



## **The contestation of da'wa on Youtube: Comparative study of Syubbanul Muslimin and At-Taufiq Salawat Group**

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### **Abstract**

*In the development of da'wa, it is necessary to use media that is following the interests of the community, technology also plays an important role in the development of da'wa. Youtube is widely known by the public and can provide videos according to the wishes of customers so that they can provide Salawat services in the development of da'wa. The purpose of this journal is to find out that YouTube is the right da'wa medium to be used for the community, Salawat is the most emphasized in the da'wa media because Salawat is an art that the majority of people are interested in. The method used in this study is qualitative with a critical analysis approach, data collection techniques in this study are observation and interviews. This research was conducted so that the public understands the contestation between Syubbanul Muslimin and At-Taufiq in the development of da'wa and the impact of competition in the development of da'wa on netizens. With this journal, there will be problems. Why is there a contestation between Syubbanul Muslimin and At-Taufiq in the development of da'wa? And what is the impact of Syubbanul Muslimin and At-Taufiq competition in the development of da'wa for netizens? The results of this journal research explain that the two Salawat have healthy competition in providing attractiveness to the community, as one of the efforts in developing da'wa. Some netizens revealed that the competition between the two groups had a positive impact in the world of da'wa through youtube, that youtube was able to provide freedom of access to its followers, one of which was as an effective da'wa media.*

**Keywords:** Da'wa, salawat, Youtube.

## Abstrak

Pengembangan dakwah perlu menggunakan media yang mengikuti kepentingan masyarakat, teknologi juga berperan penting dalam pengembangan dakwah. Youtube dikenal luas oleh masyarakat dan dapat memberikan video sesuai keinginan pelanggan sehingga dapat memberikan layanan Salawat dalam pengembangan dakwah. Tujuan dari jurnal ini adalah untuk mengetahui bahwa youtube merupakan media dakwah yang tepat untuk digunakan bagi masyarakat, Salawat paling ditekankan dalam media dakwah karena Salawat merupakan seni yang diminati oleh sebagian besar masyarakat. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan analisis kritis, teknik pengumpulan data dalam penelitian ini adalah observasi dan wawancara. Penelitian ini dilakukan agar masyarakat memahami kontestasi Syubbanul Muslimin dan At-Taufiq dalam pengembangan dakwah dan dampak persaingan dalam pengembangan dakwah pada netizen. Dengan jurnal ini, akan ada masalah. Mengapa ada kontestasi antara Syubbanul Muslimin dan At-Taufiq dalam pengembangan dakwah? Dan apa dampak kompetisi Syubbanul Muslimin dan At-Taufiq dalam pengembangan dakwah bagi netizen? Hasil penelitian jurnal ini menjelaskan bahwa kedua grup Salawat memiliki persaingan yang sehat dalam memberikan daya tarik kepada masyarakat, sebagai salah satu upaya dalam mengembangkan dakwah. Beberapa netizen mengungkapkan bahwa persaingan antara kedua kelompok tersebut berdampak positif dalam dunia dakwah melalui youtube, bahwa youtube mampu memberikan kebebasan akses kepada para pengikutnya, salah satunya sebagai media dakwah yang efektif.

**Kata kunci:** Dakwah, salawat, Youtube.

### 1. INTRODUCTION

Islam is a religion of da'wa, Islam is disseminated and introduced to mankind through da'wa activities, not through violence, coercion, and force of arms. Islam does not justify its adherents swearing at mankind so that they will embrace Islam (Amin, 1997)(Karim et al, 2021). Da'wa is not coercive. Da'wa is an invitation whose goal can be achieved only with the free consent of the object of da'wa (Munir, 2009).

Dai has made discoveries in the da'wa mission that is developing in Indonesia by getting to know more about their movement as the people of the Prophet Muhammad. In today's era, ulama do not only teach about religious matters or matters Islamic teaching. Wherever, whenever, and in any way, humans can learn religion. Ulama are not the main source of obtaining religious knowledge, but people can find out religious knowledge through television, radio, newspapers, and cell phones. The internet has become a fulfillment of needs that are considered easy and practical as a medium of seeking religious knowledge (Basit, 2013).

Da'wa media is anything that can be used as a tool to achieve the goals of da'wa that have been determined. Da'wa media can be in the form of goods (materials), people, places, and certain conditions (Syukir, 1983: 163). According to Hamzah Yaqub, he argues that the media of da'wa is an objective tool that becomes a channel that connects ideas with the people, a vital element, and is the lifeblood in the totality of da'wa (Yaqub, 1992).

Salawat is a medium of da'wa that is widely followed by young people and women. Salawat assemblies present ulama as well as Kiai in their performances. Generally, Salawat assemblies are held in a field with visitors that can reach thousands of people. Now, the Salawat assembly can not only be attended directly at the location but can also be viewed via youtube. Youtube is a social media that is highly admired by the wider community, as one of the social media that makes it easier for people to find information in a video. In

da'wa, YouTube can provide facilities that are strong enough to meet the needs of the community. Thus, da'wa media on YouTube is quite effective as a way of spreading da'wa online.

The existence of social media today can be used as a friend or an enemy (Safi'i, 2020). Dai today is required to have the ability to follow current trends to be easily accepted by the current generation. As the object that will be discussed in this study, there is a Salawat on youtube which is held by two groups of Salawat assemblies that are very popular with the public (Safi'i, 2020). Da'wa is disseminated using information technology media will be enjoyed even if we are relaxing at home. People can still enjoy the da'wa they like, without being constrained by other or more important meetings (Muhtadi, 2012).

By taking one of the YouTube social media as a medium of spreading da'wa through Salawat. This study will present two groups of Syubbanul Muslimin Salawat and the Youth Salawat Council (MPB) At-Taufiq, as objects of comparison in spreading da'wa. A phenomenon is popular in the public and it has been proven by comparing the two groups in spreading da'wa through Salawat al-Banjari.

Therefore, the writer tries to find out the results related to the current situation. It will be known from the research results and conclusions will be obtained by reality. This research will help the problem of people who generally do not compare Salawat, because according to them, performing Salawat in any way is good. In this research, the reader will find new things that should be known.

To get the focus of the problem, there are two problem formulations for discussion which are then explained in detail. The first formulation is why is there a contestation between Syubbanul Muslimin and At-Taufiq in the development of da'wa? Second, what is the impact of Syubbanul Muslimin and At-Taufiq Salawat competition in the development of da'wa for netizens?

## **2. METHOD**

This journal uses a qualitative explanation method, which will be given a detailed explanation and also an overview of the research being carried out to make it easier for readers to find out the results of the research. To ease data collection, the researchers used a critical content analysis approach. After explaining the approach, it will be known the comparison of Syubbanul Muslimin's Salawat group and MPB at Taufiq in spreading da'wa through Banjari Salawat. The concepts that will be presented in the research conducted include object analysis, data summarization, conclusion, and data explanation.

In spreading da'wa through Salawat, Syubbanul Muslimin and At Taufiq are the objects to be studied, because these two groups have a very big appeal in the process of spreading da'wa in Indonesia. Seeing the number of their Salawat lovers who have faithfully participated in their Salawat assembly activities in various events. Thousands of people were enthusiastic when the two groups performed Salawat, directly or indirectly the two Salawat assemblies have provided an attraction in the process of developing da'wa through Banjar Salawat.

This study will emphasize the subject of Salawat as a medium of da'wa. The collection data comes from 2 groups, which are the main data (primary) and additional data (secondary). The main data is that which can be directly owned by researchers through analysis on the two Salawat groups. And additional data is what is owned when researching problems in the research being carried out on Youtube.

### 3. RESULT AND DISCUSSION

Gus Hafidz's strength from the Syubbanul Muslimin Salawat group lies in the hopeful container of the youth and their strength in terms of entertainment. Prayers wrapped in poetry and hums created by Gus Hafidz attract young people. Gus Hafidz often uses the songs that are most liked in Indonesia and then changes the lyrics of his songs into lyrics with religious nuances. According to people who follow it, the performance of popular songs between mauidhoh Hashanah and Salawat will be more varied and help the audience avoid boredom when listening to da'wa. Therefore, it is not surprising that most young worshipers admire the variety of fun and entertainment provided more than the da'wa that is delivered (Huda, 2020).

The Salawat group received a warm response from young people who named themselves "Pecinta Rasulullah (Love of the Prophet)", gathered together in the same group even though they came from different social backgrounds. On several youtube channels, it can be seen that MPB at Taufiq moves in his Salawat group, which is often displayed on the MPB At-Taufiq channel. Even though it is the same as the Syubbanul Muslimin Salawat group which has a solawat group with their respective religious leaders, at-Taufiq stands out with his humorous style. The poems conveyed can make Salawat lovers feel entertained and impressed by the style of delivering da'wa. Sometimes, it is also in the middle of the event that messages of da'wa by Kiai from MPB at Taufiq.

The Syubbanul Muslimin Council plans an organizational strategy that is used by the initiators and members of the Salawat assembly group. In scientific studies, the development of the Syubbanul Muslimin Council can be included in Strategic Survival. Survival according to the popular scientific dictionary has the meaning of surviving, used for someone who can survive in any situation. Strategy in the dictionary of teaching and general education is a tactic of war.

The fame of the Youth Salawat Council (MPB) at-Taufiq is growing every day and expanding. The majority of the entire communities, especially the Madurese, have come out of their territory to attend the At-Taufiq Salawat. Finally, Gus Khoiron's character is close to various groups, starting from the elderly, children, and especially young people. This familiarity did not happen suddenly, but it was through a fairly strong approach. This situation can be proven by the greeting of closeness by the management and members of MPB At-Taufiq: "Salam At-Taufiq!" while the right hand is clenched and raised. Not only that, a caretaker of the Miftahul Ulum Islamic Boarding School Karang Durin Sampang is always open to young people just to listen to their complaints either through social media WhatsApp, Facebook, or other media. He also always allows group personnel to visit his house telling of all kinds of problems among young people (Baidawi, 2020).

#### 3.1 Da'wa through Salawat Banjari

Da'wa activities currently tend to show an effort doctrine to the public. In this context, society is analogous to an empty glass that must be filled with various substances of Islamic teachings (Rakhmawati, 2013). Commonly, da'wa is raised through the Arabic word da'watan which means an appeal, suggestion, or invitation. Sheikh Ali Makhfuz argues, in Hidayat Al-Mursyidin, da'wa is building people to do good things and obey the directions given by religion, telling them to do good things and avoiding people from vile behavior. So that they gain prosperity in this world and the hereafter.

At this level then da'wa needs to be packaged properly so that it can be accepted by Muslims even though at the same time the temptation of globalization continues. How to

package this da'wa can imitate the model of the prophet's da'wa, namely by packaging the material as attractive as possible and with a very slick approach (Wahyudin, 2020). M. Arifin expressed the opinion that da'wa is a device that involves the activities of oneself, other people, or a group of Islamic communities to renew faith which is applied in terms of appeals, suggestions, invitations, or requests to God. It is given with pleasure, in a certain way, so it can touch the heart of a person, family, or group to be able to influence behavior in an expected goal (Aziz, 2019).

Along with the times, da'wa activities also require adaptation. Among the aspects that require adaptation are aspects of propaganda media. In this context, da'wa media is a means that can make it easier for da'wa to be carried out effectively. At this level, the media of da'wa in Mualimin's view can be in the form of lectures, writings, culture, customs, and even art (Mualimin, 2020). Based on the above statement, it can be said that the actual da'wa will not be separated from human daily life. It will not be far from human activity, if what is done is good for everyone, it can be called da'wa. In addition, forbidding others to do bad things is also included in the case of da'wa.

In Arabic, Salawat comes from the word shalat. While the singular form is that, the plural becomes Salawat, which means a hope to think about Allah all the time (Hasyim, 1951). Then from the perspective of the terminology, Salawat is a form of incomparable compassion, the integrity of compassion for his lover. It is seen with an incomparable form of compassion, because Salawat will not be carried out, but specifically for the Rasulullah SAW. Worship that Allah SWT and the angels do is the activity of reading Salawat and then Allah SWT sends believers to read Salawat on the Prophet Muhammad SAW (Assegaf, 2009).

Salawat is a form of praise and respect for Muslims to the Prophet Muhammad SAW. As Muslims, humans are encouraged to read Salawat. Because Salawat is an embodiment of love and affection for the Prophet Muhammad SAW. Even not only Muslims, Allah, and His angels also read Salawat to the Prophet SAW (Maisyaroh, 2020). Salawat is for those who love with all their heart, it is sure to give peace and cause Allah's prayer to be answered. Every pray is recommended to begin with Salawat as a manifestation of being facilitated in the acceptance of all prayers.

Al-Banjari is a typical Islamic musical art that originated in the Kalimantan region. The tone and rhythm, which are considered different from other musical instruments, make this art very popular with the Indonesians until now, both young and elderly people. Al-Banjari still has historical attachments when Wali Songo spread Islam on the island of Java, it can be said that in history, Wali Songo was able to convert the majority of the population of Java into Islam (Maisyaroh, 2020).

Al-Banjari has an instrument made of cowhide played by five to ten people. Nowadays, it is known that there are many versions of banjara called habs, such as in the Syubbanul Muslimin and At-Taufiq groups. There is almost forty personnel who share the roles of drummers and vocalists. In Banjari Habsyi, it is incomplete if it is not accompanied by a tool called chalti which is played when the song being sung goes to the reef.

In Indonesia, especially on the island of Java, da'wa is disseminated by Walisongo, by taking the example of the prophet Muhammad, namely: a cultural approach. Prophet Muhammad took a da'wa approach with the closest people, while the Walisongo use a cultural or traditional approach that already exists by incorporating Islamic teachings so that the spread of da'wa can be accepted (Anwar, dkk, 2020). Raden Makhдум Ibrahim or Sunan Bonang can create musical instruments in the form of the Bonang gamelan to accompany the folk arts of his time. When people are interested in Bonang's voice, he makes

songs containing Islamic teachings. So, unconsciously, the people who sang Sunan Bonang's songs meant that they had studied Islamic teachings voluntarily (Arifin, 2009).

Nowadays, art has grown so rapidly, that songs are only used to attract a small part of the community. It can attract hundreds or even thousands of people by simply chanting Salawat and poems together in one assembly. Salawat developed into a fairly effective da'wa media with social media facilities; one of them is YouTube, which can spread Salawat more widely.

This banjara music can be played by anyone to accompany the singing of remembrance or Salawat with the theme of Islamic teachings as well as social and cultural messages. This music generally uses Arabic, but it has been modified with Indonesian poetry or according to their respective regions (Rohman, 2013). The recitation of the Prophet's Salawat is a manifestation of the command of Allah SWT which is the teaching of Islam itself. As in QS. Al-Ahzab verse 56:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكُتُبِ مِنْ صَيَاصِيهِمْ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ  
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۚ ٢٦

Meaning: "Verily Allah and His angels pray for the Prophet. O you who believe, pray for the Prophet and salute him."

In Indonesia, the phenomenon of reading Salawat is a popular thing. It can be seen from the implementation of Salawat activities by being flooded by hundreds or even thousands of people from various languages, social groups, cultural groups, and social conditions. This is a clear example that Salawat is capable of soothing the spirit, disguising anxiety, solving people's problems, and even ijazah (answer) all wishes and prayers with a liaison of the Prophet Muhammad through Salawat (Safi'i, 2020).

It can be said that Salawat has various benefits, Salawat al-Banjari also can spread da'wa indirectly and without being realized by the community. The majority of people only feel peace, tranquility, even though behind it all it turns out that Salawat has provided very useful directions through humming poems.

Initially, the reading Salawat came from individuals who showed their love for the figure of the Prophet Muhammad SAW. Then, along the time, Salawat was sung individually then developed to form various Salawat groups that were born in this country, according to what Habib Sheikh's Salawat group did (Safi'i, 2020). Two groups are famous on YouTube because of their competition, namely Syubbanul Muslimin and At Taufiq.

Both groups are very quickly known to the world of Salawat because media is also disseminated through YouTube. The two groups have a healthy competition in the field of Salawat in Indonesia. Able to bring an atmosphere that attracts the audience so that it has a characteristic that other Salawat groups don't have. Of course, in the world of da'wa, it is very appropriate if it is used as a medium of developing da'wa through Salawat al-Banjari.

The love for the prophet in the Salawat Assembly is expressed in spiritual activities and religious celebrations to remember and send praise to the prophet. Religious activities carried out by traditional Muslims, such as reading praises to the prophet, namely with Salawat, celebrating the birthday of the prophet with maulidan, and pilgrimages to the tombs of the saints are arranged as prophetic practices (Huda, 2020).

Today, Salawat Assemblies remain on the same path. The celebration of the Prophet's birthday will never be forgotten. With the holding of the Banjari Salawat Assembly, the excitement of the celebration will be felt by the community. In this case, it invites many people to gather and celebrate with love and voluntarily.

From many Salawat Assemblies, the activity of reading a mauled script is usually carried out before the da'wa activities begin. Each Salawat Group mostly conducts maulid events in open areas with thousands of followers. According to the preacher, the celebration of maulid is seen as a way to please the prophet. Several religious leaders and members believed in the presence of the prophet's spirit when the maulid text was read. Reading praises for the prophet, giving confidence to the people that they will get blessings for themselves and their families, is also believed to have the help of the Prophet Muhammad in the hereafter (Huda, 2020).

Thus, a lot of people flocked to take part in the activities of the Salawat Assembly to get intercession from the Prophet Muhammad SAW. Until now, the Salawat group is growing and almost every region has a Salawat group with their religious leaders in each region. There have been many people who like Salawat Banjari as a group that is displayed in religious celebrations.

### **3.2 Salawat Al-Banjari Syubbanul Muslimin and At Taufiq Da'wa System on Youtube**

Within the scope of the da'wa of the *habit* which is considered to be increased causing competition, each Banjari Salawat Assembly flocks to provide the best quality and has its uniqueness that can attract Muslim youth. Like Gus Hafidz from the Syubbanul Muslimin Council, he is a kiai as well as a preacher who has charisma. By using a literary style of speech, speaking from the heart and accompanied by the sincerity in each of his da'wa, His Salawat group can also be said to be the largest, at least in East Java, many people think that people get knowledge and guidance after attending Gus Hafidz's prayer (Nurul Huda, 2020).

Gus Hafidz's strength from the Syubbanul Muslimin Salawat group lies in the hopeful container of the youth and their strength in terms of entertainment. Prayers wrapped in poetry and hums created by Gus Hafidz attract young people. Gus Hafidz often uses the songs that are most liked in Indonesia and then changes the lyrics of his songs into lyrics with religious nuances. According to people who follow it, the performance of popular songs between *mauidhoh Hashanah* and *Salawat* will be more varied and help the audience avoid boredom when listening to da'wa. Therefore, it is not surprising that most young worshipers admire the variety of fun and entertainment provided more than the da'wa that is delivered (Huda, 2020).

The Salawat Assembly is a land where people gather who say the name of the Prophet Muhammad and a meeting place for humans who pray to the prophet to get mercy from Allah SWT and Rasulullah SAW. The Youth BerSalawat Assembly (MPB) At-Taufiq is a Salawat assembly located in a Karangpenang District, Sampang Madura Regency, struggling through a process towards a better direction and the promotion of da'wa through the intermediary of musical arts modified with the past and latest culture. This activity is a form of conversion strategy and character learning for young people to be polite as an appropriate role model for the next generation.

The Salawat group received a warm response from young people who named themselves "Pecinta Rasulullah (Love of the Prophet)", gathered together in the same group even though they came from different social backgrounds. On several youtube channels, it

can be seen that MPB at Taufiq moves in his Salawat group, which is often displayed on the MPB At-Taufiq channel. Even it is the same as the Syubbanul Muslimin Salawat group which has a solawat group with their respective religious leaders, at-Taufiq stands out with his humorous style. The poems conveyed can make Salawat lovers feel entertained and impressed by the style of delivering da'wa. Sometimes, it is also in the middle of the event that messages of da'wa by Kiai from MPB at Taufiq.

#### **a. Syubbanul Muslimin**

The birth of the Syubbanul Muslimin Salawat group is because it started from social problems that occurred in the Kalikajar Village area, such as the circulation of alcohol, dangerous drugs, the occurrence of brutal fights between students and others, finally causing anxiety by KH. Hafidzul Hakiem Noer or commonly called Gus Hafidz as the founder of the Syubbanul Muslimin Salawat group to save the fate of young people in the surrounding environment. Gradually, Gus Hafidz researched and studied the psychology of young people in the environment closest to him. With the results of Gus Hafidz's assessment of the surrounding environment, he got a good idea to provide a forum for teenagers with useful activities, namely making activities related to religion in the form of Salawatan (Haq, 2019).

With this background, it motivates young people that all problems do not have to be solved with new problems. As with Salawatan, they are more able to get very tangible benefits. For this reason, the Salawatan group quickly received a positive response from young people. Because Salawat Banjari is music that can be created at will, according to the desired songs.

This Salawat group was built by Gus Hafidz gradually became a Salawat Assembly containing 40 young people around the Nurul Qodim Islamic Boarding School in Kalikajar Village. This Salawatan Assembly was given the identity of the Majlis Syubbanul Muslimin (Syubbanul Muslimin Council), where the name has the meaning of Muslim youth. The Salawat Assembly initially carried out activities in the houses of the grub members, so little by little the surrounding community became acquainted with the Syubbanul Muslimin Council. The Salawat Assembly continues to be a routine activity 2 times a week. When the Syubbanul Muslimin Salawat assembly was held by Gus Hafidz, it finally began to be able to influence young people in the area towards a better direction with the intermediary of Salawatan (Haq, 2019).

From this, it is quite obvious that with the media of Salawat. Banjari can make peace even among troubled young people. Being a young person, who loves Salawat, has an impact on loving the Prophet Muhammad SAW as time goes by. The power of Salawat can also be felt by those who are willing to approach him. The emergence of Salawat groups in Probolinggo Regency has made.

Due to the large number of groups that have sprung up in the area, a strategy was finally adopted to make the assembly survive in any case. The strategy used is quite good because until now the Syubbanul Muslimin Salawat group is still often shown on YouTube, to fill existing events. The Syubbanul Muslimin Salawat group runs its Salawat assembly which is divided into 2 agendas. The first routine agenda is held 2 times a week, on Saturday nights and Tuesday nights. The second is the Salawat agenda by invitation. Generally, the agenda are invited by the community almost every day (Baidawi, 2020).

The development of da'wa in the world of Salawat, especially the Syubbanul Muslimin Salawat group, has spread to all corners of the world. It can be seen from the number of viewers. With these conditions, da'wa that is carried out will be easier. Moreover,



the majority of Indonesians have a YouTube channel, and whatever you want to see can be done with just one click. Syubbanul Muslimin took advantage of this facility to preach through Salawat Banjari, armed with groups with vocalists such as Hafidzul Ahkan and Azmi which attracted a lot of public attention. Making da'wa that is carried out is growing by the times.

#### **b. Majelis Pemuda BerSalawat (MPB) At Taufiq**

Since the formation of the Youth Salawat Council (MPB) at-Taufiq, young people are willing to get away from bad habits such as motorbikes, drug users, and similar activities to become members of the Youth Salawat Council (MPB) at-Taufiq. In every implementation of the Youth Salawat Council (MPB) at-Taufiq, hundreds to thousands of people from various regions seemed very excited to take part in these activities (Baidawi, 2020). Even in the current era, which relies on social media as the main information center, the congregation does not miss the activities carried out by At-Taufiq MPB even though it is via YouTube. Youtube has helped a lot with the development of the Salawat assembly because people cannot attend directly on location and are still able to see clearly through the youtube scene.

However, this Youth Salawat Council would be meaningless without the presence of K.H. Khoiron Zaini who is familiarly called Gus Khoiron. He gave special interest to young people attending the event. On the other hand, because his poems are adapted to the preferences of today's young people and accompanied by music that has traditional nuances as well as the latest, he has a characteristic that his prayers are spoken in Madurese Language (Baidawi, 2020). Each Salawat group has a Kiai who is highly respected and exalted because it is believed that having Kiai in the Salawat group will produce blessings in every activity held. Also, being modified by popular or typical Madurese songs makes it a special attraction, especially for YouTube viewers.

Indeed, one of the caretakers of boarding school is very good and should be followed by other lodges, as a figure that is open to anyone and under any conditions, to anticipate the moral deviations of young people caused by the problems they face. It is necessary to complain to someone especially Kiai who can provide enlightenment which is believed to be more calming.

Through the activities of the Youth Salawat Council (MPB) at-Taufiq, the younger generation gains knowledge about the basics of Islamic teachings, for example, matters of worship, creed, and the most important of which is morals. The activity was led by Gus Khoiron, where jamaah prioritized young people because they are the next generation of the nation in the future (Baidawi, 2020). Young people do need a fixed medium for appropriate action in the future. If they have been given a good place from the start, they will find their identity in good ways that remain by the teachings of Islam and faith.

### **3.3 The Impact Salawat of Syubbanul Muslimin and At Taufiq Competition in the Development of Da'wa for Netizens**

The Syubbanul Muslimin Salawat Council and the At Taufiq Youth Salawat Council (MPB) must have their own fans, Syubbanul muslimin with Syubban Lovers Nusantara and at Taufiq with At Taufiq Lovers Indonesia. Although the two assemblies have significant differences, starting from Syyubbanul Muslimin's Facebook followers there are approximately 134,000 people and MPB At-Taufiq approximately 18,000 people. However,

the competition between the two in spreading da'wah to the community in particular never subsided, always experiencing development. In their respective youtube channels, Syubbanul will get 2.4 million subscribers in 2021. Meanwhile, MPB At-Taufiq will have 245 thousand subscribers in 2021.

Syubbanul Muslimin has the characteristic vocalist who is very popular with almost all people in Indonesia, commonly called Azmi and Hafidzul Ahkam which causes Syubbanul Muslimin's Salawat followers to increase rapidly in 2018. With the difference in the number of followers on Youtube, directly or indirectly raises competition to enliven Salawat is the most popular propaganda medium for the community. The role of Syubban Lovers Nusantara can accommodate Syubbanul Muslimin fans in several regions in Indonesia and even abroad facilitate information related to the Syubbanul Muslimin agenda. Subban Lovers was approved by Gus Hafidz on 26-03-2018.

Several times are seen on youtube the Syubbanul Muslimin group and the MPB At Taufiq group sing together. Syubbanul Muslimin is liked for his charming and eye-catching vocalists, At Taufiq is liked for his humorous Salawat. It can be seen in one of Ristia Iswanti's channels entitled 3 Majelis 1 Cinta, the funny Syiiran Cak Mat Tumbuk which was watched by 4.5 million viewers in the past 2 years because the lyrics in the video can make the audience cheer loudly because of his humor. Some lyrics like:

Syubbanul muslimin ada Gus Azmi tampan  
Ada Hafid Ahkam yang bikin cewek melayang  
Namun At Taufiq janganlah kau ragukan  
Ada Ahmad Tumbuk yang mirip kayak Sahrukan  
#REEF (Contains Salawat entitled Ash subhubada, continued by the next lyrics)  
Syubbanul Muslimin ada Gus Hafid Hakim  
Majelis At Taufiq ada Gus Khoirin An Jayin  
Nurul Mustofa khotibnya Habib Qodir  
Beliau bertiga banyak janda yang naksir

With the circulation of the video, it was enough to make the public's attention, especially on YouTube, Ahmad Tumbuk, commonly known as Cak Mat Tumbuk, who became the vocalist, looked very excited to sing the lyrics. With his humorous tone style, everyone will laugh while listening to the poem that is considered funny, including Azmi and Hafidzul Ahkam who was seen laughing out loud when they heard the verse being sung.

In preaching, the competition must always occur, competition is not always about evil, such as the two Salawat groups who indirectly do things that are most likely to attract public attention, to make it easier to spread da'wah through Banjari Salawat. Competing to get attention from the community is the main thing in da'wah. With the two Salawat assemblies, da'wah is more easily spread through sung Salawat poems.

According to some YouTube netizens who were interviewed seeing the competition for Syubbanul Muslimin's Salawat grub and MPB At-Taufiq's opinion that the two Salawat groups did indeed appear to be competing, it was a healthy competition. Judging from the uniqueness that seems to attract people's attention to take part in Salawat activities carried out, both in the field and on YouTube.

The impact of the competition between Syubbanul Muslimin and the Youth Salawat Council (MPB) at-Taufiq in the development of da'wah for netizens led to positive things. Because the competition is in the spotlight of netizens in Indonesia, the audience for the Salawat video is increasing and the opportunity to spread da'wah is wider. This impact will

benefit both parties as a da'wah mediator, even with their respective fans. With this competition, people will create curiosity and will see more about previous videos so it indirectly makes netizens closer to Salawat.

#### 4. CONCLUSION

Syubbanul Muslimin is a Salawat assembly that is in great demand because of the vocalist who attracts a special attraction for young people, while MPB at Taufiq is favored for singing Salawat poetry that contains humor. Many people joined the assembly. Although the followers of Syubbanul Muslimin are more than at Taufiq, the attraction given is enough to prove that the development of da'wah through Banjari Salawat is an effective medium to attract people's attention. Coupled with the leader of the assembly, Kiai makes Salawatan activities widely followed by students in Indonesia.

The competition carried out by the Syubbanul Muslimin and at Taufiq assemblies can be seen in the video on YouTube Ristia Iswaanti which lasts 4 minutes 49 seconds, it can be seen that Taufiq shows the superiority of his assembly in humor, but is also not inferior to the melodious voices of Syubbanul Muslimin vocalists named Azmi and Hafidul Ahkam for his handsome face. The two assemblies conducted a competition that made netizens proud. Two assemblies were on one stage, echoed Salawat to the Prophet Muhammad SAW with joy and full of joy.

Making Salawat a medium of da'wah on YouTube allows for the misalignment of information received by netizens. Because youtube can provide all forms of delivery, both good and bad to netizens, when it falls on negative perceptions, the results that will be obtained are not good. The task of a preacher in research is to make effective all the information circulating and to make Salawat on YouTube a medium of da'wah today.

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