

## Conference Paper

### Proselytizer Motivation and Awareness Who be Aware of Communication Technology in the Building Relations and Preach to Community

<sup>1</sup> Santa Lorita Simamora \*

<sup>1</sup> Broadcasting Department, Bina Sarana Informatika (BSI) Communication Academy, Rawamangun, Jakarta, Indonesia

---

#### Abstract

One of the strongest impact of globalization is the fast growing of communication technology. The characteristic of technology communication is interactive and dynamic. It makes technology communication has a crucial role in human's life. One of its role is in the spreading process of religion preaching. Technology information allows us to make a wide networking. So, it minimizes distance among message sender and the receiver. Besides that, it also allows us to spread the information to a lot of places directly. Preaching is the activity to tell people about Islam. By the time, the method of preaching has been changing from traditional to be more modern by using technology. If traditional method still focuses on door to door preaching that is through mosques, modern method is more variation by combining door to door method and social media. It is because most Muslim in Indonesia has already used social media. The focus of this research is how to use social media such as facebook, whatsapp, instagram, and TV streaming as preaching media and how to build the relationship with the pilgrims.

The goal of this research is to depict the lecturer's ability to use facebook, whatsapp, and instagram as preaching media and build the relationship with his/her pilgrims.

This research uses qualitative approach, constructivist paradigm, and case study method. The researcher collect the data through observation, deep interview, and documentation study. The collected data is analyzed using descriptive qualitative model by Miles and Huberman that referring to inductive data analysis.

Based on the analysis process, the result shows that preaching through social media is able to reach more pilgrims, even though they come from different places and has not met before. Another result is preaching through social media is also can build a strong enough relation between the lecturer and his/ her pilgrims. From this result, the researcher suggests to all lecturer to start using social media as preaching media.

**Keywords:** awareness, motivation, pilgrims' relation, preaching communication, social media, technology of communication

---

#### INTRODUCTION

Technological advances in the field of communication and information is very rapid, now has encouraged the creation of new media called social media. Later also used preacher to preach. Advances in communication

---

\* Corresponding author

Email address: [santaloritamamora@gmail.com](mailto:santaloritamamora@gmail.com)

---

**How to cite this article:** Simamora SL (2017) Proselytizer Motivation and Awareness Who be Aware of Communication Technology in the Building Relations and Preach to Community. *International Seminar of Research Month Science and Technology in Publication, Implementation and Commercialization*. NST Proceedings. pages 37-43.doi: 10.11594/nstp.2018.0107.

technology play an important role in how to convey messages to their congregations. Online media commonly called social media is the choice of preacher in delivering the message of preaching.

Various kinds of social media such as facebook, whatsapp, instagram and youtube used by the community in searching for a variety of information, including religious knowledge. This reality demands that preacher have the awareness and motivation to literate online media technology (social media) in disseminating the message of preaching and building relationships with pilgrims. This way of communicating is a new pattern in preaching where preacher through social media such as facebook, whatsapp and instagram can disseminate Islamic teachings as widely as unlimited, and fast to a large number of pilgrims.

With the advancement of information technology, preaching increasingly facilitated pilgrims if unable to attend the assembly of science can still study Islamic studies through social media. Listening to the study of Islamic religious teachings in both jurisprudence, hadith and Qur'anic verses do not have to deal directly with preacher, but can be accessed through social media in smartphones that have social media applications. People can get reading material or religious impressions according to their desired needs and wherever they are. But the problem in this case is, do the majority of preacher have the awareness and motivation of technology literacy so as to convey the message of preaching through social media? Because the reality is still a lot of technology has not been literate as a result of not yet the emergence of awareness and strong motivation in preacher for communication technology literacy. So. It is interesting for researcher to deepen analyzing the preacher's awareness and motivation of using technology to teach and build relationship with his/her pilgrims.

## COMMUNICATION TECHNOLOGY LITERACY

Researcher chose the theory most closely related to the discussion of communication technology literacy (media literacy) from Jefkins. In Jefkins (2009), Purushotma, Weigel, Clinton, & Robinson emerged formulating new media literacy with twelve core new media literacy capabilities. This theory is practical based on new media characters. Because the new media is so complex, Jenkins et al shares the core of media literacy skills into twelve namely play, performance, simulation, appropriation, multitasking, distributed cognition, collective intelligence, judgment, trans-media navigation, networking, negotiation, visualization. Jenkins et al with twelve core capabilities required to be technical in new media. For example, the first ability is play, which means not only on the ability to access, but also explore the ICT faced. This is compatible with smart phone platforms that can accommodate many applications where it takes their respective capabilities to use them, to meet the needs of users of the application. In addition, the technical nature also causes this theory to be practical enough to measure a person's media literacy on new media.

Jefkins's media literacy theory promotes awareness in accessing media messages, selecting and reducing the time spent accessing all types of media and filtering information for individual needs so that the media always generate human benefits. Then, this theory also requires a critical way of viewing, analyzing and questioning how the message is constructed and the commitment to automatic always apply it.

Here's an explanation of each of the 12 core capabilities:

### a. Play

Ability and increase user knowledge. That way, the more we use the media, the more we are literate towards it. Consuming media will be a life-learning process that forms the structure of knowledge, as a form of problem solving to all things in life that can be learned in media consuming activities. New media users will know the functionality, weaknesses, advantages, and ways of using the media, which creates awareness of the user. The more familiar with social media through the exploration of its use, the more literate one has on social media applications.

### b. Simulation

The ability of the simulation is defined as the ability to interpret media message information. This

capability is proclaimed by Jefkins so that people can come to terms with the ocean of information. Awareness of the simulation is a continuation of the awareness of using media that has been passed at the stage of play, obtained direct experience so that individuals have the ability to sort out which one is wrong which one is true.

c. Performance

It is the ability to play a role or adopt an alternative identity in the purpose of improvisation and exploration of knowledge and experience about the use of new media. According to Jefkins (2009), by undergoing these roles can foster a wealth of understanding of the human self itself and its social role, including how to connect with people in the virtual environment, so helpful and applicable in real life. The ability to adopt human identity can understand the perspectives of others, other roles, other countries, other times (context), social interactions, social positions, both in the real and virtual world.

d. Appropriation

This capability is defined as a process in which humans take some culture and integrate it with various media content. The form can be music, subtitle, fashion, or image. The more humans mastering ability will be more media literate because of this process humans learn and think more about the culture to be used, the ethics and the implications of creating media content.

e. Multitasking

Multitasking is the ability to scan the environment and shift focus to the message element details. There are two things to note in this ability: first, attention and attention, the ability to criticize, filter out foreign information and focus on the most detailed details of the information environment, thereby preventing abundance of information by controlling the information that goes into short-term human memory. Second, scan and map information into their respective categories, thereby reducing the entry of information into short-term memory. Both of these are done by the brain to manage short-term memory constraints intelligently by filtering and mapping incoming information. Multitasking capabilities improve the method of monitoring and responding to the ocean of information circulating around us. The fast-changing context is due to the presence of new media behind this ability. Humans must be able to distinguish between doing tasks by doing several jobs at once (multitasking).

f. Distributed cognition

It is the ability to interact meaningfully with the tools (new media) that extend the human mental capacity. The intention of full interaction here is to realize the message of each new media element or messaging application on social media. While the definition of mental capacity is the capacity to solve the problems that occur in the interaction on social media and then apply it in real life.

g. Collective intelligence

The ability to unite knowledge and compare opinions with others toward common goals. In social media, community is often formed due to an interest in something. Like in facebook, whatsapp, twitter, instagram, youtube and TV streaming. In the community, there is a sharing of knowledge about the things that are liked by the characteristics of each community. This kind of community knowledge shifts the nature of media consumption, shifting from a personalized media-centered digital revolution to a social / communal medium centered on a culture of media convergence.

h. Judgment

Judgment is the ability to evaluate the reliability and credibility of different sources of information. Although information is shared from people who have the same interests (in the community for example), not necessarily the information circulating in the credible. Jefkins compares Wikipedia and Encyclopedia Britannica to explain this. The results show the same level of credibility. That is, any reliable source can

have a chance of defects. Therefore humans should think to read all sources of information from a critical perspective. Humans must be able to distinguish facts or fictions, arguments from documentation, the truth of counterfeiting and marketing with enlightenment.

i. Trans-media navigation

Trans-media navigation is the ability to follow the flow of stories and information between multiple modalities. In an era of convergence, consumers become hunters and gatherers of information, pulling information from multiple sources and creating new syntheses. Therefore humans must be adept at reading and writing through pictures, texts, sounds and simulations. The most basic trans-media story is told in some media. This ability improves learning to understand relationships between different systems.

j. Networking

Networking is the ability to search, synthesize and disseminate information. Where knowledge is collectively produced and communication occurs between media, the capacity for networking emerges as a socio-cultural capability. Networking capability improves the ability to surf among different social communities.

k. Negotiation

It is the ability to navigate diverse communities, understand and appreciate different perspectives and adhere to and follow norms in every community. The flow of communication in new media can make the culture run with ease. Humans can form a community even though they do not know each other before, cultural diversity can cause problems, so that people build an understanding of the cultural diversity context in the community. This poses a risk of conflicts in values and norms, therefore humans are required to negotiate to understand perspectives, respect differences of views, social norms, defuse conflicts by negotiating to unify opinions.

By mastering this ability also humans can recognize which media content perpetuates stereotypes (race, class, ethnicity, religion and so on) and contribute to misunderstanding so that humans will not do it (media literacy). Negotiation in this case exists in two ways, namely to differences in perspective and to the diversity of the community.

l. Visualization

It is the ability to create and understand visual representations of information in the purpose of expressing ideas, finding patterns and identifying trends.

These twelve abilities are refreshed based on the needs of the research, which are related to the media literacy capabilities they possess in informing in the instant messaging applications of social media such as facebook, whatsapp, instagram, youtube and TV streaming, where the research subjects disseminate information about religious teachings through social media.

## METHODS

The methodology used in this study is qualitative in which qualitative research is a research that examines the object of research in natural conditions, collecting data by combining several techniques (triangulation) and then the data has been analyzed inductively to produce meaning (Sugiyono, 2005: 1).

The paradigm used by researchers in studying the reality of awareness and motivation of technology literacy in preaching and build relations with pilgrims is constructivist. The constructivist paradigm puts the researcher on par with the subject of his research and attempts to construct something that becomes the subject of his research. The constructionist paradigm sees the reality of social life as not a natural reality, but is formed from the construction. Therefore, the concentration of analysis in the constructionist paradigm is to discover how events or realities are

constructed, in what way they are constructed. This research uses descriptive research method. The method of this research is qualitative descriptive, according to Sugiyono (2005: 25) that descriptive method is a method used to describe or analyze a research result but not used to make wider conclusion. In the context of this study, researchers describe the reality of awareness and motivation of communication technology literacy in preaching communication and build relationships with pilgrim.

The researcher does not seek truth and judgment morality, but seeks to understand phenomena, reality according to the subject's point of view. The problems in this study were examined through data from nonparticipant observation, in-depth interviews and literature research or documentation studies. In such studies, deductive reasoning or argumentation with logic is sufficient to make valuable research reports (Hadi, 1986). Data collection was obtained through observation and in-depth interviews on the activities of the preacher using social media in preaching and building relations with pilgrim. Research subjects as many as 3 people and 5 informants are the closest people who are literate communication technology in preaching. Secondary data collection is conducted with references available from libraries, dissertations, previous research, internet, and other sources that support research. The data obtained were analyzed using Miles and Huberman models. Data analysis is done interactively in the form of data reduction, data presentation, and conclusion drawing.

## RESULT AND DISCUSSION

The results showed the three preacher who were subjected to research, communication technology literacy in preaching and build relationships with the congregation. The social media variations used are each different. All research subjects are familiar using social media as a means of preaching to his/her preaching object. The content of the message of preaching is self-made based on a clear source of reference to its argument on the Qur'an and its exegesis, the books of hadith and fiqh. The preacher besides routinely appearing through the impressions on streaming TV leaders or their guidance, also routinely disseminate the message of preaching through facebook and whatsapp. Preaching messages through whatsapp are sent from one group to another group, resulting in escalation of propagation of message of preaching not only in Jabodetabek area, extends nationally and even some other countries such as Hongkong, Malaysia, Singapore and Australia.

Almost every time there is spare time during their busy preaching offline, and trying to create a message of preaching to be disseminated through social media. To strengthen the message preaching, preacher also took time to read and understand the various books in the library. Even specifically designed the private library as the space where they studied the books before creating the message of preaching then send it to the preaching object.

Reading the books of the scholars is a routine activity performed by preacher as stock in preaching. This is understood because the Internet has several advantages when compared with other communication media such as, the internet can be accessed anytime and anyone in various corners of the world so that preaching material that has been entered on the internet can be accessed by everyone from all over the world whenever they want. Then in addition to writing, preacher can make preaching material in the form of images, audio, e-book (electronic book) or video so that preaching object can choose the preferred media form. Then, by presenting preaching material on the internet, preaching object does not need to come to the source and buy a book to answer the problems faced according to Islamic law.

Generally, preacher have advanced smartphones aka smart phones with famous brands like Samsung, iphone. Preaching activities become vibrant by penetrating social media that is able to perform social reconstruction in shaping preaching object opinion about Islam according to Alqur'an and Hadith of the Prophet Muhammad amid the depletion of understanding of religion of Islam will its own religion. Preacher understands that preaching is always in touch with reality in a crowded society with a crowded use of social media. So preacher think with the preaching through social media will be able to give influence to the Muslims and form a

new social reality, namely Muslims Islamic character according to the guidance of the Prophet Muhammad. In addition, preaching through social media is expected to bring changes to the character of an Islamic society.

In preaching, preacher not only literate communication technology, preacher also have knowledge and skills in terms of writing method of preaching message that will be delivered. By mastering the method of good writing, preacher able to convey the material to preaching object according to the power and capacity of the natural mind the preaching object. In preaching, preacher realized that, the method has an important role therefore the preacher literate communication technology using writing methods such as, writing methods that use simple language, clear and brief, so that can be understood and accepted preaching object.

Preaching activities conducted by the preacher can be categorized as contemporary preaching activities using communication, especially through social media. It also answers questions. That is, preaching is no longer properly understood in the study, lectures in certain places, but has penetrated on internet and other technological tools. In addition, preaching through preaching to be need, it is time intensified. Imagine, so far the elites have done a lot of moral deviations, so it's time for the moral figures with a strong religious commitment to enter the practical preaching arena. The presence of technologically literate preacher understood can bring religious values to color society's behavior in the Islamic lifestyle.

According to the subjects of research, the value of preaching through social media is a strategy to communicate the holy religious teachings that can be actualized in various formulations depending on the condition. The advancement of science and technology today can affect preaching activities conducted by the preaching perpetrators. Therefore, the present propagation should be packaged in various methods that are considered effective in accordance with the condition of the object.

The oral preaching that has been used by the perpetrators of preaching, is considered not maximal. Therefore, preaching should use communication methods as well as general information delivery, by using communicative social media, such as facebook, whatsapp and instagram. The preacher expect social media to switch the main function that is as a giver of information of Islamic teachings not only as a means of social interaction that spare time preaching object will things that are not useful and in vain.

Thus, it appears that between preaching and social media have a close relationship, especially in today's preaching, social media as a means of delivering preaching to preaching object and a wide audience. Seeing from the results of research, Facebook was still a favorite social media for preacher in preaching, because facebook in addition to displaying the message of preaching in the form of text and images, can now display the video live when one of the preacher is filling a face-to-face study in a "majelis ta'lim". Usually to stimulate the number of viewers, the preacher informs through whatsapp live schedule of study on facebook, although now more and more digital products such as mushroom, twitter, Instagram, or path does not make facebook network dim in social media communications, especially in the realm of preaching.

## CONCLUSION

Based on the findings of researchers, social media serves as a means of conveying religious information to preaching object, in accordance with the purpose of preaching itself, where preaching is an inseparable part of the Islamic experience of a preacher then preaching action can be done in various ways including through the media social as long as it is not contrary to Islamic norms.

Preaching is something that is very important for the survival of mankind is primarily a duty of every people to preach especially preacher who bear the responsibility of giving enlightenment to preaching object. Islamic teachings that match the Qur'an is not impossible to be lost from the knowledge of the mankind if not preached among others through sophisticated communication media such as social media, and otherwise misguided teachings can be spread and cultured in society if broadcast continuous through social media, this is one which underlies the preacher literacy of communication using social media as an effort to counter heresy through social media.

Preaching activities preacher literate communication technology that is continuous preaching through social media will encourage the benefit of human life both world and the hereafter. That is why Islam requires preaching to every Muslim, especially this task carried the preacher who are considered to have knowledge of religion or an expert in Islamic Law.

Implementation of preaching through social media is understood as something that is in sync with the command of Islam which obliges some of the Muslims to have knowledge for preaching, especially when a Muslim sees an outrageous thing. For preacher preaching is not just a good and not to increase the number of Muslims alone or open religious awareness for Muslims, but instead to realize the responsibility of the mission of the Prophet Muhammad sent to humans. This responsibility is the responsibility of every individual Muslim that must be fulfilled, because the responsibility of this treatise has been imposed by Allah on the mankind to be submitted to mankind after Prophet Muhammad passed away.

The above is in accordance with the command of Allah, in the holy book of the Qur'an. "And let there be among you a people who call upon righteousness, tell the ma'ruf and prevent from being evil; they are the lucky ones "(Al Imran: 104). Ma'ruf mean here is all deeds that get closer to Allah. Medium evil is all the acts that distanced themselves from Allah. In addition to the command of Allah, the Prophet Muhammad also said to his pilgrims: "Convey even if only one verse". This word of the Prophet has the meaning that all Muslims always have to convey knowledge that is in his possession to others, whenever, wherever they are. It is as personal responsibility of Muslims in living life on this earth.

Generally, informants understand communication technology not only in operationalizing smart phones with various social media applications, but including how to use it as a means of preaching and relationships with preaching object. For example, social media becomes a means of establishing relations with preaching object, if preacher knock on the door of the hearts of preaching object to charity. Preacher get the convenience, the preaching object with trust, the willingness to transfer some funds to the account number that preacher also mandate to deliver spend funds collected to the eligible to receive, then report the results collected a number of funds and to anywhere allocated through social media space commonly used to communicate with preaching object. Thus, in this case media literacy has an important role for a preacher in preaching communication.

The results of this study is expected to be an inspiration for other preacher to be able to have awareness and motivation to use social media in preaching. Suggestion of this research is to attract the preacher to want to master communications technology and have awareness and motivation to use social media as medium of preaching.

## ACKNOWLEDGEMENT

First of all, thanks to Allah for His mercy and guidance in giving me full strength to complete this article. Even facing with some difficulties in completing this article, I still managed to complete it. A lot of thanks to my husband, Baidilah for all of his support and guidance in helping me to take me go to field work. Special appreciation to the chief of Pondok Pesantren Darushshalihin and chief of Rodja TV for giving me permission to research them. Then, I would like thanks to my parents, for supporting me mentally and physically not just during finishing this article but also during my whole research. In addition, grateful acknowledgement to all of my team who never give up in giving their support to me in all aspects of life. Thank you very much my team, I will never forget all of your kindness.

## REFERENCES

- Hadi, A. (1986). *Pengantar filsafat agama*. Jakarta: Rajawali Press.
- Jefkins, F. (2004). *Public relations*. Jakarta: Erlangga.
- Sugiyono. (2005). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Bandung: Alfabeta.