

Buya Yahya's da'wah message and crisis communication strategy in responding to the COVID-19 pandemic

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Abstract

Purpose - The purpose of this study was to examine the da'wah message and crisis communication strategy carried out by Buya Yahya in responding to the COVID-19 pandemic on YouTube Al-Bahjah TV in the 2020-2022 period.

Method - This research uses a qualitative approach with a descriptive type of research. Data collection techniques through observation and documentation. Data analysis techniques use qualitative content analysis in the form of data collection, data coding, data analysis and data interpretation.

Result - The results showed that Buya Yahya's contribution in responding to the COVID-19 pandemic in Indonesia through Al-Bahjah TV's YouTube for the period of March 2020 to April 2022 by amplifying da'wah messages as many as 76 videos. The result of the categorization of Buya Yahya's proselytizing message in the form of sharia themes dominates with a percentage of 65%. Moral themes with a percentage of 26%, and akidah themes of 9%. Crisis communication carried out by Buya Yahya using a message strategy in the form of instructing information and adjusting information.

Implication - This research explores da'i's contribution in responding to the COVID-19 pandemic. Da'i uses a crisis communication approach that adapts to the situation and conditions of his mad'u during the COVID-19 pandemic. The contribution of da'i in crisis situations becomes an affirmation that Islamic proselytizing is *shalih li kulli zaman wa makan* or da'wah in harmony with situational and contextual developments according to the space and time that surrounds it

Originality - This study uses crisis communication strategies in amplifying proselytizing messages in the form of akidah, muamalah and akhlak.

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Kata kunci:

Pesan dakwah,
komunikasi krisis,
Buya Yahya, pandemi.

Abstrak

Tujuan - Tujuan penelitian ini adalah mengkaji pesan dakwah dan strategi komunikasi krisis yang dilakukan oleh Buya Yahya dalam merespon pandemi COVID-19 di YouTube Al-Bahjah TV pada periode 2020-2022.

Metode - Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Teknik pengumpulan data dengan melalui observasi dan dokumentasi. Teknik analisis data menggunakan analisis isi kualitatif berupa pengkoleksian data, pengkodean data, analisis data dan interpretasi data.

Hasil - Hasil penelitian menunjukkan bahwa kontribusi Buya Yahya dalam merespon pandemi COVID-19 di Indonesia melalui YouTube Al-Bahjah TV periode Maret 2020 hingga April 2022 dengan melakukan amplifikasi pesan dakwah sebanyak 76 video. Hasil dari kategorisasi pesan dakwah Buya Yahya berupa tema syariah mendominasi dengan presentase sebesar 65%. Tema akhlak dengan presentase sebesar 26%, dan tema akidah sebesar 9%. Komunikasi krisis yang dilakukan Buya Yahya dengan menggunakan strategi pesan berupa instructing information dan adjusting information.

Implikasi – Penelitian ini mengeksplorasi kontribusi dai dalam merespon pandemi COVID-19. Dai menggunakan pendekatan komunikasi krisis yang menyesuaikan dengan situasi dan kondisi madunya pada masa pandemi COVID-19. Kontribusi dai dalam situasi krisis menjadi penegasan bahwa dakwah Islam itu *shalih li kulli zaman wa makan* atau dakwah selaras dengan perkembangan situasional dan kontekstual sesuai dengan ruang dan waktu yang melingkupinya

Orisinalitas - Penelitian ini menggunakan strategi komunikasi krisis dalam mengamplifikasi pesan dakwah berupa akidah, muamalah dan akhlak

Introduction

The COVID-19 pandemic which has occurred in Indonesia since March 2020 requires the handling of various parties to reduce crises in the community through crisis mitigation and communication. Various parties have participated in mitigating and communicating the crisis to stop the spread of this corona virus, such as socialization of obeying health protocols, how to worship during the pandemic, to socialization of vaccinations. These parties include, such as the Government (Roziqin et al., 2021), civic organizations, religious organizations (Regus, 2022), as well as from individual communities both *influencers* on social media (Alam, 2020; Sofian, 2020) and Islamic religious leaders (Arrobi & Nadzifah, 2020; Hidayaturrahman et al., 2021; Marwantika, 2021; Pabbajah et al., 2020)

Islamic figures are needed to motivate Muslims in facing this COVID-19 pandemic. According to Nurul Aula (2020), Religious leaders during this pandemic have three roles, such as motivators for reducing the lifelines of the people, as communicators of pandemic information, and as exemplary figures that people obey. The contribution of Islamic figures in mitigating and communicating the COVID-19 pandemic crisis both by institutional authority and individually has been recorded in traces on digital media and social media starting from the initial period of the pandemic (2020), the new normal era (2021), to the vaccination period (2021-2022).

Islamic figures in the COVID-19 pandemic need to combine the approach of Da'wah messages with crisis communication strategies. Islamic figures here become *da'i* who should reformulate their Da'wah by adjusting to the crisis that occurred due to the COVID-19 pandemic and paying attention to the needs of *mad'u* during the pandemic. The crisis that hit *mad'u* during this pandemic, by borrowing the term crisis from Barton (2007) was categorized into six, as follows : 1) Surprise: It means that pandemic crises occur without warning, but rather suddenly. 2) Lack of information: This means the lack of information on the cause of this crisis, and the reason is due to the lack of information, especially if it occurs for the first time. 3) Escalation of events: when crises occur, community follow to tighten the noose on decision-makers. 4) Loss of control: all events of the crisis fall outside the ability and expectations of the decision-makers, so they lose control and control. 5) Panic: The crisis causes a state of panic, so the decision-maker will dismiss all those involved in the occurrence of the crisis, or resort to quarrels with his aides. 6) The absence of a rapid, fundamental solution: crises do not give the decision-maker a time or opportunity to reach a careful solution, but rather it is necessary to choose between a limited number of solutions and choose the least harmful (Al Eid & Arnout, 2020).

In this situation of the COVID-19 pandemic crisis, the selection of da'wah messages, be it akidah, sharia or morals, must adjust the situation of *mad'u*. This can be an affirmation that Islamic da'wah is *sha>lih li kulli> zama>n wa maka>n* or da'wah must be in harmony with situational and contextual developments according to the space and time that surrounds it.

One of the Islamic figures who contributed to responding to the COVID-19 pandemic was Buya Yahya. Buya Yahya with the full name Yahya Zainul Ma'arif is the caretaker of the Da'wah Development Institute and Al-Bahjah Islamic Boarding School based in Cirebon (M. Huda, 2022). Buya Yahya has been actively creating Islamic content on Al-Bahjah TV's YouTube since May 27, 2015 and currently has 4.25 million subscribers, and has had 510 million video views as of April 23, 2022 and ranks 146th in the highest YouTube Channel category in Indonesia (Socialblade, 2022).

During the pandemic between March 2020 and April 2022, it was recorded that Buya Yahya had uploaded 76 COVID-19 theme videos. (*Al-Bahjah TV - YouTube*, 2022).

Buya Yahya uses YouTube to amplify his Da'wah message, this is very much needed by the community today, especially during the COVID-19 pandemic. The penetration of social media users in Indonesia continues to increase during the pandemic by 170 million in 2021, and an increase of 191 million in 2022 (Riyanto, 2022). The order of favorite social media applications used by the public is YouTube, WhatsApp, Instagram, Facebook, and TikTok with an average usage of 3 hours 14 minutes a day (Kompas.com, 2021). The presence of social media, especially YouTube, also amplifies the message of da'wah during the pandemic because it has characteristics in the form of: network between users (*network*), information, interaction, archiving, social simulation, content by users (*user generated content*) and dissemination (*share*) (Fakhruroji, 2017; Nasrullah, 2016).

Da'wah videos on YouTube are now the preference of the public to get information about the response to the COVID-19 pandemic. There are three categories of da'wah YouTube Channels, such as: *first* from the account of the Islamic religious authority. *Second*, from personal da'i/ kyai/ ustadz/ gus. *Third*, da'wah videos in the form of re-uploads (resending videos) by taking from pieces of da'i audio / Da'wah video from several da'i (Marwantika & Novitasari, 2021). Al-Bahjah TV as of April 23, 2022 occupies the first position in the Islamic authority Channel category which is popular on YouTube with 4.25 million subscribers, the second place followed by Yufid.TV of 3.37 million subscribers, NU Channel 783 thousand subscribers ranks third, Rodja TV with 484 thousand subscribers in fourth place, and tvMu Channel with 287 thousand subscribers in fifth place.

During the pandemic period between 2020-2022, Da'wah on YouTube has been reviewed by several researchers or authors in various scientific publications. Studies on YouTube include: the use of YouTube as a medium for Da'wah during a pandemic (Lukman Hakim & Ali Aziz, 2020; Mutmainna et al., 2021; Rahmat, 2020), more about da'wah messages on YouTube during the pandemic (A. N. Huda, 2021; Munir et al., 2020). Buya Yahya's da'wah message on Al-Bahjah TV's YouTube during the pandemic has not been studied, even though Al-Bahjah TV is the YouTube channel in the Islamic authority category with the most subscribers, allowing the distribution of messages to reach more people, and the average engagement rate is high at 4.23%, with an average of 8.8 thousand views per day (HypeAuditor, 2022). Therefore, Buya Yahya's da'wah message on Al-Bahjah TV's YouTube is urgent to be researched.

This article want to explain how the Da'wah message conveyed by Buya Yahya on the Al-Bahjah TV YouTube Channel during the pandemic period 2020-2022. The purpose of this paper is to find out the contribution of Buya Yahya as a popular Islamic figure on YouTube in responding to the COVID-19 pandemic by looking at the da'wah messages uploaded on Al-Bahjah TV starting from the theme of da'wah messages and crisis communication strategies.

Research Methods

Research on Buya Yahya's da'wah message on the Al-Bahjah TV YouTube Channel during the COVID-19 pandemic is a qualitative approach with a descriptive type of research. Data collection techniques through YouTube observations of Al-Bahjah TV during the pandemic between 2020-

2022, and documentation. Data analysis techniques use qualitative content analysis in the form of data collection, data coding, data analysis and interpretation of data (Nasrullah, 2014).

JID | 312 The four stages of data analysis are as follows: the first stage, data collection, namely data collection from YouTube Al-Bahjah TV, by taking the content period during the pandemic between March 2020-April 2022. During this pandemic, Al-Bahjah TV's YouTube channel has 76 video content that implies a da'wah message with a COVID-19 theme. The next second stage, is data coding by creating a table / categorization of 76 Al-Bahjah TV YouTube content. The third stage is data analysis by relating data findings with theoretical studies on the message of da'wah, namely the theme of the da'wah message consisting of the message of akidah, sharia and morals (Ilaihi, 2010; Karim et al, 2021). Then analyzed using crisis communication message theory in the form of instructing information, adjusting information, and internalizing information (Ayu & Angendari, 2021; Song-Qi Lim et al., 2017). The fourth stage, in the form of data interpretation.

Results and Discussion

Da'wah and Crisis Communication

Da'wah aims to change for the better. This change if contextualized with the conditions of the COVID-19 pandemic is a change in people's behavior in terms of health. During the 2020-2022 pandemic, changes in people's behavior are one of the indicators of success in overcoming COVID-19, such as requiring people to follow public health recommendations, including wearing masks, physical distancing, and getting vaccinated. Effective crisis communication can improve compliance with public health measures, which are needed to reduce the burden of COVID-19 and other public health emergencies. Effective crisis communication is an important element of the strategic response to COVID-19 where people are empowered to follow the recommendations of health authorities. Effective crisis communication is not only important for the short term of public health recommendations, but also has important long-term impacts including preventing pandemic fatigue, encouraging community engagement to help break the chain of spread of COVID-19.

According to Barton there are six crisis indicators such as: 1) Surprise; This means that the crisis occurred without warning, or occurred suddenly, 2) Lack of information; This means a lack of information about the causes of the crisis, especially if it occurs the first time., 3) Escalation of events; when a crisis occurs there is a dynamic of decision makers., 4) Loss of control: all crisis events are beyond the capabilities and expectations of decision makers, so they lose control and control., 5) Panic; The crisis causes a state of panic, so the decision maker will dismiss all those involved in the occurrence of the crisis, or resort to quarrels with his aides., 6) The absence of a quick and fundamental solution; The crisis does not give decision makers time or the opportunity to reach a careful solution, but rather it is necessary to choose between a limited number of solutions and choose the least dangerous (Al Eid & Arnout, 2020).

The indicators Barton described better explain the condition of an organization when facing a crisis with a crisis management approach. Basically crises do not only occur in organizations but also occur on all fronts of people's lives. If taking from an Islamic approach through the Qur'an and Hadith there are guidelines for preparing for crises before they occur, and verification of the validity

of information, and strength in dealing with crises, strategic planning for crises, working in teams to deal with crises, and strategies for dealing with crises.

Izz al-Din and Maher establish that there are three phases of crisis management: a) Pre-crisis phase: It includes all preventive procedures that avoid the occurrence of a crisis. b) The stage of facing a crisis: it includes all the procedures for achieving the maximum possible result. , and c) Post-crisis phase: It includes all the necessary procedures to read the results of the crisis, and these adjustments must be achieved in the behavioral, psychological, organizational, and financial aspects. While Al-Tayeb and Abdullah, the crisis in which jemmhas four stages namely: The crisis mitigation stage, where the quality of the risk and the surrounding circumstances and the prediction of the surrounding dangers, the preparation and preparation stage and drawing up a plan to deal with the crisis. , Confrontation stage: This is the decisive stage in managing a crisis, on which the size of the loss depends. , *Rebalancing* stage: in which a long-term plan is drawn up (Al Eid & Arnout, 2020).

In addition to management in crisis conditions, in conditions of a pandemic or health crisis, guidelines are also needed for communication in crisis situations. The COVID-19 pandemic crisis requires transparent communication, empathy in situations of uncertainty between health authorities, governments, religious leaders and the public. Especially the government and health authorities must communicate information about mask wearing, *social distancing*, and socializing vaccinations to the public. This crisis communication message is adopted from health recommendations by adjusting social, cultural and behavioral factors of the community during a crisis. Crisis messages should be evaluated for the inclusion of guiding principles and theory-based messages regarding threat perception and behavior change, as well as public reactions to assess the effectiveness of communication. Publicly available crisis communication messages on social media provide an ideal opportunity to assess public acceptance of crisis messages through comments and engagement.

In the crisis communication strategy, the Government of Indonesia also synergizes with various parties, be it community organizations, religious organizations or religious leaders. Messages in crisis communication strategies during a pandemic include three types of messages, namely; *instructing* information, adjusting information, and *internalizing information* (Ayu & Angendari, 2021; Song-Qi Lim et al., 2017). First, *Instructing information* is to provide information to the public affected by the pandemic about actions that the public can take during the crisis. Second, *Adjusting* information is providing information that helps the public to be able to face the pandemic with psychological readiness. The purpose of this message is to provide a sense of security and reassurance to the public that the pandemic can be overcome or addressed by the Government. Third, *Internalizing information* is used when the crisis curve has flattened and aims to build public trust in the Government.

In crisis situations starting from the initial pandemic period (2020), the *new normal* era (2021), the vaccination period (2021-2022), and the *post-pandemic* period (2022-until now) the Government has involved the participation of religious leaders to jointly intervene to help in crisis situations. Religious leaders here have a role to inform their worshippers, there are also figures who are role models and dampeners for the people. In this increasingly controlled pandemic situation in 2022, the Government also gives its appreciation to religious leaders who have contributed to the

handling of the COVID-19 pandemic in Indonesia, especially in vaccination socialization (Solopos.com, 2021). (Solopos.com, 2021)

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Islamic religious leaders have been involved in crisis communication strategies during the COVID-19 pandemic in Indonesia. The reason for the involvement and synergy with Islamic figures is because they are able to play a role in socializing useful information, preventing and reducing the fear and stigma of COVID-19, Islamic leaders can also be a liaison with Muslims and the Indonesian people at large. Islamic figures can be the most trusted source of information by the community or Muslims, and people are willing to follow what Islamic figures say compared to what the Government and health authorities socialize. Islamic leaders can also reach marginalized people with access to information and can fight and overcome misinformation, misleading teachings, and rumors, which can spread quickly and cause great damage (WHO, 2020).

The delivery of the message of Islamic religious leaders in the COVID-19 pandemic situation can be included in the category of da'wah messages. The message of Da'wah is the content of the message conveyed by da'i to mad'u in the form of Islamic teachings. Da'wah messages according to Ilaihi (2010) consists of three categories such as : 1) Akidah, which consists of Faith in Allah, Faith in angels, Faith in the Book, Faith in the Apostle, Faith in the last day, and Faith in Qadha and Qadhar. 2) Sharia, which consists of worship and muamalah. Worship includes ; thaharah, prayer, zakat, fasting, and hajj. Meanwhile, muamalah consists of civil law and public law. 3) Morals, which consist of Morals towards God and morals towards beings.

This Da'wah message consisting of akidah, sharia, and morals requires the media to amplify or spread da'wah to a wide audience. During this pandemic, the problem of people is not only concerned in the health sector, but there is a health intersection with the procedures for worshipping Muslims, how to understand viruses and pandemics from the perspective of aqidah, obeying health protocols as a muamalah and morals with others and how the vaccine law. In this pandemic phenomenon, Muslims need *Key Opinion Leaders (Influencers)* or individuals whose ideas, speech and content are believed to have a positive influence on society / netizens. The trust will also be seen in the form of direct interaction through the comments column on Instagram (Alam, 2020). For Muslims, *influencers* who are trusted during this pandemic such as Ustadz, da'i, kyai and Gus.

During the COVID-19 pandemic in Indonesia between 2020-2022, Indonesia went through three pandemic eradications, namely; pre COVID-19, the era of the new normal and vaccination. This pre-COVID-19 was marked by the announcement of the first case of COVID-19 in Indonesia, by president Joko Widodo on March 02, 2020, within a few days after to be precise on March 12, 2020, the *World Health Organization* (WHO) designated COVID-19 as a pandemic, and the Indonesian Government on March 16, 2020 responded with the policy "Learn From Home, Work From Home and Worship From Home" on March 16, 2020, as an effort to break the chain of spread of COVID-19 in Indonesia. March 2020 is included in the category of early or pre-pandemic periods, many situations and conditions in society experience uncertainty both in terms of health, economy and social life and religion. In this condition, many Islamic religious leaders and religious organizations respond to this situation through the mass media and social media. (Suherdiana et

al., 2020). Including based on the results of the author's observations. Buya Yahya participated in responding to this situation by uploading this pandemic condition on Al-Bahjah TV YouTube on March 15, 2020 with the title of the video “Penutupan Masjid dan Lockdown Karena Corona, Bagaimana Tanggapan Buya Yahya?”, the 14.13-minute video was watched by 3,455,293.



Figure 1. Buya Yahya's first video in response to COVID-19

Buya Yahya was very active and productive in uploading video content on Al-Bahjah TV's YouTube in the first year of the COVID-19 pandemic in Indonesia, from March to November 2020. There are 60 videos that have been uploaded consisting of 32 videos about COVID-19 in March 2020, 14 videos in April 2020, and from May to November 2020, 12 COVID-19 theme videos were uploaded on Al-Bahjah TV's YouTube channel. A total of 60 videos on the theme of COVID-19 are conditioning of Muslims about this pandemic. Most of Buya Yahya's videos are questions of Muslims in the program segment “Buya Yahya Menjawab”. Program format “Buya Yahya Menjawab” this is a number of online pilgrims who asked Buya Yahya about islam in response to COVID-19. This pilgrim's question usually refers to the condition of COVID-19 in Indonesia in the form of *lockdown*, whether corona is a doom, around the law in worship in the form of prayers, repatriation of COVID-19 corpses, fasting, zakat during a pandemic. The anxiety of these Muslims was answered by Buya Yahya with the perspective of the message of da'wah. In Table 1, the following describes the da'wah message that Buya Yahya has uploaded in 2020.

Table 1. Buya Yahya's Video About COVID-19 in 2020

No	Video Title	Upload Date	Time Duration	Number of Viewers
1	Mosque Closures and Lockdowns Due to Corona, How Will Buya Yahya Respond?	Mar 15, 2020	14.13	3.455.293
2	Is this Coronavirus Outbreak Doomed?	Mar 16, 2020	1.32	31.260
3	Wisdom about the Corona Virus	Mar 16, 2020		36.214
4	Buya Yahya's Appeal about the Covid-19 Corona Outbreak	Mar 17, 2020	5.00	344.573
5	Is It True That Ablution Can Keep Us Away from Corona Virus?	Mar 17, 2020	3.18	42.350
6	Muslim Attitudes Facing Lockdown	Mar 17, 2020	1.18	12.708

No	Video Title	Upload Date	Time Duration	Number of Viewers
7	Istiqomah Present Assembly Or Join Lockdown?	Mar 18, 2020	2.06	11.747
8	Don't Be Afraid of Corona, but Fear God : Is This Statement True?	Mar 20, 2020	7.24	152.134
9	Special Healthy Talk "Fight Covid-19 With Gratitude" with dr. M. Firdaus Aditama	Mar 20, 2020	48.02	3.894
10	The Body Was Not Bathed & Not Washed Because of Corona; How is the Law?	Mar 24, 2020	10.30	3.005.232
11	Can takziah in the season of the coronavirus outbreak?	Mar 24, 2020	2.56	11.458
12	The Covid-19 virus is God's Army?	Mar 26, 2020	5.28	112.202
13	Special Prayer from Prophet SAW to Avoid Plague	Mar 26, 2020	5.44	40.686
14	Buya Yahya's Appreciation for the Corona Patient Medical Team	Mar 26, 2020	3.38	6.743
15	The Dilemma of Breadwinners During the Outbreak of the Plague	Mar 26, 2020	2.57	11.064
16	Marriage Reception in the Midst of a Plague : Is It Appropriate?	Mar 26, 2020	3.18	9.420
17	Claimed to Transmit the Virus, Is There a Jariyah Sin for Those Who Contract Covid-19?	Mar 26, 2020	5.40	7.590
18	Corona Patients & Paramedics Wear PPE Clothes, How to Purify and Pray?	Mar 26, 2020	6.49	20.293
19	Social Distancing	Mar 26, 2020	1.00	13.742
20	Hand Sanitizer Contains Alcohol, How Is It Legal to Use It?	Mar 27, 2020	8.21	59.025
21	Buya Yahya's Beautiful Advice To Corona Patient Families	Mar 27, 2020	4.16	10.509
22	Adab and Do'a When Visiting the Sick	Mar 27, 2020	5.42	14.164
23	Due to Corona, Pilgrim Prayers Are Abolished: Should It Be So?	Mar 27, 2020	3.01	42.437
24	Buya Yahya's Love Message For Corona Patients	Mar 27, 2020	3.40	6.238
25	Prayer Law Wearing Anti-Virus Masks	Mar 27, 2020	1.45	81.127
26	Corona Already Mentioned in QS. Al Ahzab Verse 33, Is It True?	Mar 28, 2020	6.25	399.368
27	Call Corona Or Qif-19 ?	Mar 28, 2020	3.25	36.986
28	Want to Go Home But Banned Due to Corona Outbreak, How Should It Be?	Mar 28, 2020	3.59	18.988
29	How to Martyred in the Midst of a Plague	Mar 29, 2020	3.39	76.427
30	Corona-Positive Body Forced To Be Opened For Bathing	Mar 29, 2020	5.15	58.024
31	Is There a Correlation Between Merapi Smoke, Semar and Corona,	Mar 31, 2020	21.25	121.491

No	Video Title	Upload Date	Time Duration	Number of Viewers
	Between Wayang and Islamic Da'wah?			
32	Pilgrims Isolated in Kebon Jeruk Mosque, Is It Dzolim ?	Mar 31, 2020	5.31	60.060
33	Because of Corona, Should Zakat Be Paid Before Ramadan?	Apr 2, 2020	11.28	35.672
34	Denial of Corona Victims' Remains	Apr 5, 2020	5.20	24.704
35	Ijab Qobul Without Handshake To Avoid Corona, Is The Marriage Legal ?	Apr 7, 2020	2.51	12.510
36	Amaliyah Malam Nisfu Sya'ban in the Midst of Corona Virus Outbreak	Apr 8, 2020	5.04	245.224
37	Corona Outbreak Safe Zone, Can You Keep Friday Prayers?	Apr 11, 2020	7.52	30.842
38	Difficult Business Because of Corona, How to Keep Husnudzon on Allah?	Apr 14, 2020	7.20	18.236
39	Can Martyrdom because of Thoun (Plague) Intercede with 70 Others ?	Apr 15, 2020	1.45	7.142
40	Life is Hard Because of the Effects of PSBB, How to Respond to It?	Apr 18, 2020	14.12	57.507
41	Reviving the Month of Ramadan in the Midst of Corona Outbreak	Apr 19, 2020	3.39	40.550
42	Not fasting during the corona outbreak	Apr 20, 2020	4.44	21.583
43	Government Advocates Taraweh at Home But People Stay Taraweh in Mosques	Apr 26, 2020	4.51	58.010
44	Corona Negative Body Buried Without Islamic Rules, Should It Be Dismantled Again?	Apr 26, 2020	5.06	27.829
45	Taraweh Congregation Secretly, Is It Okay After?	Apr 27, 2020	3.58	12.604
46	Taraweh Congregation Through Streaming on TV During the Pandemic, How Is The Law?	Apr 28, 2020	5.50	8.007
47	Does Prayer with a Mask Include Heresy?	Apr 29, 2020	5.23	14.178
48	The Law of Mosque Money for Social Assistance (Bansos) During the Corona Outbreak	May 9, 2020	2.23	5.374
49	Shaf Prays Loose Because of Corona, How Is The Law?	May 10, 2020		14.674
50	Corona Is Gone with the Emergence of Tsurayya Star, Is That Really The Case?	May 11, 2020	9.26	180.642
51	How to Pray for Eid Al-Fitr in the Midst of the Covid-19 Pandemic	May 18, 2020	7.05	24.882
52	Life is Very Difficult during the Corona Pandemic, Is Zakat Fitrah Still Mandatory?	May 20, 2020	5.31	3.979
53	Corona Impact Assistance Money for Healthy Families, Is It Halal ?	Jun 29, 2020	2.17	10.841

No	Video Title	Upload Date	Time Duration	Number of Viewers
54	Returning Home from Abroad Quarantined, Plural or Mukim Prayer Intentions ?	Jul 15, 2020	3.44	2.790
55	Positive Corona and Shunned by Citizens, How Should You Behave ?	Aug 15, 2020	6.47	5.073
56	Should Sungkem (Salaman) be on Kyai and Guru during the Pandemic?	Sep 21, 2020	10.01	3.689
57	Getting Married Online for Fear of Coronavirus (Pandemic), Is It Allowed?	Sep 22, 2020		5.446
58	Women's Bodies Bathed By Male Officers Due To Covid, How Is The Law?	Oct 3, 2020	9.01	129.970
59	Can Aqiqah Without Do'a Together in the Middle of a Pandemic ?		4.10	9029, 2020
60	Umrah Procedures during the Covid-19 Pandemic	Nov 10, 2020	9.46	5.013

Entering the COVID-19 pandemic in 2021, which coincided with the new normal period and the COVID-19 vaccination period in Indonesia began in January 2021, Islamic figures responded positively. The authority of the Muslims, the Indonesian Ulema Council (MUI) gave a fatwa bahEntering the COVID-19 pandemic in 2021, which coincided with the new normal period (New Normal) and the COVID-19 vaccination period in Indonesia began in January 2021, Islamic figures responded positively. The authority of Muslims, namely the Indonesian Ulema Council (MUI), gave a fatwa that the Sinovac vaccine is halal and sacred wa vaccine products Sinovac halal and holy (Majelis Ulama Indonesia, 2021a), AstraZeneca product vaccines are allowed (mubah) (Majelis Ulama Indonesia, 2021b), and the Pfizer and Moderna vaccines are allowed due to emergencies. Two major Muslim organizations in Indonesia, namely Nahdlatul Ulama and Muhammadiyah, also agreed to support the vaccination program (Republika.id, 2021) even the law is obligatory to follow (Antaranews.com, 2021; Republika.co.id, 2021). Likewise, Islamic figures who have a large following on social media have also helped socialize vaccines on social media. Including Buya Yahya, he vaccinated on February 1, 2021 from the Cirebon District Health Office at his residence, the Cirebon Al-Bahjah Da'wah Institute. The process of injecting the Buya Yahya vaccination was uploaded on Al-Bahjah TV's YouTube channel which was seen by around 60 thousand viewers.

During 2021, Buya Yahya has uploaded 14 videos with the theme of COVID-19 on YouTube Al-Bahjah TV. The video of Buya Yahya's vaccination injection is a clear example of Buya Yahya's partiality and participation in supporting the vaccination program, besides that videos about vaccination laws, in terms of halal levels and emergencies were reviewed by Buya Yahya, and discussing the issue of COVID-19 is a conspiracy. Table 2 explains the da'wah message that Buya Yahya has uploaded in 2021.

Table 2. Buya Yahya's Video About COVID-19 in 2021

No	Video Title	Upload Date	Time Duration	Number of Viewers
1	Buya Yahya Covid 19 Vaccination	Feb 2, 2021	3.25	60.347
2	Is the Sinovac vaccine halal and safe?	Feb 6, 2021	7.26	499.257
3	Vaccination Part of Jihad, Really?	Jul 6, 2021	5.58	63.127
4	Vice President's Statement On Mandatory Vaccines, Is It People's Sin If They Don't Get Vaccinated?	28 Agu 2021	14.52	152.555
5	AstraZeneca Vaccine Contains Pigs, How Is It Legal If You Already Have a Vaccine?	Aug 29, 2021	6.45	565.003
6	Buya's Response to Covid-19 Is Man-Made	Jul 12, 2021	3.56	14.141
7	Buya Yahya's Message to the Community Related to Covid-19	Jul 18, 2021	9.34	18.988
8	Covid-19, real or conspiracy?	Jul 17, 2021	11.21	564.753
9	Didn't Have Time to Mentalize Husband For Fear of Contracting Covid, Is It Sinful?	Aug 1, 2021	11.40	12.337
10	Wife is afraid of Covid, How to Deal with It?	Aug 15, 2021	6.20	3.852
11	Sloopy with Coronavirus	Sep 15, 2021	4.09	5.180
12	3 Times Not Praying Friday in a Row due to Corona, How is the Law?	Oct 1, 2021	7.25	6.658
13	Not Accepting His Parents Are Said to Have Died of Covid-19	Oct 4, 2021	16.20	11.365

The beginning of 2022 was marked by an increase in positive cases of the Omicron variant of COVID-19. So that the Government through the Ministry of Health launched a third dose vaccination program. The administration of the third dose or *booster* vaccination has been carried out since January 12, 2022, which aims to prevent severe and fatal symptoms of the Omicron variant infection. Minister of Religious Affairs Cholil Yaquut Qoumas also invited religious leaders, leaders of religious organizations, religious institutions, as well as all elements of the nation and people to jointly make booster vaccinations a success by proactively visiting vaccination centers (Akurat.co, 2022). In this case in April 2022 Buya Yahya uploaded 2 videos about COVID-19 on YouTube Al-Bahjah TV related to booster vaccines and vaccine laws during fasting. Buya Yahya encouraged people not to hesitate when going to do a booster vaccine during fasting, because the vaccine when fasting does not cancel the fast because the vaccination itself is not included in the five

holes in the human body, namely the ears, nose, mouth, anus, and holes for urination. In Table 3, the following describes the da'wah message that Buya Yahya had uploaded in the year 2022.

Table 3. Buya Yahya's Video About COVID-19 in 2022

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No	Video Title	Upload Date	Time Duration	Number of Viewers
1	Is it OK to Booster Vaccines During Fasting?	Apr 13, 2022	2.15	24.798
2	Vaccine Law During Fasting	Apr 15, 2022	0.59	12.979

Of the 76 Buya Yahya videos uploaded on Al-Bahjah TV's YouTube during the COVID-19 pandemic, with details of 60 videos in 2020, 14 videos in 2021, and 2 videos in April 2022. The pre-pandemic or early pandemic period was the most uploaded video on Al-Bahjah TV's YouTube channel. This pre-pandemic period in 2020, puts Buya Yahya as a motivator for reducing the people's life, as a communicator of pandemic information, and as an exemplary figure that people obey. The continuation of Muslims can be seen in various pilgrims' questions to Buya Yahya about akidah, sharia and morals in the early days of the pandemic. The continuity of the people is also seen in the period of 2021, this can be seen in the pilgrims' questions about the vaccination law. Buya Yahya is also a communicator of pandemic information, this can be seen from the tendency of Buya Yahya's message to trust the health authorities and the Indonesian Government in dealing with the COVID-19 pandemic, and clear people's understanding of the infodemic regarding the COVID-19 conspiracy. Buya Yahya also became an exemplary figure by obeying protokol kesehatan dan segera melakukan vaksinasi COVID-19 di Februari 2021.

The results of the author's categorization and analysis with the concept of da'wah messages on Buya Yahya's 76 videos about the COVID-19 pandemic on Al-Bahjah TV received a percentage of akidah themes of 7%, sharia themes of 65%, and moral themes of 26%. The sharia theme dominates the da'wah message conveyed by Buya Yahya with a percentage of 65%, which is obtained from 49 videos that have been uploaded. The moral theme occupies the second position with a percentage of 26%. Meanwhile, the akidah theme is 9%. Table 4 below is the result of an analysis of the percentage of Buya Yahya's da'wah messages about the COVID-19 pandemic on Al-Bahjah TV's YouTube period 2020-2022.

Table 4. Percentage of Buya Yahya's Da'wah Message About COVID-19 in the 2020-2022 Period

No	Theme	Sub Themes	Number of Videos	Percentage
1	Akidah	- Faith in God - Faith in qadla and qadar	7	9 %
2	Syariah	- Worship (thaharah, fasting, zakat, hajj, praying) - Muamalah (civil law, public law)	49	65 %
3	Akhlak	- Morals to God - Morals to beings	20	26 %

Buya Yahya's Crisis Communication Strategy on Al-Bahjah TV's YouTube 2020-2022

The Indonesian government has implemented a crisis communication strategy during the pandemic in three periods, namely the beginning of the pandemic, the *new normal* period and vaccination. In the crisis communication strategy, the Government of Indonesia also synergizes with various parties, be it community organizations, religious organizations or with religious leaders. Messages in crisis communication strategies during a pandemic include three types of messages such as ; *instructing information*, *adjusting information*, and *internalizing information* (Ayu & Angendari, 2021; Song-Qi Lim et al., 2017). First, *Instructing information* is to provide information to the public affected by the pandemic about actions that the public can take when the crisis takes. Second, *Adjusting information* is providing information that helps the public to be able to face the pandemic with psychological readiness. The purpose of this *adjusting information* message is to provide a sense of security and reassurance to the public that the pandemic can be overcome or overcome by the Government. Third, *Internalizing information* is used when the crisis curve has flattened and aims to build public trust in the Government.

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Crisis communication that has been carried out by the Government of Indonesia by cooperating with religious leaders, especially by amplifying messages *containing instructing information* and *adjusting information* , namely providing information that helps the community to be able to face the COVID-19 pandemic with a psychological approach, especially through religion. This can be seen since the beginning of the pandemic in 2020, the Task Force for the Acceleration of Handling Covid-19 has also involved religious leaders in overcoming the pandemic (Beritasatu.com, 2020), religious leaders also participate in socializing health protocols (Cnnindonesia.com, 2020; Kompas.com, 2020), religious leaders also participated in socializing vaccinations (Jawapos.com, 2021; Mediaindonesia.com, 2021; Merdeka.com, 2021), and religious leaders are also one of the components of the success of the communication strategy in achieving the vaccination targets appreciated by the Government (Tempo.co, 2021).

Crisis communication can be used as an analytical tool in seeing the amplification of Buya Yahya's message on Al-Bahjah TV's YouTube during the pandemic. The results of the crisis communication strategy analysis carried out by Buya Yahya in 76 videos uploaded on Al-Bahjah TV's YouTube during the 2020-2022 range are in the form of Buya Yahya using crisis communication strategies through *instructing information* and *adjusting information* messages.

First, *Instructing information* , which is to provide information to Muslims affected by the pandemic about actions that can be taken by the public during the crisis, this can be seen in Buya Yahya's videos about procedures for worship during the pandemic and laws in responding to COVID-19 and vaccination. Procedures for worship during the pandemic such as ablution, repatriation of COVID-19 corpses, how to purify and pray for corona patients and paramedics, congregational prayers, prayers using masks, zakat payments during the COVID-19 period, Jumát prayers, tarawih prayers at home, prayers, Eid al-Fitr prayers, aqiqah during the pandemic, and Umrah procedures during the pandemic. Meanwhile, the law in responding to COVID-19 and vaccination can be seen in the video about responding to the closure of mosques and majlis taklim during lockdowns, halalness and safety of vaccines, the law on the Astra Zeneca vaccine containing pigs, the obligation to carry out vaccines and the law of booster vaccines when fasting. *Instructing*

this information if correlated with the message of da'wah carried out by Buya Yahya through sharia themes.

Secondly, Adjusting information is providing information that helps Muslims to be able to face the pandemic with religious guidelines and psychological readiness, this can be seen in Buya Yahya's videos in the form of corona opening doom, being careful and wary of COVID-19, infodemic in the form of corona, the army of Allah, corona is a conspiracy, the connection of corona with Q.S Al-Ahzab Verse 33, the wisdom of the corona virus, face COVID-19 gratefully, appreciation to the Government and the medical team, A message of love for corona patients. *Adjusting this information* if correlated with the message of da'wah carried out by Buya Yahya through the themes of akidah and morals.

Conclusion

Buya Yahya's contribution in responding to the COVID-19 pandemic in Indonesia through Al-Bahjah TV YouTube from March 2020 to April 2022 by amplifying 76 da'wah messages, with details of 60 videos in 2020, 14 videos in 2021, and 2 videos in April 2022. The results of the categorization of Buya Yahya's da'wah messages got the sharia theme dominating the da'wah messages delivered by Buya Yahya with a percentage of 65%, which was obtained from 49 videos that had been uploaded. The moral theme occupies the second position with a percentage of 26% of the 20 videos uploaded. Meanwhile, the akidah theme is 9% of the 7 videos uploaded. The crisis communication carried out by Buya Yahya using a message strategy in the form of *instructing information* and *adjusting information*. *Instructing information* in the form of Buya Yahya's videos about the procedures for worship during the pandemic and the law in responding to COVID-19 and vaccination. *Adjusting information* in the form of more Buya Yahya videos with themes of akidah and morals.

This article only examines the content analysis of Buya Yahya's Da'wah message and communication strategy during the COVID-19 pandemic by using content analysis. The content analysis in this article only looks at the categorization of Da'wah messages and crisis communication strategies, so it seems to reduce Buya Yahya's da'wah message comprehensively in the early period of the pandemic, the new normal era and the vaccination period. Therefore, further research is needed on Buya Yahya's Da'wah message during the pandemic using different analyses both using message analysis and rhetorical strategies.

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