Ustadz Abdul Somad's Da'wah message on Youtube Meanings and Media Perspective

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Abtract: *Ustadz Abdul Somad is one of the preachers who uses social media (youtube) in delivering his da'wah. Da'i as a sign. Da'wah message as a marker. Ustadz Abdul Somad as a marker. Ustadz Abdul Somad appeared in a koko shirt and a cap. He lectured with easy-to-reach and humorous language and rhetoric. Ustadz Abdul Somad delivered his da'wah using words, signs and symbols on YouTube. He uses sentence structures with a distinctive style. Language style based on structure with a Malay accent. The material presented contains a deep meaning that can be reached by denotation and connotation. The theory used is meaning and media, namely the theory of meaning which explains in detail and detail an object with semiotic analysis, structuralism, as well as denotation and connotation. Semiotics is the study of signs in human social life, influenced by the system (or law) that applies in it. Structuralism is a semiotic explanation of the insistence that signs are fully understood only by reference to differences from other signs in a particular system or code of representation. Denotation is the actual meaning, or a phenomenon that appears with the five senses, or it can also be called a basic description. Connotations are cultural meanings that arise or can also be called meanings that arise due to cultural construction so that there is a shift, but remains attached to the symbol or sign.*

Keywords: Ustadz Abdul Somad, semiotics, structuralism, denotation and connotation, and da'wah

Abstrak: *Ustadz Abdul Somad adalah salah satu dai yang memanfaatkan media sosial (youtube) untuk menyampaikan dakwahnya. Da'i sebagai tanda. Pesan dakwah sebagai penanda. Ustadz Abdul Somad sebagai penanda. Ustadz Abdul Somad tampil dengan baju koko dan cap. Ia berceramah dengan bahasa dan retorika yang mudah dipahami dan humoris. Ustadz Abdul Somad menyampaikan dakwahnya menggunakan kata-kata, tanda, dan simbol di YouTube. Ia menggunakan struktur kalimat dengan gaya yang khas. Gaya bahasa berdasarkan*

struktur dengan aksen melayu. Materi yang disajikan mengandung makna yang mendalam yang dapat dijangkau dengan denotasi dan konotasi. Teori yang digunakan adalah teori makna dan media, yaitu teori makna yang menjelaskan secara detail dan rinci suatu objek dengan analisis semiotika, strukturalisme, serta denotasi dan konotasi. Semiotika adalah ilmu yang mempelajari tanda-tanda dalam kehidupan sosial manusia, yang dipengaruhi oleh sistem (atau hukum) yang berlaku padanya. Strukturalisme adalah penjelasan semiotik tentang desakan bahwa tanda-tanda sepenuhnya dipahami hanya dengan mengacu pada perbedaan dari tanda-tanda lain dalam sistem atau kode representasi tertentu. Denotasi adalah makna yang sebenarnya, atau fenomena yang muncul dengan panca indera, atau bisa juga disebut deskripsi dasar. Konotasi adalah makna budaya yang muncul atau bisa disebut juga makna yang muncul akibat konstruksi budaya sehingga terjadi pergeseran, namun tetap melekat pada simbol atau tanda tersebut.

Kata Kunci: Ustadz Abdul Somad, semiotika, strukturalisme, denotasi dan konotasi, dan dakwah

Introduction

Internet activity on social media such as YouTube is increasingly popular in modern society. Developing modern technology must be used as a support in da'wah, by involving inter-technology communication. The development of information and communication technology has been able to connect the activities of Muslim networks in the world. The development of communication media technology is synonymous with virtual (non-physical) space. According to Evan Carroll, cyberspace activities will slowly but surely replace physical things in our lives, and change the way we interact.[1] *Youtube was first published to the public on April 13, 2005*.[2] Youtube is a video sharing site that gives users the freedom to upload videos to the site, stream or watch videos and share videos with other users

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[1] Evan Carroll and John Romano, *"Your Digital Afterlife: When Facebook, Flickr andTwitter Are Your Estate, What's Your Legacy?"* (Berkeley: New Riders, 2011), 14 & 32.

[2]Eko Nurhuda, *Youtube: Cara Mudah Menjadi Populer dengan Internet* (Yogyakarta: Andi Offset, 2012), 9

for free. The categories of videos that are mostly uploaded to YouTube are music clips, movie trailers, TV broadcasts and self-made documentaries.[3]

Internet sophistication innovation has become a facility for uploading videos and can be accessed by other users from all over the world for free. Youtube is a website that provides various kinds of videos made by YouTube users themselves. In its development, YouTube has various service features needed by its users. Youtube has become a phenomenon and is influential in all corners of the world by accessing the internet. This can be proven by the millions of human works that are videoed on YouTube. Youtube has been widely used by most preachers to convey Islamic studies through uploaded videos.[4]

The implications of using online media enable its users to convey various messages in interesting written and/or spoken language in sharing information and others. This is one of the roles of the community through the media, the media will play a very important role in a community that has existed for a long time, sharing information and so on.[5] Even though digital technology, according to Andi Faisal Bakti, sometimes provides benefits, it also brings sin and disaster, if it is only for indulgence in lust and pleasure.[6]

The internet is a technology that contains a myriad of facilities and services that should be understood and mastered by anyone in modern times. But the internet is like a jungle. Inexperienced explorers certainly need a map and an understanding of both the concept and technical access so they don't get lost and

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[3] Jubilee Enterprise, *Buku Pintar Internet* (Jakarta: PT. Elex Media Komputindo, 2013), 51.

[4]Ibnu Hajar, *Youtube Sebagai Sarana Komunikasi Dakwah Di Kota Makassar (Analisis Sosial Media)*, Jurnal Al-Khitabah, Vol. V, No. 2, November 2018 : 79 – 94 Jurnal Jurusan Komunikasi dan Penyiaran Islam

[5] Hamid Mowlana, *Global Communication in Transition the End of Diversity?* (London-New Dew Delhi: Sage Publication, 1996), 93.

[6] Andi Faisal Bakti dan Venny Eka Meidasari, "Trendsetter Komunikasi di Era Digital; Tantangan dan Peluang Pendidikan Komunikasi dan Penyiaran Islam", *Jurnal Komunikasi dan Penyiaran Islam*, (Fakultas Dakwah IAIN Sunan Ampel, Vol. 01, No. 01, Juni 2012).

can enjoy exploring activities.[7] Therefore, every Muslim must respond to digital media by showing a positive and Islamic side. All messages contain various meanings and have a powerful impact on their readers. It can be interpreted freely by the interpreter.[8] This is what is interesting to study. Including the message conveyed by Ustadz Abdul Somad via YouTube .

This paper outlines major and minor questions. The major question is what is Ustadz Abdul Somad's da'wah message on YouTube from a meanings and media perspective? While the minor question is: What is the semiotic aspect in Abdul Somad's da'wah message? What is the effect of structuralism on Ustadz Abdul Somad's da'wah message? What are the denotation and connotation aspects of Ustadz Abdul Somad's da'wah message?

It is important to answer some of these questions, because social networks are a challenge and guide in super-interactive discourse on religious doctrine. Where the individual meaning of the text or message greatly influences or dominates individual and/or community motivation in behaving/acting. Preachers of the future are multidimensional, multimedia, multi-interdisciplinary preachers who are able to attract audiences to the da'wah messages they create.

Methodology

Meanings is analogous to ma'ani knowledge in Arabic. In terms of terminology, ma'ani science is a science that is learned to find out about the Arabic pronunciation expressed based on its suitability with the circumstances surrounding it.[9] Ma'ani science is understood as a science that contains rules that can be used as a basis for determining the quality of a sentence from the

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[7] Budi Sutedjo Dharma Oetomo, *Pengantar Teknologi Informasi Internet: konsep dan aplikasi*, (Yogyakarta: Andi Offset, 2007), 32

[8]Steven W. Litle John, *Theories of Human Communication*, (Mexico: Wadsworth publishing, 1999), 35.

[9] Al-Khathib al-Qazweni, *al-Talkhish fi 'Ulum al-Balaghah* (Beirut: Dar al-Kitab al-'Araby, t.th.), 37

perspective of the suitability of the sentence with its context.[10] According to Abdul Jabbar, as quoted by Rajaa 'Aid, the fluency of a sentence is not only seen from the structure of the sentence itself, but also from the suitability of the conditions in which the sentence appears.[11]

Allah SWT chose the right word in the Koran. The purpose of disclosing the secret of the choice of words in the Al-Quran is to explore the beauty of the language of the Al-Quran which is so thorough in determining the words used so that they can be a guide for humans in language and reveal the implicit meaning behind the choice of these words. For example, when talking about the city of Mecca, Allah SWT sometimes uses the word "Makkah" in one verse and sometimes uses the word "bakkah" in another verse because there is a purposeful meaning behind it. The word "bakkah" means something that is crowded and crowded, so that when Allah SWT explains about the verses of the pilgrimage using the word to describe how the situation and conditions at the time of the pilgrimage are so busy filled with thousands of people from all over the world.[12]

Another example can be seen in the choice of the word امرأة instead of the word زوج which means wife in the Koran. The word imra'ah is used in a context where the marriage relationship has been broken or there are other things that imply disharmony in the marriage whether it is caused by the man or the woman, while the word za uj is used when expressing a woman who is still in a harmonious marital status.[13]

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[10] Ahmad al-Hasyimi, *Jawahir al-Balaghah* (Beirut: Dar alFikr, 1994), h. 39

[11]Rajaa 'Aid, *Falsafah al-Balagah Baina al-Taqniyyah wa alTathawwur* (Iskandaria: al-Ma'arif, t.th), h. 62.

[12]Bandingkan penggunaan kedua kata tersebut dalam QS. Ali 'Imran/3: 96 dan QS. al-Fath/48: 24.

[13] Abd al-Azhim al-Math'ani, *Khashaish al-Ta'bir al-Qur'ani wa Simatuhu al-Balagiyyah* (Kairo: Maktabah Wahbah, 1992)

The Al-Quran is very careful when placing a word with its various forms whether singular, dual or plural to convey the intended meaning and purpose. Examples of choosing singular, dual and plural words in the Quran:

a. "Al-Sabil". This word is found in several verses of the Koran such as QS. Al-An'am/6: 153. The meaning of the word sabil here is that there is only one way of truth, namely Islam, so it is expressed in the singular form sabilih, and the word subul means that there are many paths that lead to error (religions other than Islam).[14] Just like in QS. Yusuf/12 : 108, QS. Al-Maidah/5: 15-16 and in QS. Al-Ankabut/29: 69. However, sometimes the Koran uses the singular form "sabil" to indicate a wrong path, this is clear because it is based on the words "al-gayy, al-thagut, al-mufsidin and al-mujrimin", as in in QS. Al-A'raf/7 : 146

b. "Al-basar and al-absar", "al-fuad and al-afidah", and "al-sam'u" which are always expressed in the singular. This can be traced in some of Allah's words in QS. Al-Baqarah/2 : 7, QS. Al-Ahqaf/46 : 26, QS. Al-Jasiyah/45 : 23, QS. Al-Isra/17: 36. The secret behind this expression is as stated by Imam al-Suyuti in his book al-Itqan fi 'Ulumi Al-Quran[15] that the word al-sam'u is a word in the masdar form while masdar cannot be plural, so it is mentioned in its original form.

c. c. "Al-sama" which means the sky. As in QS. Al-Hadid/57 : 1, QS. Al-Furqan/25: 61, the Al-Quran sometimes expresses it in the singular and sometimes in the plural. The expression in the plural "al-

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[14] Abu al-Su'ud Muhammad bin Muhammad al-'Imadi, *Irsyad al-'Aqli al-Salim ila Mazaya al-Qur'an al-Karim*, Jilid III (Cet. IV; Beirut: Dar Ihya al-Turats al-'Arabi, 1994), 200.

[15] Al-Suyuti, *al-Itqan fi 'Ulumi Al-Qur'an*, Jilid I (Beirut: Dar al-Kutub al-'Ilmiyyah, t.th), 410.

samawat" means to describe the extent of the majesty of Allah SWT and the perfection of His power.[16] Meanwhile, when the Koran wants to describe the meaning of the direction or sky of the world, the word "al-sama" is expressed in the singular.

d. "Al-rih" in the Koran is sometimes mentioned in the singular and sometimes expressed in the plural, namely "al-riyah". There are ten times the word "al-riyah" is mentioned in the Al-Quran, including QS. Al-Hijr/15 : 22, QS al-Ahqaf/46 : 24, QS. Yunus/ : 22. When the Koran wants to describe that the wind brings mercy, it is expressed in the plural "al-riyah", while if it means doom and torment, it will be expressed in the singular

e. The word "al-jannah" in the Koran is mentioned in 3 forms, namely the singular form "jannah", the mutsanna (two) form "jannatani" and the plural form "jannat". As the word of Allah SWT in QS. Ali 'Imran/3 : 133, QS. Al-Taubah/10: 72, QS. Al-Rahman/55: 46.

Apart from ma'ani, meanings can be associated with Uslub (language style). Uslub comes from the word salaba – yaslubu – salban which means to seize, rob and strip. Then the word uslub is formed which means a road, a path between the trees and the mutakallim way of speaking (using sentences).[17] According to Hazim 'Ali Kamaluddin in his book 'Ilmul Uslub al-Muqorin uslub or language style or style is a way of expressing thoughts through language.[18] Meanwhile, according to Ali al-Jarim and Mustafa Amin that uslub is: The meaning contained in the words that are strung together in such a way that it reaches the desired target sentence more quickly and touches the souls of the

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[16] Al-Suyuti, al-Itqan fi 'Ulumi Al-Qur'an............h. 409
[17] Muhammad 'Abdul-'Azim az-Zarqany, Manahilul-'Irfan fi 'Ulumil-Qur'an (Mesir: Dar al-Ihya'), 198
[18] Hazim Ali Kamaluddin, *'Ilmul Uslub al-Muqorin,* (Kairo: Maktabah al-Adab, 2009), 19.

listeners more.[19] Uslub is also defined as a method used to distinguish between what is said and how it is pronounced, or between content and form, content here can also be called information or message or the meaning conveyed.[20]

Uslub in Indonesian is called style of language, namely the use of the wealth of language by someone in speaking or writing, both in relation to literary writing and linguistic (linguistic) writing. Similarly, it can be defined as a distinctive way of expressing thoughts and feelings in written or oral form.[21] A good uslub is an effective uslub – in accordance with the meaning of Balaghah, namely uslub that can cause psychological effects, even artistic (beauty) so that it can move the mukhatab's soul to respond to words or actions or both, as desired by the mutakallim.[22] An effective uslub must fulfill two criteria, namely fashahah (kalam fashih) and according to maqam (situation).

Uslubs are of many kinds. Ali al-Jarim and Mushtafa Uthman divided uslub in general into uslub ilmi, uslub adabi and uslub khitabi.[23] Uslub ilmi is the most basic uslub and most requires sound logic and straight thinking, and is far from the imagination of poetry. Its strength lies in the radiance of clarity and accuracy of its arguments. While the beauty lies in the ease of expression, the clarity of character in choosing the words, and the good determination of meaning from various aspects of sentences that are quickly understood. Uslub adabi has a distinctive beauty that stands out. The source of its beauty is beautiful fantasy, sharp imagination, the touching of several points of distant similarity between things, and the use of concrete nouns or verbs as substitutes for abstract nouns or

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[19]Ali Al-Jarimi dan Musthofa Amin, *Al-Balaghah Al-Wadhihah*, (Dar Al-Ma'arif, 1999), 12.

[20] Abd al-Mun'im Khafaji dkk, *al-Uslubiyyah wa al-Bayan al-Araby*, (al-Dar alMashriyyah al-Lubnaniyyah, 1992), 11

[21] Tim Depdikbud, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1999), 297

[22]D. Hidayat, *Al-Balaghah li al-Jami*, (Semarang:PT. Toha Karya, 2011), 52

[23]Ali al-Jarim dan Musthafa Amin, *Al-Balaghah al-Wadlihah*, Surabaya:TB.alHidayah, 1961), 11-18

verbs.[24] Like the intention of riya in giving an example by Allah like a smooth stone on which there is soil then heavy rain falls on the stone, then the stone becomes clean, so in this verse a sharp imagination, and the use of concrete nouns or verbs as substitutes for substitute for abstract nouns or verbs where the abstract word riya' is replaced by a concrete word.[25]

Uslub Khitabi stands out for the firmness of meaning and editorial, the firmness of arguments and data, and the breadth of insight. The beauty and clarity of this uslub has a big role in influencing and touching hearts. Among those that enhance the role of the uslub are the status of the speaker in the eyes of his listeners, his appearance, the brilliance of his argumentation, the loudness and sonority of his voice, the beauty of his delivery, and the accuracy of his aim. Uslub khitabi in the Qur'an there is a concordance between the pronunciation and the meaning of the verse, when in the context of threatening and frightening the sentences are strong, firm and frightening, but when in a soft context the pronunciations are also soft, as Allah says in Q.S. al-Hajj: 19-22. Unlike the QS. Az-Zumar: 73 uses soft and subtle words because in the context of telling about people who fear God, they are brought into heaven in groups (also), so that when they get to heaven the doors are already opened and say to their guards: "Prosperity (overflowing) upon you. Blessed are you! So enter this paradise, while you will abide therein."

Result (s) and Discussion (s)

Ustadz Abdul Somad Batubara, better known as Ustadz Abdul Somad, was born in the village of Silo Lama in the Asahan area, North Sumatra on May 18, 1977. Ustadz Abdul Somad started school at SD Al-Washliyah Medan and graduated in 1990. Then he continued his studies at MTS Mu'alimin and the

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[24]Ali al-Jarim dan Mushtafa Uthman, *al-Balaghah al-Wadlihah*.......h.15
[25] QS. al-Baqarah: 264

Darularafah Islamic boarding school in the Deli Serdang area, North Sumatra. Then moved to Madrasah Aliyah Nurul Falah Indragiri Hulu, Riau in 1994. and graduated in 1996.[26]

The author quotes some of the contents of Ustadz Abdul Somad's lecture about choosing leaders from YouTube:

1. "Who else does the most charity if not the charity of people who represent the people, then when he can fight for Belief in the One and Only God, this ummah is guarded against atheists, protected from LGBT. Any celebration of a religious holiday anywhere is still busy meaning there are still many people who believe in God, there are still many people who still hold to the One and Only God, the first precept. Now we no longer live in palaces, like the kingdoms of Majapahit, Singasari, Sriwijaya, the kingdom of Siak in Riau, Nanggro Aceh Darussalam, with their crown prince, but we now use a democratic system, with a majority vote. The most votes are God's voices, the most votes are the right voices. Therefore, no nation's children may abstain. He must choose, use your voice, at your fingertips you can demonstrate your power. One stick can't do anything, even if a bottle is kicked out, it will break, but if a broom stick is big, the thief he hits will die. What does it mean? Voices of goodness, voices of godly people because ghost people will not choose god people. One man one vote, food has food, foot legs, but what I mean, v.o.t.e. One man one vote, one man one choice. One person one vote, one person one choice. Use your ears, listen carefully, who is he, what is his track record, what are his work programs. Use your eyes, look carefully, look at the face, look at the picture, are the faces and pictures the same

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[26] Yusuf Asyari, *Profil Ustadz Abdul Somad, Pernah Kalahkan 900 Pelajar,* (Jawa pos, selasa, 26 Desember 2017 06:08)

or not. If so, choose him. Meaning there is no image of him. What does it mean? Integrity, work, honesty, charity, not action talk only. The adult public has now forgotten how the struggle of the fighters in liberating Indonesia was. Because of that, he invites the public to return to cultivating a sense of togetherness." (published on YouTube by Anugerah Islam, 29 August 2018)

2. "Choose a leader who cares about religion, as long as your signature is still valid, then use it to help the religion of Allah SWT. The most important thing in the future is to get a leader who represents us. So, this leader is very very important, Muslims must be selective in determining leaders. If not selective, the people will also suffer. Let's pray to God to get leaders who have concern, care for all the good children of the nation. So let's determine what is best for the future, both from the executive and legislative branches." (published by Inspiration Islam, 12 November 2018).

3. Tips for choosing a leader, namely looking at the track record of the prospective leader. After looking at the track record, pay close attention to whether the prospective leader to be elected is truly a trustworthy person. Listen and see carefully how that person's track record is, use your eyes and ears carefully in making your choices with conscience. Then lastly, pray the Istikharah prayer before going to the TPS to vote on the upcoming 19 April 2019. (Published by Dutamedia, Ulama Aswaja, December 28 2018).

4. The main requirement for a leader that must be chosen by the people is a trustworthy leader. Leaders who must be elected are leaders who fight for the interests of Islam, Islamic education, and regulations that are in favor of Islam. (published by suaramuslimnet on 6 January 2019).

Analysis: in the sentence: "Every religious holiday celebration anywhere is still busy meaning there are still many people who believe in God, there are still many people who still hold to the One and Only God, the first precept". (Islamic Award, 29 August 2018) This message contains the myth that every human being has a god according to their respective beliefs. Sentence: "In your fingertips you can demonstrate your power." (Anugerah Islam, August 29, 2018) and the sentence "Listen and see carefully how that person's track record is, use your eyes and ears carefully in making your choices with conscience." (Dutamedia, Ulama Aswaja, December 28 2018), as well as the sentence "Choose a leader who cares about religion, as long as your signature is still valid." (Islamic Inspiration, 12 November 2018). This message contains signs that indicate a certain code that is understood, namely exercising their right to vote in general elections with good, right and wise choices.

In the next sentence: "One stick can't do anything, even if a bottle is kicked out, it will break, but if a broom stick is big, the thief he hits will die. What does it mean? Voices of goodness, voices of godly people because ghost people don't choose god people." (Anugerah Islam, 29 August 2018) This message illustrates the peculiarity of the way in which Ustadz Abdul Somad's message is conveyed, in accordance with Branston's statement that individuals have unique personal characteristics with their accent or style of language. The style of language contains many signs that enable each listener (mad'u) to understand differently. It could be that this understanding is beyond the intent and desire of the preacher himself. As a preacher in the internet era, Ustadz Abdul Somad is one of the personal da'wah websites in addition to organizational da'wah websites. Sentence: "One man one vote, food has food, foot legs, but what I mean, v.o.t.e." (Islamic Award, 29 August 2018). The word vote, sounds like food, or foot which in semantic theory is referred to as a sign referring to a meaning outside of itself (signified). However, Ustadz Abdul Somad emphasized that the word in question

was vote. The sentence: not action talk only, (Anugerah Islam, 29 August 2018) has a connotative meaning that can be understood differently according to the person who understands it. It can be meaningful for people (leaders) who only make programs/discourses, do not carry out their programs or leaders who only make promises but never keep their promises, and so on.

As for Ustadz Abdul Somad's message in the sentence: "Choose a leader who cares about religion, as long as your signature is still valid, then use it to help the religion of Allah SWT. The most important thing in the future is to get a leader who represents us. So, this leader is very very important, Muslims must be selective in determining leaders. If you are not selective, the people will also suffer." (Dutamedia, Ulama Aswaja, December 28 2018) and in another sentence: "The main requirement for a leader that must be chosen by the ummah is a trustworthy leader. The leader that must be chosen is a leader who fights for the interests of Islam, Islamic education, and regulations that are pro-Islam." (Suaramuslim.net on January 6, 2019). The da'wah message here implies an affirmation that the elected leader must be Islamic and trustworthy. This was marked by the intonation of his voice and the seriousness of Ustadz Abdul Somad's face when delivering his da'wah. The sentence "If you are not selective, the people will also suffer," suffering has different connotations, both between preachers and mad'u and fellow mad'u. Each has an assumption of meaning in accordance with their respective understandings.

And in every lecture Ustadz Abdul Somad always wears a koko shirt and a hat/scape. In this denotation and connotation, it is a symbol of simplicity and humility. He also always quotes the verses of the Quran: QS. Isra': 36 in conveying the theme of the lecture choosing a leader.[27]

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا (36) [27]

"Sesungguhnya pendengaran, penglihatan dan hati, semuanya itu akan diminta pertanggungan jawabannya."

According to Ibn Kathir, the meaning of the verse: A servant will be held accountable for what his limbs did on the Day of Resurrection, and all his limbs will be questioned about what their owner did. According to Jalalain's interpretation is: And do not follow) obey (what we do not have knowledge of. In fact hearing, sight and heart) namely the heart (all of which will be held accountable) its owner will be held accountable, namely what was done with it?. And according to Quraysh Shihab: Do not follow, O people, words or deeds that you do not know. Do not say, "I have heard," when in fact you do not hear; or "I already know," when you do not know. Verily, on the Day of Judgment, the owners of the blessings of hearing, sight and heart will be held accountable for what they have done.

It can be understood that Ustadz Abdul Somad relates this verse to choosing leaders that when we choose leaders in general elections, eyes that see, ears that hear and hearts that convince us of what we choose will be held accountable by Allah in the future. That's why Ustadz Abdul Somad advised to choose leaders properly and modestly. Likewise, the elected leader must be a leader who is able to carry out the mandate given to him by his people, because everything will be accounted for before Allah SWT.

This article will examine the da'wah message conveyed by the preacher (Ustadz Abdul Somad) through the social media YouTube. Because a message that is constructed will give various meanings from the receiver/interpreter. In the perspective of 'meanings and media', the da'i is positioned as a sign, the da'wah message as a signifier because the contents of the da'wah are in the form of words, pictures, paintings and so on which are expected to provide understanding and even changes in the attitude and behavior of the da'wah partners, and Abdul Somad as the signified.[28] Youtube is able to attract the hearts of its users because

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[28] Gill Branston and Roy Stafford, *The Media Student's Book*, Third Edition, 10-11.

of the various views (marks). Among other things, the use of keywords to facilitate search. Picture and sound quality is good and clear. The words "subscribe and like" which makes it easy to access the next videos. Can be downloaded and watched repeatedly offline.

In delivering da'wah carried out by Ustadz Abdul Somad has several strategies, namely:

a. Build strength. Attractive power or characteristic communicators are two things that cannot be separated in the communication process. This credibility will lead to strength and this existing power will affect the attractiveness of the communication process.

b. Target identification. In terms of conveying messages in the communication process, it is necessary to identify targets, to whom our targets will speak, this is related to the level of understanding that will be obtained by the audience when attending lectures that Ustadz Abdul Somad is giving. In relation to the theory of communication strategy, building sensitivity is a way of identifying the target audience. Identification of this target must take into account the factors that influence the audience in receiving information. These factors can come from outside of education and also educational problems. The communication process carried out by Ustadz Abdul Somad stems from what problems are found in the audience, this audience identification occurs after seeing and hearing from the audience itself.

c. Messages that are humorous, light and simple In the da'wah communications carried out by Ustadz Abdul Somad always contain messages that are light and humorous. The goal to be achieved from loading this message is to stimulate audience interest in the contents of the da'wah message conveyed.

d. Using the Adaptation of Manhaj Wasatyiah. Ustadz Abdul Somad used a strategy in preaching that he found and obtained while studying at Al-Azhar, namely Manhaj wasatiyyah. What wasatiyyah means is preaching that is neither too eastern nor too westernized so that it is balanced. He is also not tasyaddud, that is, as long as he forbids, bids, and makes infidels so that the people are not afraid of worrying, and burdened with religious issues. And not tasayyur, that is, justifying anything without proof and clear proof.

e. Media Selection. The media used by Ustadz Abdul Somad to inform the audience is a new type of media, namely the internet. The selection of the internet as a channel in informing Ustadz Abdul Somad's da'wah can be seen by the existence of a Youtube platform with the channel name "Tafaqquh" and on Instagram and Facebook with the account name "Ustadz Abdul Somad" on the platform which contains information on activities carried out by Ustadz Abdul Somad, schedules, video documentation of Ustadz Abdul Somad's da'wah activities.

f. The intensity of users in conveying messages gives intensive meaning to each other. Ustadz Abdul Somad's message verbally on YouTube will be different from the non-verbal language he conveys. Because individuals underlie messages based on their respective language accents. Either implied or explicit meaning. Because the message (sign) is capable of carrying an ideology/mythology of its own. Therefore special attention is needed in studying the message as a sign that is 'alive' and capable of changing individual attitudes after understanding and realizing the message.

The verbal message conveyed by Abdul Somad via YouTube, as stated by Saussure, is that the message that is formed and conveyed is a different sign.[29] Meanwhile, Levi Strauss places the difference (difference) between one sign and another as a process with binary oppositions.[30] Being yourself in online media is automatically different from yourself in offline, especially if you position yourself as part of a community. It will give a bias in giving a message (sign) or in understanding it. Of course it also gives bias to the readers-recipients of the message. Has both implied and implied meaning.[31]

The phenomenon of stretching social media users among the Muslim community has become a motivation for Ustadz Abdul Somad. Apart from preaching orally and in writing, Ustadz Abdul Somad also preached through social media. He is able to use social media to convey his da'wah. This Ustadz who was born in Asahan, North Sumatra, May 18, 1977 uploaded recordings of his lectures via YouTube so that they are known by the wider community, especially millennials, as the most users on the YouTube site. In the last 2 or 3 years he has become a phenomenal ustadz.

Conclusions and Recommendation

Semiotics is a theory that results from the study of media. Semiotics is also called 'semiology' which can be defined as the study of signs, or the production of social meaning by sign systems. Meanings is analogous to ma'ani and uslub knowledge in Arabic. Ma'ani is related to the understanding of meaning, while uslub is related to structuralim and connotations and denotations. The more we explore the meaning contained in a word, an event, the more we understand its true meaning.

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[29] Gill Branston and Roy Stafford, *The Media Student's Book*, Third Edition, 13
[30] *Ibid*., 12-13.
[31] *Ibid*., 13-15.

The communication strategies carried out by Ustadz Abdul Somad in his da'wah include: Building communicator strengths, identifying targets, messages that are humorous, light and relaxed, using adaptations of manhaj wasatyiah, and selecting media. The media used by Ustadz Abdul Somad is the internet. The selection of the internet as a channel in informing Ustadz Abdul Somad's da'wah can be seen by the existence of a Youtube platform with the channel name "Tafaqquh" and on Instagram and Facebook with the account name "Ustadz Abdul Somad" on the platform which contains information on activities carried out by Ustadz Abdul Somad, schedules, video documentation of Ustadz Abdul Somad's da'wah activities.

The characteristics of the communication carried out by Ustadz Abdul Somad in his da'wah include 3 things including: First, based on footage of the video documentation of Ustadz Abdul Somad's lectures, the researcher obtained several message contents that aim to be information, teach, encourage or move the communicant or listener. This means that the communication function carried out by Ustadz Abdul Somad in his da'wah is instrumental. Second, in the preaching process, Ustadz Abdul Somad uses the Aristotle communication model. This is because the individual is involved in the process. Apart from that, it can also be seen from the purpose of preaching carried out by Ustadz Abdul Somad who has the same goal as the purpose of preaching, as well as in Aristotle's model. Third, the communication system used by Ustadz Abdul Somad is large group communication in which the process is linear.

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