



## Limitations of The Utilization of Youtube Social Media As A Means of Dakwah: Study on Youtube With Dakwah Content

Aghuts Muhaimin<sup>1\*</sup>, Angga Marzuki<sup>2</sup>, Sukamdani<sup>3</sup> and Ahmad Syarif Maulana<sup>4</sup>

<sup>1,2,3,4</sup>Institut Agama Islam Bunga Bangsa Cirebon

\*:aghtsmuhaimin@bungabangsacirebon.ac.id

### Abstract

Indonesian people who use social media or social media must be wiser in using social media to express freedom of opinion so as not to get caught in criminal cases. In addition, the expression of freedom of opinion must adhere to legal ethics so as not to be entangled in criminal law cases in Law no. 19 of 2016 in conjunction with Law no. 11 of 2008 concerning Information and Electronic Transactions (ITE). Because the ITE Law will easily criminalize cases of defamation, insult and hate speech. This study uses a qualitative research type, this is because the data to be analyzed is in the form of data obtained by using a qualitative approach. This study uses primary and secondary data sources, and the data is collected through documentation and in-depth assessment and study (in-depth interview) on this existing study. The results of the study show that there are still many da'i who do not know about the understanding of limiting the use of YouTube social media.

**Key words:** media, dakwah, content

### Introduction

Technological developments in today's digital era allow everything to be accessed quickly by social media users. Social media is the media that is used as the largest source of information for the public to fulfill their curiosity, one of which is YouTube. Youtube is a platform where it is possible to upload or share videos. Youtube has also become a worldwide phenomenon. Based on this phenomenon, it turns out that YouTube has been widely used as a medium for preaching Muslims to convey Islamic studies through video. If you use YouTube, a preacher whose lecture is recorded using a camera, then uploaded it to social media will attract a lot of public attention, considering it can be repeated over and over again to be watched anywhere and anytime.

The rapid flow of globalization that is so strong, of course, has a positive effect on the da'i to convey their da'wah messages. Because his da'wah activities do not only use the pulpit media in the mosque but are also required to preach through YouTube media or known as cyber media. Whatever form and variety of da'wah we can access through cyber media by typing the site or youtube application, then any form and type of da'wah, and even who is the interpreter of the da'wah can easily be accessed. Youtube is a medium that is accessed by almost everyone in Indonesia. It was recorded that in 2018, Indonesia became one of the countries in the Asia Pacific with the biggest access to Youtube, which increased up to 130 percent [1]. With all its advantages, YouTube has the potential to become a propaganda medium targeting all Indonesian people.

On the one hand, the development of technology and media deserves our appreciation. But it also can not be separated from the negative side that accompanies it. Due to the problems that arise in the current development of da'wah through various media, there is not a small amount of da'wah content that tends to present hate speech, incite viewer to fight against each other, blame other worshippers who don't agree, and some even use da'wah activities as a vehicle for politics.

There are several journal articles that the author uses as a guide to explore and find new ideas in this writing. Among them; First, the Journal of Da'wah Alhadharah Vol. 11, January-June 2012, entitled, Communication Ethics of Da'wah according to the Qur'an, written by Anita Ariani. The article only talks about da'wah from an ethical perspective according to the Qur'an, and has not explained from a legal point of view what the impact will be if a da'i conveys his da'wah by spreading hatred and inciting fights against each other [2].

Second, Journal of Da'wah Science Vol. 38, No. 2, July-December 2008, entitled Concept of Ethics in Islam, which was written by Siti Rohmatul Fatihah. This article only describes the characteristics of a preacher in conveying his message of indictment, that a preacher must have Islamic morals which includes al-Shidq (honest, not lying), as-Shabr (patient), ar-Rahman (compassion), tawadhu' (humble), amanah (trustworthy), and easy to get along with [3].

The article explains that people who have an interest in going into the world of da'wah are required to understand the rules and mechanisms of da'wah completely and perfectly before practicing them further. If someone forces himself to do da'wah without mastering or understanding knowledge (among other things related to the ethics and aesthetics of da'wah), not only the process and the results are not good, but also the consequences can be dangerous, both for the image of Islam and da'wah, as well as religious life in general.

Third, Al-Munir Journal of Islamic Communication and Broadcasting, title; Ethics of Da'wah From the perspective of Communication Psychology, written by Tomi Hendra and Sri Haratati, this article only discusses the need to use media tools as a means of da'wah while also having to practice ethics in preaching. According to him, ethics is needed in preaching, so that it does not cause conflict and disputes. Ethics is a norm or rule that is used as a guide in behaving in society for someone related to good and bad traits. In this case, it is the nature of a preacher when delivering his da'wah [4].

Of the three journals above that the author has described, no explanation has been found regarding the legal limits on using YouTube social media as a means of da'wah. Therefore, according to the author, preaching should not only talk about ethics, but it is also important for preachers to know the legal limits in using social media such as YouTube, in order to avoid being trapped by criminal law. Because sometimes it's good for us, but it turns out that the da'wah material delivered offends other people. And this will cause harm to the preacher himself.

In the notes of Treviliana Eka Putri, Research Manager of the Center For Digital Society (CFDS), Faculty of Social and Political Sciences (Fisipol) Universitas Gadjah Mada Yogyakarta (UGM) launched data from sefenet.or.id criminal cases using the Act. No. 19 of 2016 in conjunction with Law no. 11 of 2008 concerning Information and Electronic Transactions (ITE) until October 30, 2020, reaching 324 cases [5]. For this reason, it is necessary for the author to outline the limits on the use of YouTube social media as a means of da'wah, so that anyone who conveys their dakwah message through social media youtube can avoid being trapped by law. Do not let the intention of conveying da'wah by inviting to the path of truth, ending up in a criminal act accusation instead. The problem to be answered in this research is what are the limitations of using YouTube as a medium for preaching?

## Research Method

This study uses a qualitative approach through the analysis of the literature. As for the nature of this research is descriptive, which outlines the regular data that has been obtained, then given the understanding and explanations that can be understood by the reader. The Data used in this research is secondary data. Secondary Data is data obtained not from direct observation. Secondary data sources referred to in the form of books, journals and other relevant sources. Data analysis, the content is reduced from a variety of data sources.

## Results and Discussion

### Era Digital Dakwah

The digital era is an era where distance is no longer a barrier, and teachers and classes are no longer the only ways. Digitalization become a determinant of success in many ways; business, politics, education. This era can't be dammed with any force, considering everywhere now humans have made WhatsApp (WA), Facebook (FB), Twitter (TW), as friends 24/7. The internet network has been the most sought after, losing signals already feels like losing children, friends, and loved ones [6]. In the digital era like today, there are many significant changes in various aspects of people's social life, one of which is in the field of communication and information with the aim of making it easier for humans to communicate. Advances and developments that occur in the field of communication and information are

currently supported by several increasingly sophisticated and modern technological advances, including YouTube media.

These technological advances make it easier to connect with other people from a distance, expand knowledge, and obtain information. As it is today, almost all levels of society cannot be separated from the role of communication media, especially YouTube communication media. In the communication process, there are communicators, communicants, messages, channels used, and effects. These elements will be closely related to each other. Likewise in the concept of da'wah communication. Communication is the process of delivering a message to others to inform or to change attitudes, opinions, or behavior, either directly orally, or indirectly through the media.[7]

The definition of da'wah is an invitation activity, either in the form of oral, written or behavior and so on which is carried out consciously and planned in an effort to influence other people, both individually and in groups so that an understanding, awareness, appreciation attitude, and practice of religious teachings as message delivered to them without the elements of coercion.[8] Da'wah is a forum as well as the most important sector in the formation of Islamic youth as agents of the change in the spread of Islam. In it there is a process of organizing activities or businesses that are carried out consciously and intentionally in an effort to improve the standard and values of human life based on the provisions of Allah swt and the Messenger of Allah. In other words, Islamic da'wah is to invite mankind with wisdom to follow the instructions of Allah swt and the Messenger of Allah.

Da'wah is an activity that invites and calls people to believe and obey Allah swt. in accordance with the line of aqidah, sharia and morals of Islam.[10] Da'wah plays a very important role in social life. The progress of a society is determined by the ulama and their mentors. Scholars who master various dimensions of knowledge are considered capable of conveying religious messages that are in accordance with the Shari'a and the guidance of the Prophet.

### The Prophet's Way of Preaching

The Prophet's way in preaching was based on the instructions of the Qur'an, where preaching must be done in a civilized and respected manner, both for the speaker and the people being spoken to. When talking to other people, Islam provides a clear foundation on how to speak. The procedure for speaking to other people for example, must talk about good things, avoid falsehood, debates, complicated conversations and problems, adapt to the other person, don't praise yourself, and don't praise others in lies.

Allah swt. said, "O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith! As for those who are not penitent [of their past conduct]—such are the wrongdoers." (QS. Al-Hujuraat: 11).

Imam Ibn Kathir ra explained, "Allah swt. forbids from sikhriyyah actions against humans, namely the attitude of demeaning other people and insulting them. This is as stated in the hadith of the Prophet when he said, "Arrogance is rejecting the truth and demeaning others." The intention is to insult and despise other people, and this is an unlawful act. It may be that the person who is insulted has a higher position in the sight of Allah and is more beloved to Allah. Therefore Allah said, 'O you who believe, let not a group of men criticize another group, maybe the one who is being criticized is better than them" (Tafsir Al Qur'an Al 'Adzim).

The Prophet said, "Do not envy one another, do not deceive one another, do not hate one another, do not turn your back on one another, and do not let some of you sell something over the sale of another. Be brothers and sisters of Allah. A Muslim is a brother to other believers. He must not oppress him, he must not ignore him, he must not lie to him, and he must not belittle him." (HR. Muslim No. 2564).

From the hadith of the Prophet above, a lesson can be taught that we must not commit envy, cheat, and all kinds of things that can cause enmity and hatred among fellow Muslims. Prohibition of doing things that can cause hatred. It is not permissible to oppress, humiliate, insult, and ridicule a Muslim. Then the suggestion is that we have a sense of brotherhood and love each other. Then in advising that in a good way that encourages them to like the good and keep them from the bad. Provide advice that contains motivation and warnings.

According to Jalaluddin Rahmat (1998: 85), there are two things that should be noted so that communication is effective: first, what is being discussed is in accordance with the characteristics of the listener; second, the content of the conversation touches the listener's heart and brain. When connected with da'wah, the terms frame of reference and field of experience must be considered by the previous da'i. Thus a preacher must have a lot of vocabulary, language and attitudes in preaching.

This shows that there is a very close relationship with the expertise of the preacher in processing the content of his message so that it is easy to understand, because the personality condition of the preacher also affects the effectiveness of da'wah and psychologically, the message conveyed by the preacher is not automatically absorbed by the target. The formation of the image or attributes of the da'i's own self is a consideration of the target of da'wah in receiving and forming a reaction towards the content of the message conveyed by the da'i.[2]

### MUI Fatwa on Social Media Law

The Fatwa Commission of the Indonesian Ulama Council (MUI) issues laws and guidelines for muamalah through social media. Muamalah is a process of interaction between individuals or groups related to *hablum minannaas* (relationships between human beings) including manufacture (production), distribution, access (consumption), and use of information and communication. On the other hand, social media is electronic media used to participate, share, and create content in the form of blogs, social networks, forums, virtual worlds, and other forms. Social media has its benefits as well as its disadvantages.

Social media not only contain positive contents, but also a lot of negative contents, such as fake news, inciting fights, pornography, and spreading hatred and hostility. Hate and hostility are still rampant through social media. So with this reason, the MUI issued a fatwa that is forbidden in muamalah through social media, namely Fatwa No. 24 of 2017 concerning Laws and Guidelines for Peace Through Social Media (Fatwa Commission, 2017), including:

- a) Doing gossip, slander, *namimah* and spreading hostility.
- b) Bullying, hate speech, and hostility on the basis of ethnicity, religion, race, or between groups.
- c) Spreading hoaxes and false information even with good intentions, such as information about the death of a living person.
- d) Spreading pornographic material, disobedience, and all things that are forbidden by *syar'i*.<sup>[11]</sup>

This MUI fatwa can prevent the spread of social media content that contains false news and leads to efforts to fight each other in the community. Because the act of inciting fights, hate speech, and false news is prohibited by religion. In addition, for Muslims who use muammalah through social media, it is forbidden to do gossip, slander, and spread hostility on the basis of ethnicity, religion, race, and between groups.

### Youtube Policy

The YouTube policy page regarding the hate speech policy for the YouTube platform reads: We support free speech and defend your right to express unpopular views. However, we prohibit hate speech. Hate speech refers to content that calls for violence or aims to incite hatred against an individual or group based on certain attributes such as:

- a) Race or ethnic origin
- b) Religion
- c) Disability
- d) Gender
- e) Age
- f) Veteran status
- g) Sexual orientation/gender identity

There is a fine line between what is considered hate speech and what is not. For example, content that criticizes the state of a nation is generally not prohibited. However, if the primary purpose of the content is to incite hatred against a group of people based solely on their ethnicity or if the content advocates violence on the basis of one of the primary attributes, such as religion, then the content violates our policies.

Based on this, there are several aspects/attributes mentioned in the Youtube Policy, which in fact are also contained in the Circular Letter of the Head of the State Police of the Republic of Indonesia Number SE/6/X/2015 of 2015 concerning the Handling of Hate Speech ("SE KAPOLRI 6 /2015).

### Hate Speech Forms

In the circular letter, it is explained that hate speech can be in the form of criminal acts regulated in the Criminal Code and other criminal provisions outside the Criminal Code, in the form of: Insults, Defamation, blasphemy, unpleasant actions, provoking, inciting, and spreading false news. All of these actions have a purpose or may result in acts of discrimination, violence, loss of life, and/or social conflict. Furthermore, that the hate speech as intended, aims to incite and incite hatred against individuals and/or community groups in sharing communities which are distinguished from aspects; ethnicity, religion, religious sect, belief, race, inter-group, skin color, ethnicity, gender, people with disabilities (disabled) and sexual orientation.

The essence of insult, defamation is an act of attacking someone's honor or good name, so that the person's good name is tainted or damaged. In determining the existence of insults or defamation, content and context are very important parts to understand. The contamination or damage to a person's good name can only be judged by the person concerned. In other words, it is the victim who can subjectively judge what content or part of the information or electronic document he feels has attacked his honor or reputation.

## Punishment for Defamation and Slander

Threats for defamation can be subject to Article 27 section (3) of Law 11/2008, "Everyone intentionally, and without rights distributes and/or transmits and/or makes accessible Electronic Information and/or Electronic Documents containing insults and / or defamation, can be sentenced to a maximum imprisonment of 4 (four) years and / or a maximum fine of Rp. 750 million." So, based on the provisions above, if someone utters words of hate that are spread on Youtube in the form of insults to slander, they can be charged with the provisions of Article 27 section (3) of Law 11/2008 Jo. Article 45 section (3) of Law 19/2016.

While the Crime of Hate Speech Based on SARA Article 28 section (2) of Law 11/2008 also regulates itself as follows: "Everyone intentionally and without rights disseminates information aimed at causing hatred or hostility to individuals and/or or certain community groups based on ethnicity, religion, race, and inter-group (SARA). For this action, any person may be sentenced to a maximum imprisonment of 6 (six) years and/or a maximum fine of Rp. 1 billion.

Words containing hate speech (based on SARA) which are directed at other people and distributed to Youtube media, the perpetrators can be subject to Article 28 section (2) of Law 11/2008 with a maximum imprisonment of 6 (six) years and/or a fine at most 1 billion. In addition, if the action is in the form of insults or slander, it can be subject to the provisions in Article 27 section (3) of Law 11/2008 with a maximum imprisonment of 4 (four) years and/or a maximum fine of Rp. 750 million.[12]

In the case of defamation or humiliation, what is to be protected is the obligation of everyone to respect other people from the point of view of their honor and good name in the eyes of others even though that person has committed a serious crime. Honor is a person's feeling of respect in the eyes of society, where everyone has the right to be treated as an honorable member of society. To attack one's honor means to do an act according to the general judgment of attacking one's honor. Respect and actions that fall into the category of attacking someone's honor are determined according to the community environment in which the act is carried out.

## Conclusion

For the da'i in conveying their da'wah message to the public, they must be guided by the ethics of the Prophet Muhammad in preaching. He must never look down on others, never pit one against another, let alone uttering hatred. The Prophet Muhammad always respect everyone, be it friends or foes. In addition, one must also pay attention to the signs of legislation in using electronic media, especially YouTube media. Preaching is a commandment, but do not harm the honor of others by demeaning them. In conveying the message of da'wah, one must obey the Law on ITE so as not to be caught in a criminal case.

## References

- [1] T. Redaksi, "Youtube, Medsos No. 1 di Indonesia." <https://katadata.co.id/ariayudhistira/infografik/5e9a55212afab/youtube-medsos-no-1-di-indonesia> (accessed Feb. 19, 2020).
- [2] A. Ariani, "Etika Komunikasi Dakwah menurut Al-Quran," *Alhadharah J. Ilmu Dakwah*, vol. 11, no. 21, 2017.
- [3] S. R. Fatimah, "Konsep Etika dalam Dakwah," *J. Ilmu Dakwah*, vol. 38, no. 2, pp. 241–249, 2019.
- [4] T. Hendra and S. Hartati, "Etika Dakwah Ditinjau dari Perspektif Psikologi Komunikasi," *AL MUNIR J. Komun. dan Penyiaran Islam*, pp. 67–73, 2019.
- [5] S. Ashar, "Pidana di UU ITE efektif menjerat pengguna Medsos, hingga Oktober ada 324 kasus." <https://nasional.kontan.co.id/news/pidana-di-uu-ite-efektif-menjerat-pengguna-medsos-hingga-oktober-ada-324-kasus> (accessed Nov. 04, 2020).
- [6] P. Rahayu, "Pengaruh era digital terhadap perkembangan bahasa anak," *Al-Fathin J. Bhs. dan Sastra Arab*, vol. 2, no. 01, pp. 47–59, 2019.
- [7] O. U. Efendy, *Dinamika Komunikasi*. Bandung: Remaja Rosdakarya, 1992.
- [8] M. Arifin, *Psikologi Dakwah*. Jakarta: Bumi Aksara.
- [9] Hamzah, *Publistik Ya'cub dan Islam*. Bandung: Diponegoro, 1986.
- [10] S. M. Amin, *Rekonstruksi Pemikiran Dakwah Islam*. Jakarta: Amzah, 2008.
- [11] Fadhil, "Haram dan Dilarang Dilakukan di Medsos Menurut MUI," 2017. [https://kominfo.go.id/content/detail/9824/haram-dan-dilarang-dilakukan-di-medsos-menurut-mui/0/sorotan\\_media](https://kominfo.go.id/content/detail/9824/haram-dan-dilarang-dilakukan-di-medsos-menurut-mui/0/sorotan_media) (accessed Nov. 04, 2021).

- 
- [12] A. J. Kurnia, "Jerat Hukum Penyebar Ujaran Kebencian di YouTube," 2018. <https://m.hukumonline.com/klinik/detail/ulasan/1t584a704d611dc/jerat-hukum-penyebar-ujaran-kebencian-di-youtube/> (accessed Nov. 04, 2021).
- [13] Sugiyono, *Statistika Untuk Penelitian*. Bandung: ALFABETA, 2013.
- [14] J. Jamilah, "Pengaruh tahsin al-tilawah terhadap efektivitas pembelajaran tahfizh al-quran di Madrasah Hifzil Quran Yayasan Islamic Centre Sumatera Utara Medan," 2018, [Online]. Available: <http://repository.uinsu.ac.id/5119/>.
- [15] R. S. Tiara Dewi, Muhammad Amir Masruhim, "Sistem Pembelajaran Tahsin Al-Quran Dalam Mengatasi Kelemahan Membaca Al-Quran Bagi Siswa Yang Berdomisili Di Rumah (Studi Kasus di Madrasah Tsanawiyah Al-Ma'arif 01 Singosari)," *E-Journal Pascasarj. UIN Maulana Malik Ibrahim Malang*, no. April, pp. 5–24, 2016.
- [16] F. Ilmu and A. Saefulmillah, "Kemampuan Membaca Al-Qur'an (Studi Kasus di SMP Islamiyah Ciputat Tangerang)," 2010.