_{table} 2,010$. It means that there is a significant influence between media of dakwah and resolution of social problems. Based on the facts on the ground too, da'wah through technological media has an effect on efforts to provide Islamic solutions to various life problems and move people from a better situation. Although there are some people who feel that their social problems have not been fully resolved through the existence of the da'wah media.

Keywords: Da'wah, Social Issues, Media

ABSTRAK

Di Kabupaten Cirebon, terdapat beberapa masalah sosial yang harus diselesaikan, seperti banyaknya kenakalan remaja, perceraian, penyalahgunaan teknologi dan juga kemerosotan moral. Dakwah menjadi salah satu alternatif dalam menyelesaikan permasalahan-permasalahan tersebut yang disiarkan melalui media. Tujuan penelitian ini untuk mengetahui pengaruh media dakwah Al-Bahjah terhadap penyelesaian masalah sosial di masyarakat. Penelitian ini menggunakan pendekatan kuantitatif korelasional. Teknik pengumpulan data dalam penelitian ini melalui penyebaran kuesioner dengan jumlah sampel 50 responden, wawancara terstruktur dan tidak terstruktur, serta observasi di objek penelitian. Teknik analisis data yang digunakan adalah regresi sederhana, uji hipotesis (uji t) dan uji determinasi. Berdasarkan hasil uji signifikansi diperoleh hasil dimana variabel Media Dakwah dengan nilai signifikansi sebesar $0,000 < 0,05$ dengan t_{hitung} sebesar $4,430 > t_{tabel} 2,010$. Hal ini berarti terdapat pengaruh secara signifikan antara Media Dakwah terhadap

Penyelesaian Masalah Sosial di masyarakat. Berdasarkan hasil fakta di lapangan juga, dakwah melalui media teknologi berpengaruh terhadap upaya dalam memberikan solusi Islam dari berbagai problem kehidupan dan memindahkan manusia dari suatu situasi kesituasi yang lebih baik. Meskipun ada sebagian masyarakat yang merasa belum sepenuhnya masalah sosial yang dimilikinya mendapatkan solusi melalui keberadaan media dakwah tersebut.

Kata Kunci: Dakwah, Masalah Sosial, Media

A. INTRODUCTION

Social problems in today's society are becoming increasingly troubling, both in developed and developing countries. In this regard, Indonesian society, as a developing country, is feeling the unrest. Lately, social problems tend to be a national problem that is increasingly difficult to avoid, overcome, and repair. Various problems come with the times, such as deviations in norms, behaviour, and other aspects. As well as deviations that need to be highlighted because they are related to morals and social attitudes in a country. Among the rise of social problems, scientists, clergy, community leaders, da'i and the government have tried their best to take concrete steps to observe and overcome the social problems that are happening.

Social problems are a phenomenon that always exists in any society. As long as society continues to change, social problems will arise and will continue to affect the dimensions of everyone's lives. Corruption, juvenile delinquency, family disorganisation, low income, drug abuse, crime, violence and so on are problems that show many people whose lives are uncomfortable and disturbed (M. B. Taftazani, n.d.)

Parrilo formulated four important elements that can be considered as a social problem, namely: 1). Can cause various losses either to the physical or mental state of either the individual or the community; 2). Is a violation of one or more values or standards shared by a large part of society or those who have the power of influence in society; 3). A situation that continues to occur; 4). Raises the need to be solved based on the evaluation of various groups in the community (Parillo N. Vincent, 2002).

Social problems are closely related to social issues. According to Martin S. Weinberg, a social issue is a situation that is expressed as something that is contrary to the values of a significant number of citizens, where they agree that action is needed to change the situation (Puspitasari, 2020; Prasetyaningrum et al., 2022)

Ethical issues, social issues and political issues are related to each other, where ethical issues influence individuals to have to choose between two ethical principles that cause conflict and social problems. Social issues are derived from ethical issues, where society expects a person to be able to take the right action, while political issues are derived from social conflicts that are generally related to the use of laws that provide direction and guidance for individuals or organisations to behave in accordance with the right actions (Siti Maesaroh, 2017).

There are three dimensions that can be seen from the above explanation, which characterise a concern or issue so that it meets the criteria to be called a social problem. First, the unrest reflects that the problem is related to the moral consciousness of members of society. Secondly, general unrest also means that in that society there has begun to form a common perception of the threat posed by the existence of a problem, a threat to stability and normalcy, as well as to the moral values of society. Social problems are always related to the stability and normalcy of society. Social problems are also always related to the shared values and noble expectations of society. Thirdly, there is a growing realisation that this problem cannot be solved alone, but must be done by mobilising cooperation among members of the community who experience it (Prasetyaningrum et al., 2022).

From the description and characteristics of social problems, it can be concluded that there are important things that must be observed, namely that social problems are a social condition that is damaged, bad, and unpleasant so that from this situation an effort is needed to improve the situation (B. M. Taftazani, 2017).

Some similar previous studies have also been conducted by Leni Yanti, Nurrohman Zulkarnain (2021) on Overcoming Online Game Addicts Through Online Da'wah with the results of a preacher or mubaligh has an important role in overcoming social problems. Apart from being able to deliver da'wah, he can also provide solutions to the problems of the ummah (Zulkarnain & Yanti, 2021)

The next research as conducted by Ahmad Zaini (2018) with the title Da'wah and Empowerment of Rural Communities with the results showing that there are several forms to empower the community, namely through political, economic, socio-cultural and environmental empowerment. The techniques to improve the situation can be done through non-participation techniques, tokenism techniques, and community participation/power techniques. The participation of the government, preachers, society, and preaching organisations in bridging community empowerment preaching is urgent to be synergised so that the purpose of preaching can be maximally successful (Zaini, 2018).

The next research was conducted by Arifuddin (2016) with the title Dakwah Through Internet: Challenges And Opportunities For Islamic Preachers In Indonesia, in the study it was found that the internet can be utilised as a contemporary medium for da'wah efforts because it has many advantages in terms of efficiency, accessibility, scoping, and openness. Several current global issues including Islamophobia, extremist activities including Islam-related terrorism, and gender equality are seen as challenges for contemporary Islam. On the one hand, these concerns may challenge the use of the internet for da'wah practices, but on the other hand, such issues have opened up opportunities for da'i to improve the situation through valid views described in various forms of da'wah on the internet, educating the mad'u to better understand Islam (Arifuddin, 2020).

The next research was conducted by Syaifuddin, Abdul Muhid (2021) on the Effectiveness of Da'wah Messages on Social Media on the Religiousness of Muslim Communities Literature Review Analysis. The results of the literature study show that the effectiveness of social media da'wah can be said to be effective if the frequency of a

person's intensity of using the media then practices the content of the message conveyed related to existing da'wah studies (Syaifuddin & Muhid, 2021).

Similar research was also conducted by Wely Dozan, Hopizal Hadi (2020) with the title Religious Community Movement Online: Tracking History And Transformation Of Islamic Dakwah in Indonesia. The study shows that Muslims are united in opening hijrah space for the younger generation and carrying out religious social movements without any politics. The community also has various programmes, including conducting da'wah activities through social media and the dawn alms programme which is carried out to help distribute fruits to the community (Dozan & Hadi, 2020).

From some of these studies, a preacher has an important role in building a good community life, through his teachings broadcast through the media and the internet so that he can educate the ummah which is packaged in a contemporary manner. One of the preachers who utilise technological advances in disseminating Islamic teachings through the media is the Al-Bahjah preaching development institution, the institution is one of the institutions in Cirebon Regency, precisely on Jl. Pangeran Cakrabuana No. 179 Blok Gudang Air Kelurahan Sendang Kec. amatan Sumber Kabupaten Cirebon. this institution led by Buya Yahya, in addition to struggling in the world of da'wah, education, economy, social and health, this institution also struggles in the multimedia sector such as radio, online tv, social media and print media, all of which cannot be separated from its purpose, namely to broadcast lectures and broader Islamic studies.

Al-Bahjah's da'wah media is present in order to provide quality healthy spectacles for the community. In its journey, Al-Bahjah's da'wah media has become an alternative for people who cannot attend assemblies directly. Even this da'wah media in some communities is used as a reference in solving problems in the form of questions and answers and access through the media. Therefore, the spread of da'wah through this media is very important that must be done by many preachers in an effort to overcome and minimise various kinds of social problems in society.

Al-Bahjah's da'wah media is one of the role models in providing quality healthy spectacles for the community. In its journey, Al-Bahjah's da'wah media has become an alternative for people who cannot attend assemblies directly. Even this da'wah media in some communities is used as a reference in solving problems in the form of questions and answers and access through the media.

The use of da'wah media as an effort to solve social problems in society is considered very important to be done by other preachers. Therefore, the purpose of this study is to determine the magnitude of the influence of Al-Bahjah's da'wah media on solving social problems in the community so that it can be used as a reference for community leaders, ustadz, kyai in utilising da'wah media after knowing the magnitude of its influence and benefits for the community.

B. RESEARCH METHODS

This research is a simple linear regression quantitative research, because this research has the aim of finding whether there is an influence between the dependent variable and the independent variable. The research location was carried out at the Al-Bahjah Cirebon Da'wah Development Institute.

The population in this study were Al-Bahjah and pilgrims in the Al-Bahjah Cirebon LPD area who used Al-Bahjah's da'wah media, totalling 100 people. The sampling technique in this study was Probability Sampling and used the Simple Random Sampling method. Probability sampling technique is a sampling technique that provides equal opportunities for each element (member) of the population to be selected as a sample member. While the Simple Random Sampling method is taking sample members from the population randomly without paying attention to the strata in the population (Sugiyono, 2013).

To determine the sample size in this study using the Slovin formula. Here is how to calculate the sample:

Sample size calculation formula

$$n = \frac{N}{1 + Na^2}$$

Where:

n : The number of samples sought.

N : Total Population.

a : Percent allowance for inaccuracy due to sampling errors that can still be tolerated.

From a population of 100 worshipers who use Al-Bahjah's preaching media, the error value is set at 10% with a confidence level of 90%, so the sample calculation is as follows:

$$\begin{aligned} n &= \frac{100}{1 + 100(0,1)^2} \\ &= 50 \\ &= 50 \text{ Respondents} \end{aligned}$$

The collection techniques and instruments used are observation, structured interviews, documentation and questionnaires. The data analysis technique used is simple regression, hypothesis testing (t test) and determination test.

C. RESULTS AND DISCUSSION

In today's digital era, humans are facilitated in doing many things. One of them is in making transactions. The busyness they have makes them look for something instant. The advancement of science and technology in the global era now contributes significantly to changes in the pattern of life and life of mankind. One of the conveniences created

is in terms of interaction and ease of making transactions via the internet. With the development of cyberspace or internet technology, interaction can be done without having to be in the same space and time (Maulana et al., 2020).

Plural societies in the digital era are now developing with various practical needs, so technological advances will become a necessity in people's lives. Technological advances open bulkheads and eliminate the boundaries of space and time, so choosing and using methods such as the right da'wah media is a must, because da'wah methods and media are a wasilah for the success of da'wah carried out (Sirajuddin, 2014).

Every religious leader teaches his followers about the belief that his religion is the most correct religion. Therefore, it is not surprising that they make every effort to introduce and spread their religion, moreover in the religion they profess there is an obligation to invite and spread the teachings of their religion (Minan et al., 2016; Wijaya, 2023).

Socialisation carried out by religious leaders initially took place slowly, this was because it only used traditional media that had limitations, so that the messages conveyed had limitations as well. Nowadays, however, the media has developed rapidly and makes it possible to reach areas that cannot be reached by traditional media. Thus, the socialisation of religious values will spread quickly and widely without boundaries (Arifin, 2011).

In this digital era, the presence of media becomes an agent of religion to share and disseminate beliefs, traditions, lifestyles, languages, rules, etc. to the public. The development of this media has attracted the attention of preachers to use it as an appropriate means of inviting. With all the advantages of the media that penetrate the boundaries of space and time, preachers have the space to disseminate their messages, we can see how a number of media are filled with various kinds of invitations, both overt and covert. Society as the object of the media continues to be targeted, especially with the development of the capitalist industry. Therefore, the initiation of utilising the media as a means of da'wah in disseminating religious teachings in an effort to solve social problems through the invitation and teachings conveyed is a very good thing.

According to Anthony Giddens, with the arrival of modernity, space is increasingly divided from its place. We can see from human behaviour today that is able to create new interactions without having to meet physically, one of which is done using internet media, especially social media. Social media makes it easy for someone to create content and applications. Internet users can interact and exchange insights with others. Likewise with social media. Social media can be called a free media but must be responsible in using it. Modern people now tend to depend on technology, therefore, it would be better if the technology becomes one of the means to preach. Preachers who have good religious skills can disseminate them by uploading video lectures on YouTube channels so that they can invite to virtue and prevent from things that are bad. Through this media, the worshipers who access it can practice the message correctly and appropriately according to the conditions of their time (Maulana et al., 2020).

The development of da'wah in this day and age no longer only prioritises the ability to give speeches or lectures on the pulpit, but must be balanced by including information technology as its partner in preaching amar ma'ruf nahi munkar. In addition, the existence of preachers today is needed by the wider community because preachers or scholars in this modern era are also a driving force for practical problem solving. The existence of the internet as one of the da'wah media is no longer at the level of discourse anymore. Therefore, the scholars, preachers, and Kyai must have realised and immediately take strategic steps to protect and mentor the younger generation to be ready and mature in facing negative attacks from the internet media. To spread da'wah through the internet, it can be done by creating websites, YouTube channels, radio stations and other social media networks such as Facebook, Twitter, Instagram and TikTok.

Futurologist Alvin Toffler as quoted by Marwah Daud Ibarahim. Humans are now entering a third wave characterised by an era of sophistication in information and communication technology that astonishes the world. This signifies the development of today's millennial generation who are familiar with media and information technology in the form of mobile phones and smartphones. This is called the digital era where almost all of the world's information can be accessed directly with one click in front of the computer. So that nowadays accessing the internet to find and get information is a primary need (Ibrahim, 1994).

According to the 2017 Tetra Pak Index report, the Indonesian population is a high user of internet access compared to other countries in the world. It is recorded that there are around 132 million internet users in Indonesia, and almost half of them are social media users, or around 40% (Abdul Rohman, 2019).

The Indonesian Internet Service Providers Association (APJII) in its survey results, shows that there are three (3) most visited social media. The first is Facebook as the social media that attracts the most Indonesian internet users, with 71.6 million users (54%). Second, is Instagram with 19.9 million users (15%). The next most visited social media by Indonesian internet users is YouTube, a video sharing service with 14.5 million (11%) users (Abdul Rohman, 2019).

The presence of the internet and the use of various kinds of media is certainly a challenge for today's generation. One of them is the problem of moral decline and morals that hit some teenagers very troubling various circles, in addition, economic problems from day to day are quite miserable and a threat to the peace of life in the household. These two problems are interrelated, because the moral decline has an impact on the waste of wealth and expenditure that is not useful. Vice versa, economic hardship can also lead to unemployment, which sometimes results in violations of legal norms, religious norms and behaviour that is contrary to the traditions adopted in a community group. Such behaviours include robbery, rape, acts of violence, deviations in social behaviour, running away from home, drinking, brawls between students, and other destructive behaviours (Amin, 2002).

The spread of information through various media has an impact on the religious identity crisis, the Indonesian nation is a nation that is known to be religious, therefore it

will be a threat and challenge in itself. There are 3 things to watch out for, namely: (1) the vulnerability of one's own cultural identity that can be shifted and replaced by an outside culture that is not necessarily suitable; (2) the dryness of the spirituality of the religious community that ignores the teachings of the values of the main sources of religious teachings; and (3) the low power of social control over the spread of messages through fast and massive media so that it can shift the authority of religious figures in society (Muhtadi, 2012).

Of the various social problems that arise, one of the efforts to improve social problems in society requires social control. Social control is a process, whether planned or unplanned, which aims to invite, guide or even force citizens to comply with the values and rules that apply (Soekanto, 1990).

Meanwhile, Joseph S. Roucek², states that the real meaning of social control is much broader, this understanding includes all processes, whether planned or not, which are educational, inviting or even forcing citizens to comply with applicable social rules and values. The target object of social control is community behaviour. The purpose of supervision is so that community life can take place according to patterns and rules that have been mutually agreed upon (Yani, 2015).

Da'wah is an alternative solution to practical problem solving. Because da'wah serves as a humanitarian need sourced from Islamic values. Because da'wah fills the spiritual aridity with moral coolness, religion, science and technology owned by humans are developed with human moral values and religious values, so as to provide motivation in anticipating future developments, so that Muslims are not outdated, both in terms of science and from other aspects (Sirajuddin, 2014)

Looking at the essential content of the Qur'an and Sunnah, it will be known that da'wah occupies a central, tactical and decisive position in the effort to ground the teachings of Islam. The aesthetics and suitability of Islamic teachings using the times, both in history and in practice, are greatly influenced by the da'wah carried out by its people. Islamic Da'wah is essentially the actualisation of faith manifested in a system of human activities of faith in life that is carried out regularly to influence the way of feeling, thinking, behaving and acting. Islamic Da'wah means all efforts to realise the teachings of Islam in everyday phenomenon (Usman, 2010).

Definition of Conflict

According to Lewis A. Coser (Wirawan, 2011), conflict is a struggle over values or demands for status, power, with the intent to neutralise, injure or eliminate the opponent. The definition of conflict is in accordance with what Pruitt and Rubin define by quoting Webster who defines that conflict is a perceived divergence of interest or a belief that the aspirations of the conflicting parties are not achieved stimulative". If we understand conflict in this dimension, then the elements in conflict are perceptions, aspirations, and actors involved in it. This means that in the social world where perceptions are found, aspirations and actors will also be found (Effendi Yusuf et al., 2015).

Use of Media by Religious Institutions

Media use as an autonomous and independent social institution has begun to emerge, the media has integrated with other social institutions (Stig Hjarvard, 2008). Stig Hjarvard explains that religion as a social institution has recently become influenced and dependent on the media, according to the mediatisation of religion theory. Although the phenomenon of the mediatisation of religion is not yet comprehensive, according to this theory, firstly the media has become an important and frequent source of religious information in many areas. Second, the media has become a source of religious experience as it now offers religious practices, beliefs and symbols. Thirdly, through its position in society, the media evolved into a social environment and religious culture that took on an institutionalised form (Al-Zaman, 2022).

As a result, more and more people are relying on the media and adopting it for religious purposes. Internet-based media has now inaugurated a more comfortable environment for believers regardless of their religion, making religion more inseparable and close to their daily lives (David Deachon & James Stanyer, 2014).

For example, in 2001, as many as 25% of North Americans used the internet for religious purposes (E. Larsen, 2004) and if we look at the percentage it reaches 64% in the next three years (Al-Rawi, 2017). Although statistics may justify it, the mediatisation of religion through new types of media (e.g. internet-based media or social media) requires a new explanation as the concept of mediatisation is essentially built on mass media.

Olsson and Eriksson label new-age mediatisation, which relies mainly on social media, as social mediatisation. In the era of social mediatisation, the logic of mass media must be replaced by four broad aspects of the logic of social media: programmability, popularity, connectivity and datafication (Olsson & Eriksson, 2016).

Although the lack of integrity of the local Islamic community affects the mediatisation of Islam, the study found, social media plays the most important role in this process. YouTube, followed by Facebook and Instagram, is the most popular source of Islamic information and experiences for local Muslims (Weng, 2019).

Studying Islamic da'wah using social media in Indonesia and Malaysia, two Southeast Asian Muslim countries. Social media allows all Muslim users to express their religious feelings and ideas equally; Islamic scholars equip with adequate Islamic knowledge and appropriate communication skills; images, photos, videos, colours, and infographics on Facebook and Instagram play an important role in the da'wah of Islamic content (Weng, 2019)

History of Al-Bahjah Media Dakwah

Al-Bahjah preaching media was established in mid-2006 along with the establishment of Al-Bahjah LPD. Al-Bahjah Da'wah Development Institute was established in 2006 when Buya Yahya was allowed to preach in the community by his teacher, Prof. Dr Habib Abdullah Baharun from Yemen. Buya Yahya started preaching from small things, not forcing, and as it is. With patience, Buya Yahya entered small mosques until finally it was

facilitated by Allah SWT to open taklim assemblies in large mosques, both in the city of Cirebon and other cities.

The assembly organised by Buya Yahya was named the Al-Bahjah assembly as well as the name of the pesantren that he currently runs. The name Al-Bahjah means light or sparkle. Philosophically, the existence of Al-Bahjah is expected to be a light for the people of the Prophet Muhammad SAW.

LPD Al-Bahjah has a fairly complete media infrastructure such as radio, online tv, social media, and print media.

a. RadioQu

RadioQu is a brand of radio owned by Al-Bahjah. RadioQu broadcasts lectures and Islamic studies delivered by Buya Yahya and other speakers from Asatidz Al-Bahjah. Currently, Al-Bahjah has several RadioQu stations spread across several cities in Indonesia. The current RadioQu network areas and frequencies are: RadioQu 92.9 FM Cirebon, RadioQu 1089 AM Bogor, RadioQu 92.4 FM Majalengka, RadioQu 104.8 FM Kuningan, RadioQu 104.7 FM Batam, RadioQu 93.6 FM Aceh, RadioQu 1107 AM Bandung, RadioQu 88.0 FM Pontianak, RadioQu 89.2 FM Karimun and RadioQu 954 AM Palembang. These radio stations and partners will continue to grow following the dynamic development of LPD Al-Bahjah's da'wah. In addition to being broadcast through RadioQu stations, Buya Yahya's lectures and studies are also broadcast through cooperation with several radio stations in several cities.

b. Al-Bahjah TV

Al-Bahjah TV is present in order to provide quality healthy viewing for the community. Al-Bahjah TV can be accessed through the internet and communication devices that are now increasingly sophisticated. Al-Bahjah TV can be accessed through streaming media www.albahjah.tv. Al-Bahjah TV will soon be developed in cable and satellite TV media. In addition to being aired on Al-Bahjah TV, Buya Yahya's lectures and recitations have also been and are still being aired on several national and local TV stations.

c. Al-Bahjah online media

Al-Bahjah's online media is divided into several options according to the content and segment of the congregation. The latest information about Al-Bahjah's activities can be accessed at www.albahjah.org, a collection of Buya Yahya's da'wah videos can be accessed at www.buyayahya.tv, and a collection of audio da'wah can be accessed at www.buyayahya.net. In addition, Al-Bahjah also actively manages social media through Facebook, Instagram, WhatsApp, BBM, Line, Twitter, Telegram and YouTube accounts. In addition to online media, other Al-Bahjah da'wah media that are present to complement them are printed media. In print media, Al-Bahjah presents Islamic books authored by Buya Yahya, Friday bulletins and articles that are regularly published in several newspapers and magazines.

The results of data analysis that have been processed using SPSS 21 show the following regression results:

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.163	3.780		.837	.407
	DA'WAH MEDIA	.642	.145	.539	4.430	.000

a. Dependent Variable: SOCIAL PROBLEM SOLVING

Table 1 Simple Linear Regression Results

Based on the results of processing IBM SPSS Version 21 from table 1 Coefficients obtained a significance value of 0.000. It can be concluded that the da'wah media (X) has an effect on the variable social problem solving (Y) because the significance value is $0.000 < 0.05$. The basis for making a Simple Linear Regression decision is if $t_{count} > t_{table}$. Based on the t value, it is known that the t_{count} value is $4.430 > 2.010$ so it can be said that the da'wah media variable (X) has an effect on solving social problems (Y).

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.539 ^a	.290	.275	2.39142

a. Predictors: (Constant), DA'WAH MEDIA

Table 2 Test Results of the Coefficient of Determination (R²)

Based on the results of IBM SPSS Version 21 processing from table 2 The results of the coefficient of determination test above explain that the magnitude of the correlation or relationship value (R) is 0.539. From this output, the Coefficient of Determination (R²) of 0.290 is obtained, which means that the effect of the independent variable (Da'wah Media) on the dependent variable (Social Problem Solving) is 29%.

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.163	3.780		.837	.407
	DA'WAH MEDIA	.642	.145	.539	4.430	.000

a. Dependent Variable: SOCIAL PROBLEM SOLVING

Table 3 Test Results t

Based on the results of the test output on the t value above, it can be seen that the t_{count} value is $4.430 > t_{table} 2.010$ so it can be concluded that the Da'wah Media variable (X) has an effect on the Social Problem-Solving variable (Y). The basis for making a Simple Linear Regression decision is if $t_{count} > t_{table}$. Based on the t value, it is known that the

tcount value is $4.430 > 2.010$ so it can be concluded that the Preaching Media variable (X) has an effect on the Social Problem-Solving variable (Y).

From the data above, it can also be seen that the regression equation is as follows:

$$Y = a + bX$$

$$Y = 3,163 + 0,642X$$

The equation can be translated:

1. The constant of 3.163 means that the consistent value of the Social Problem-Solving variable is 3.163.

2. The regression coefficient X of 0.642 states that every 1% increase in the value of Da'wah Media, the value of Social Problem-Solving increases by 0.642. The regression coefficient is positive, so it can be said that the direction of the influence of variable X on variable Y is positive.

Based on the results of the research that has been carried out, the influence of Al-Bahjah's preaching media on solving social problems in the community goes according to the steps that researchers have designed. In this study, the objectives were to determine the use of Al-Bahjah's preaching media in the community, social problems in the Cirebon community, and to determine how much influence Al-Bahjah's preaching media had on solving social problems in the community. The use of Al-Bahjah preaching media as a whole show that the majority of worshipers answered "agree", namely 48% on the item Al-Bahjah preaching media is one of the preaching media in Cirebon that I use.

Based on the interpretation of the questionnaire score, it shows that the level of use of Al-Bahjah's preaching media is in the "Very Strong" category with a value of 86% because it is in the interval 81% - 100%. This is in accordance with research conducted by Rohim in (journal of Da'wah Science and Community Development. 2007. 16-17). Which states that with the development of technology and media today, many Kyai, Ustadz, Da'i use the media to convey and disseminate their da'wah. Because it is considered very effective and can reach the wider community. As one example, a Muslim can benefit from various Islamic programmes on the radio. Muslims who do not have time to attend ta'lim assemblies because they are busy can take advantage of the da'wah media in maintaining the continuity of their religion.

Based on the results of the research and journals above, researchers see that this is in line with what is in the field. Many worshipers and da'i use technological means of communication and information media that are able to reach a wide community and are in demand by the public today, including radio and social media (Instagram). Therefore, radio and Instagram are effective in conveying information to the public, because the price of radio aircraft is relatively cheap, with affordable frequency coverage and persuasion power as well. Likewise with Instagram social media. Electronic media such as radio is one of the results of advances in current communication technology that can be used as a medium or tool in broadcasting various information. The role of radio as a broadcasting media today is seen as increasingly important in line with the increasing number of electronic media enthusiasts because it is very easy to access.

Meanwhile, based on data analysis, a t-test was conducted to determine how much influence Al-Bahjah's dakwah media has on solving social problems in the community. From the data analysis, the sig value was obtained. $0.000 < 0.05$ so that it shows that there is an influence between da'wah media on solving social problems. In accordance with what was conveyed by Sheikh al-Baby al-Khuli in (Al-Munzir Journal Vol. 9 No.1 May 2016) that da'wah through technological media has an influence on solving various problems of youth life, and moving people from a situation to a better situation in an effort to provide solutions in Islamic da'wah.

In the determination coefficient test, it was found that the R value was 0.539. From this output, the Coefficient of Determination (R^2) of 0.290 is obtained, which means that the effect of the independent variable (Da'wah Media) on the dependent variable (Social Problem Solving) is 29%. While the facts in the field, there are some people who feel that their social problems have not fully received solutions through the existence of the da'wah media. Due to their ignorance about media technology and also the limitations in answering questions so that not all questions asked were all answered. Finally, it is related to hypothesis testing with the aim of proving the hypothesis put forward by the author before conducting research. In this case the author takes the alternative hypothesis (H_a) as the hypothesis to be proven. The hypothesis is as follows:

H_a : there is a significant influence between Al-Bahjah's Da'wah Media on the Resolution of Social Problems in the Community.

H_o : there is no significant influence between Al-Bahjah's Da'wah Media on the Resolution of Social Problems in the Community.

With the following criteria or testing rules: 1. If $\text{Sig} < 0.05$ then H_o is rejected and H_a is accepted 2. If $\text{Sig} > 0.05$ then H_o is accepted and H_a is rejected To prove the hypothesis, a regression test was conducted. In this test, a value of Sig. 0.000, compared to the probability value of 0.05 it turns out that the sig value. 0.000 is smaller than the probability value of 0.05, so H_o is rejected and H_a is accepted. So in this case the research hypothesis can be accepted or proven that there is a significant influence between Al-Bahjah's da'wah media on solving social problems. These results indicate that there is a positive relationship between da'wah media and social problem solving, where when the da'wah media is widely accessed by the congregation, it will increase knowledge, solutions and sharia laws for people who want to know educational shows so that Social Problem Solving will increase.

D. CONCLUSION

Based on the results of research analysis on the influence of Al-Bahjah's preaching media on solving social problems in society, the researchers concluded that based on data analysis conducted by researchers, there is a significant influence between Al-Bahjah's preaching media variables on solving social problems in society by 29%. Analysis and data processing show that the indicators on the da'wah media variable that have the largest average are in the dimension of AL-Bahjah's da'wah media opening up opportunities for

questions and answers, namely worshipers feel helped in solving their social problems through question-and-answer opportunities presented in Al-Bahjah's da'wah media, so that the answers to these questions are useful for the community.

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