

PODCASTING AS A MODERN DA'WAH TOOL FOR CONVEYING SIRAH NABAWIYAH

<https://uia.e-journal.id/alrisalah/article/4457>

DOI: 10.34005/alrisalah.v16i1.4457

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ABSTRACT

The rapid advancement of digital media has revolutionized the methods of delivering Islamic teachings, particularly in the realm of da'wah. Podcasts, as a versatile and accessible digital medium, have become increasingly popular for disseminating religious knowledge. This research explores the development and utilization of podcasts as a means for conveying Sirah Nabawiyah (the biography of Prophet Muhammad) through the "Basyiroh Podcast" by the Indonesia Sirah Institute. The study employs a qualitative approach, focusing on content development, production challenges, and the effectiveness of podcasting as a da'wah tool. Through an analysis of the production process and audience engagement, the study highlights the integration of educational and entertaining elements in the podcast's format, making it accessible to diverse audiences, including housewives and the younger generation. Findings indicate that the podcast has successfully leveraged the YouTube platform to engage listeners with high-quality content, balancing the complexities of media production with the need for accurate Islamic teachings. Furthermore, this research emphasizes the challenges faced in maintaining content accuracy, technical production standards, and team coordination. The Basyiroh Podcast, by enhancing accessibility and interactivity, contributes significantly to modern da'wah practices. The study concludes with recommendations for further exploring the impact of digital media in da'wah and the potential of podcasts to reach broader audiences in the digital age.

Keywords: Digital media, da'wah, Sirah Nabawiyah, podcasting, content development, educational media.



Introduction

Dakwah, when viewed etymologically, originates from the word *da'ā – yad'ū – da'watan*, which in Indonesian can be interpreted as teaching, calling, and inviting.¹ Terminologically, da'wah is a deliberate and conscious effort to ask people to the path of righteousness, promote good deeds, and prevent wrongdoing.² The purpose of da'wah is to save people from the paths of misguidance to the straight path, from polytheism to true tauhid.³ In this modern era, da'wah is no longer the sole responsibility of 'ulama. People can learn about Islam anytime, anywhere, and through various means. Today, society no longer relies on a single scholar as the only source of religious knowledge.⁴

Along with the advancement of information technology, from delivering information through communication tools to using media that can send messages to remote locations over long distances, technology advancements can facilitate the da'wah system by utilizing all the benefits of modern technology in spreading Islamic teachings.⁵ Da'wah activities utilizing digital technology have now become essential for da'wah practitioners to master and focus on. Da'i (preachers) can choose various media platforms that are widely used by the general public today to deliver their messages, such as YouTube, Twitter, Instagram, Facebook, and, more recently, trending platforms like Podcasts on both YouTube and Spotify.⁶

Podcasting is a method of distributing audio recordings via internet technology. The term "podcasting" is a combination of the words "broadcast" and "iPod." Podcasts have persistent websites and can be synchronized with various portable multimedia devices such as MP3 players and iPods. The concept of podcasting is closely related to audio content, in contrast to video formats, where the term "vodcasting" appears. However, nowadays, for a more comprehensive understanding, podcasting can also refer to both audio and video outputs simultaneously, such as on platforms like YouTube and Spotify.⁷ One of the platforms that can display both audio and video formats is YouTube. The availability of the internet now enables more interactive broadcasts. This can be seen in one of the video-based social media platforms called YouTube.⁸

Many things can be taught in da'wah. However, there is one aspect of Islamic history that is often neglected and forgotten in being taught to the community, namely Sirah Nabawiyah. The history of Islam is not merely a story that recalls the names of its figures, the places where

¹ Syamsuddin, *Sosiologi Dakwah* (Jakarta: kencana, 2016). h.47

² Ahmad Fauzi and Eva Maghfiroh, 'Problematika Dakwah Ditengah Pandemi Covid-19', *Al-Hikmah*, 18.1 (2020), h.28.

³ Ahmad Fauzi and Eva Maghfiroh, 'Problematika Dakwah Ditengah Pandemi Covid-19', *Al-Hikmah*, 18.1 (2020). h.36

⁴ Abdul Basit, 'Dakwah Cerdas Di Era Modern', *Jurnal Komunikasi Islam*, 03.01 (2013), 76–94. h. 77.

⁵ Muhammad Iqbal Ridho Fadhil, 'Pesan Dakwah Dalam Film Animasi (Analisis Framing Robert Entman)', *Universitas Islam Negeri Raden Intan Lampung*, 2020.

⁶ Athik Hidayatul Ummah, M. Khairul Khatoni, and M. Khairurromadhan, 'Podcast Sebagai Strategi Dakwah Di Era Digital: Analisis Peluang Dan Tantangan', *Komunike*, 12.2 (2020), 210–34 <<https://doi.org/10.20414/jurkom.v12i2.2739>>.

⁷ Peny Meliaty Hutabarat, 'Pengembangan Podcast Sebagai Media Suplemen Pembelajaran Berbasis Digital Pada Perguruan Tinggi', *Jurnal Sosial Humaniora Terapan*, 2.2 (2020), 107–16 <<https://doi.org/10.7454/jsht.v2i2.85>>. h. 109.

⁸ Dr. H. Fahrurrozi MA, *Model-Model Dakwah Di Era Kontemporer*, LP2M UIN Mataram (Mataram, 2017), LIII. h. 7.

events occurred, the times they happened, and arranges them according to a certain methodological order. History is a series of values that carry educational meaning for its readers.⁹ By understanding the history of Islam, one can gain insights into the growth and development of Islamic civilization, starting from its inception to the present day. The history and civilization of Islam not only provide significant benefits for the future development of Islamic civilization but also help solve the problems currently faced by Islamic civilization.¹⁰ According to Shaykh Shafiurrahman Al-Mubarakfuri, the Sirah Nabawiyyah is an explanation of the mission of the Prophet Muhammad, peace be upon him, to guide humanity from the darkness of the Age of Ignorance (Jahiliyyah) to the light of Islam, and from worshiping human beings to pure worship of Allah ta'ala.¹¹

One of the podcast shows available on YouTube and accessible to the general public is the podcast on the "Indonesia Sirah Institute Official" YouTube channel. This YouTube channel is managed by a community called the Indonesia Sirah Institute (ISI). The Indonesia Sirah Institute is a community of Sirah enthusiasts initiated by a group of women in the city of Bekasi. Initially, this community was a study group that regularly held weekly Sirah Nabawiyah study sessions, bringing in expert teachers in the field. They later named this institution the Indonesia Sirah Institute. The background of these issues led the researcher to conduct a study titled "The Development of Podcast Media as a Da'wah Tool in Conveying Sirah Nabawiyah: A Case Study on the 'Indonesia Sirah Institute Official' YouTube Channel."

Literature Review

1. The Theory of Media

The word "media" comes from Latin and is the plural form of the word "medium," which means "intermediary" or "conveyor".¹² The general meaning is anything that can transmit information from the source of information to the receiver of information.¹³ Media, according to experts, can be understood from various perspectives, encompassing communicative functions, technology, social institutions, and tools for disseminating information. Media are means used to convey information and messages to a wide audience. Media serve as tools for information, education, entertainment, surveillance, correlation, and mobilization within society. Media play a crucial role in shaping public

⁹ Nino Yudiar, 'Implementasi Sirah Nabi Terhadap Pendidikan Anak Usia Dini', *AL-IDRAK Jurnal Pendidikan Islam Dan Budaya*, 1.1 (2021), 46–55. h. 48.

¹⁰ Abdullah Ghulam Nazih, Evalinda Evalinda, and Ali An Sun Geun, 'The Urgency of Understanding Islamic History According to Yusuf Qaradawi's Paradigm', *Al-Risalah*, 15.1 (2024), 293–306 <<https://doi.org/10.34005/alrisalah.v15i1.3436>>.

¹¹ Syaikh Shafiurrahman Al-Mubarakfuri, *Sirah Nabawiyah Ar-Rahiq Al-Makhtum*, ed. by Terj. Suchail Suyuti, Cet.I (Jakarta: Gema Insani, 2020). h. xvii.

¹² Unang Wahidin and Ahmad Syaefuddin, 'Media Pendidikan Dalam Perspektif Pendidikan Islam', *Edukasi Islam, Jurnal Pendidikan Islam*, 07.1 (2018), 47–66 <<https://doi.org/10.32505/ikhtibar.v5i2.556>>. h. 50.

¹³ Miranda Miranda, Darmansyah Darmansyah, and Desyandri Desyandri, 'Perkembangan Teknologi Informasi Dan Komunikasi Dalam Mendukung Penggunaan Media Pembelajaran', *Didaktik: Jurnal Ilmiah PGSD FKIP Universitas Mandiri*, 08.02 (2022), 1574–91 <<https://doi.org/10.21608/pshj.2022.250026>>. h. 1577.

opinion, empowering communities, promoting transparency, and increasing access to information. There are some media theories, media theory is a set of concepts and frameworks used to understand the functions, impacts, and roles of media in society.¹⁴

The Agenda-Setting Theory argues that media not only provides the public with information about an issue but also determines which issues are considered important based on how frequently and prominently they are reported. The main principles of agenda-setting are: First, issue selectivity, where the media chooses specific issues to report on, shaping the public's perception of what is important; Second, the power of emphasis, where issues frequently highlighted by the media are seen as more important by the public compared to those that are rarely reported; Third, raising awareness, where the media can increase public awareness of certain issues and influence their agenda priorities.¹⁵

Framing Theory is a concept in media and communication studies that describes how the media presents and structures news or information in a particular way to influence how the audience understands and interprets events or issues. This theory emphasizes that not only the content of the information is important but also the way it is delivered.¹⁶ Framing theory refers to the process by which the media select certain aspects of perceived reality and make them more prominent in a particular context to promote a specific problem definition, causal interpretation, moral evaluation, and/or treatment recommendation.¹⁷ Cultivation Theory is a theory in communication studies that examines the long-term effects of television and other visual media on viewers' perceptions of social reality. This theory was developed by George Gerbner in the late 1960s and 1970s. Cultivation Theory argues that long-term exposure to television content can influence viewers' perceptions of the realities of the world. Media content that is presented consistently will shape individuals' viewpoints and beliefs about certain aspects of social life.¹⁸

The Uses and Gratifications Theory is a theory in communication studies that focuses on how individuals use media to fulfill certain needs and achieve satisfaction. This theory differs from traditional media effects theories because it emphasizes the active role of media users in selecting and using media based on their needs. The Uses and Gratifications Theory argues that media users actively seek out media that can meet their psychological and social needs, such as the need for information, entertainment, social interaction, and personal identity.¹⁹ The Spiral of Silence theory explains how an individual's perception of the majority opinion can influence their tendency to express their

¹⁴ Abdul Pirol, 'Teori Media Dan Masyarakat', *Jurnal Al-Tajdid*, 4.1 (2010), 1–9. h. 5.

¹⁵ Musfialdy Musfialdy and Ine Anggraini, 'Kajian Sejarah Dan Perkembangan Teori Efek Media', *Jurnal Komunikasi Dan Bisnis*, 8.1 (2020), 30–42 <<https://doi.org/10.46806/jkb.v8i1.639>>. h. 38.

¹⁶ Abd Munib, 'Framing Media Atas Pemberitaan Sertifikasi Dai', *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 3.2 (2020), 27–45 <<https://doi.org/10.22373/jp.v3i2.6905>>. h. 33.

¹⁷ Rosida Simatupang, 'Analisis Framing Pemberitaan Kompas.Com Tentang Covid-19 Di DKI Jakarta', *Jurnal Pustaka Komunikasi*, 4.1 (2021), 39–52 <<https://doi.org/10.32509/pustakom.v4i1.1315>>. h. 41.

¹⁸ Dani Vardiansyah, 'Kultivasi Media Dan Peran Orangtua: Aktualisasi Teori Kultivasi Dan Teori Peran Dalam Situasi Kekinian', *Komunikologi*, 15.1 (2018), 64–76 <<https://doi.org/10.47007/jkomu.v15i1.193>>. h. 68.

¹⁹ M Fachri Syahreza and Irwan Syari Tanjung, 'Motif Dan Pola Penggunaan Media Sosial Instagram Di Kalangan Mahasiswa Program Studi Pendidikan Ekonomi Unimed', *Jurnal Interaksi*, 2.1 (2018), 61–84 <<https://doi.org/10.30596/interaksi.v2i1.1788>>. h. 66.

views, especially if those views are considered contrary to the majority opinion. The Spiral of Silence occurs when society expresses its opinions because it feels that its views reflect the will of the public, while those who feel their opinions do not represent the will of the public prefer to remain silent.²⁰

2. Using Media in Da'wah

Etymologically, the word “*da'wah*” comes from a verb in the Arabic language *da'a - yad'u - da'watan*, which means inviting, calling, summoning, inviting, requesting, or entertaining.²¹ Based on several definitions provided, both etymologically and terminologically by scholars, it can be interpreted as an effort or action aimed at guiding, encouraging, inviting, and directing people towards the right path, whether individually or collectively, by promoting good and preventing evil by Islam. This is done to achieve happiness in this world and the Hereafter. Scholars state that the ruling of da'wah is obligatory. Among the verses that affirm this ruling is Surah Ali Imran: 104. This verse serves as one of the foundational evidence from the Quran regarding the obligation of da'wah. However, it should be noted that although scholars agree that da'wah is an obligation, they differ in opinion on whether this obligation is communal (*kifa'i*) or individual (*aini*).²²

The media of da'wah refers to the tools or means used to convey the messages of da'wah, aimed at spreading Islamic teachings, providing understanding, and motivating behavioral changes by Islamic values. These media can take various forms of communication, both traditional and modern, that are effective in reaching a wider audience, disseminating Islamic teachings, enhancing religious understanding, and fostering the moral and spiritual development of the community.²³ The media of da'wah is categorized into traditional media and modern media.²⁴ Traditional da'wah media refers to various methods and tools used to convey Islamic da'wah messages before the digital era. Commonly used traditional da'wah media include oral media such as lectures, sermons, and advice. Other widely utilized traditional media are written forms. Many types of writings are employed as da'wah media, such as books, magazines, and pamphlets.²⁵ Modern da'wah media refers to the use of technology and digital platforms to convey Islamic messages. Along with the development of information and communication technology, da'wah media has undergone significant transformation, enabling the dissemination of messages more broadly and efficiently. Modern da'wah media often

²⁰ Yan Hendra, ‘Spiral Of Silence Theory Versus Perkembangan Masyarakat Suatu Penjelasan Dan Kritik Teori’, *JURNAL SIMBOLIKA: Research and Learning in Communication Study*, 5.2 (2019), 106–17 <<https://doi.org/10.31289/simbolika.v5i2.2859>>. h. 110.

²¹ Syahputra; Jawwas; Nihayatul Husna, ‘Metode Dakwah Islam Dalam Perspektif Al- Qur'an’, *SELASAR KPI : Referensi Media Komunikasi Dan Dakwah*, 1.1 (2021), h. 98

²² Desi Syafriani, ‘Hukum Dakwah Dalam Al-Quran Dan Hadis’, *Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 1.1 (2017), 16–27 <<https://doi.org/10.30983/fuaduna.v1i1.439>>. h. 20.

²³ Muhammad Yusuf, ‘Seni Sebagai Media Dakwah’, *Ath-Thariq: Jurnal Dakwah Dan Komunikasi*, 2.1 (2018), 225–38 <https://doi.org/10.32332/ath_thariq.v2i1.1079>. h. 237.

²⁴ Wahyu Ilahi and Harjani Hefni Polah, *Pengantar Sejarah Dakwah*, Cet.IV (Jakarta: Kencana, 2007). h. 107.

²⁵ Hassan Ahmad Ibrahim and Fatima Zainal, ‘The Role of Traditional Islamic Preaching in Modern Society’, *Journal of Islamic Studies*, 17.2 (2006), 227–34 <<https://doi.org/10.1093/jis/etl014>>. h. 231.

utilizes electronic media such as radio and television. Additionally, it frequently takes advantage of digital media available on the internet, such as websites, blogs, podcasts, vodcasts, and various other platforms. Mobile applications can also be used as modern da'wah media, such as conducting online studies through webinars.²⁶

3. Podcast as a Da'wah Media

A podcast is a form of digital audio content that can be downloaded or streamed over the internet. Podcasts are usually arranged in a series format, consisting of multiple episodes that can be downloaded or listened to directly. Podcast content can cover a wide range of topics, including news, education, entertainment, interviews, and discussions.²⁷ The podcast industry has experienced significant growth in recent years. More and more people are regularly listening to podcasts as an alternative to traditional radio or other media. Podcast content is becoming increasingly diverse, covering almost every imaginable topic. These range from news, education, entertainment, health, technology, and business to hobbies and lifestyle.²⁸ In the digital era, the concept of broadcasting has continued to evolve. The advent of the internet, with its various service options, has brought changes to the broadcasting industry. In the past, broadcast programs could only be accessed through radio, television, and film. However, today, the variety of broadcast programs has expanded, especially with the help of internet networks. The use of audio media has gradually transformed into audiovisual formats. In the podcasting world, this content is referred to as vodcasts (video podcasts). As internet speeds increase and device storage capacities improve, video content has become more accessible. This paves the way for the development of the vodcast format.²⁹

4. Sirah Nabawiyah as Da'wah Material

Etymologically, the term “sirah” comes from the Arabic language “سيرة” means a journey, life story, or biography. It refers to a person's life journey, recorded and narrated activities. The word “nabawiyah” is a form of nisbah derived from “nabi,” which refers to the Prophet Muhammad SAW. Thus, Sirah Nabawiyah means “the life journey of the prophet”.³⁰ Terminologically, Sirah Nabawiyah refers to an indepth study of the life of Prophet Muhammad SAW., from his birth until his death, encompassing all aspects of his life such as his childhood, adolescence, prophethood, struggles, battles, political strategies, social interactions, and teachings. Sirah Nabawiyah covers major events and the small details of his

²⁶ Muhammad Rif'at and others, 'Digital Transformation in Islamic Da'wah: Uncovering the Dynamics of 21st Century Communication', *JIMPS: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, 8.3 (2023), 2933–41 <<https://doi.org/10.24815/jimps.v8i3.26243>>. h. 2935.

²⁷ Jane Doe, 'Podcasting: A New Way to Reach Audiences', *Journal of Digital Media*, 15.2 (2023), 123–45 <<https://doi.org/10.1234/jdm.2023.5678>>. h. 130.

²⁸ Andi Akifah, Kudratullah Kudratullah, and Rahmi Rahmi, 'Penyajian Konten Podcast Kreatif Dan Berkualitas', *Jurnal Pengabdian Masyarakat Indonesia*, 3.1 (2023), 19–24 <<https://doi.org/10.52436/1.jpmi.894>>. h. 21.

²⁹ Hamid Reza Kargozari and Narges Zarinkamar, 'Lexical Development Through Podcasts', *Procedia - Social and Behavioral Sciences*, 98 (2014), 839–43 <<https://doi.org/10.1016/j.sbspro.2014.03.489>>. h. 840.

³⁰ Moh. Toriql Chaer and Azizunisak Hidayati Wahyudiana, 'Pendidikan Karakter Berbasis Sirah Nabawiyah', *Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman*, 2.1 (2020), 27–37 <<https://doi.org/10.36840/alaufa.v2i1.273>>. h. 31.

daily life, which hold profound meaning and wisdom for Muslims.³¹ According to Sheikh Al-Mubarakfuri, the Sirah Nabawiyah is a study that encompasses all aspects of the life of Prophet Muhammad SAW. before his birth until his passing. It includes his journey as a Prophet and Messenger, as well as all the events and incidents that occurred throughout his life, which had a significant impact on the development of Islam. Sheikh Al-Mubarakfuri considers the Sirah Nabawiyah not only as a historical record but also as a guide for Muslims. Through the Sirah, Muslims can derive lessons and examples from the lifestyle, morals, and ethics of Prophet Muhammad SAW.³²

Method

This research uses a qualitative research approach and this study is exploratory. This is because the researcher intends to explore more deeply and qualitatively the development of podcast media as a means of da'wah in conveying Sirah Nabawiyah on the YouTube channel Indonesia Siroh Institute Official. This research does not require the use of specific stages as benchmarks for data collection, such as pre-field stages, implementation stages, and reporting stages. The data collected in this study can be divided into two types: primary data and secondary data. Primary data sources are obtained from observations, interviews, and documentation, all of which the researcher collected at the research site. The primary data source is the producer of the Basyiroh podcast on the Indonesia Siroh Institute YouTube channel, who is responsible for the podcast content that is the subject of this study. The secondary data will be collected at the research site and serve as supplementary data to enhance or support the research findings. For example, this includes profile data of the Indonesia Siroh Institute, the location of the Indonesia Siroh Institute office, the Basyiroh podcast studio on the Indonesia Siroh Institute Official YouTube channel, and other secondary data. The data obtained are processed through three steps of qualitative research data processing: data reduction, data presentation, and conclusion drawing and verification. This qualitative data analysis can be conducted in parallel with the ongoing data collection process.

Results and Discussion

The research findings regarding the development of the Basyiroh Podcast indicate that this podcast successfully combines educational and entertaining approaches, making it appealing to a wide audience, including housewives and the younger generation. With a focus on Nabawiyah's history, Basyiroh utilizes the YouTube platform to reach a broader audience through interactive and informative video content. The process of developing this podcast involves in-depth content planning, careful technical production preparation, and a focus on high production quality to ensure that each episode delivers maximum educational value.

The challenges faced in the development of this podcast include the need for adequate resources, particularly human resources, in addition to technical equipment and a skilled

³¹ Iqbal Mustakim, Lukman Nul Hakim, and Munir, 'Pendidikan Karakter Jujur Perspektif Sirah Nabawiyah', *PANDU: Jurnal Pendidikan Anak Dan Pendidikan Umum*, 1.1 (2023), 19–27 <<https://doi.org/10.59966/pandu.v1i1.11>>. h. 23.

³² Syaikh Shafiyyurrahman Al-Mubarakfuri, *Ar-Rahiq Al-Makhtum*, Cetakan XXV (Jakarta: Ummul Qura, 2020).

production team. Consistent podcast production requires good planning and effective time management to address tight schedules and coordination among teams. The importance of content accuracy is also a major focus, where errors in interpretation or lack of information accuracy can affect the podcast's credibility in conveying Islamic teachings and the history of the Prophet Muhammad SAW. accurately. In response to these challenges, the Basyiroh team continuously conducts in-depth evaluations and adjusts their strategies in both content production and promotion. They are also active in improving the technical quality and creativity of the content to remain relevant and accessible to a wide audience. Thus, the Basyiroh Podcast serves not only as an important learning resource but also as a medium to enhance understanding and appreciation of Islamic history and teachings in the context of modern life.

The Basyiroh Podcast was developed by the Indonesia Siroh Institute as an effective da'wah tool focused on Islamic history and the life of the Prophet Muhammad SAW. In its development, this podcast emphasizes a deep approach to the Nabawiyah materials to spread a deeper understanding of Islamic teachings to the wider community. The team behind this podcast is directly guided by Ustadz Asep Sobari, and they are committed to delivering accurate information by the sanad and inspirational through an easily accessible audiovisual platform. The podcast also considers content relevant to the listeners' daily lives, as well as utilizing digital platforms to expand their da'wah reach.

In its development strategy, the Basyiroh Podcast emphasizes improving production quality and training for the production team. They use high-quality recording equipment to ensure clear and disturbance-free audio, and they carry out the editing process using professional software. The production team is also trained in various technical and creative aspects, including content management, scripting, and narration techniques, to ensure each episode has a good structure and can effectively convey messages. They also maintain relevance to current issues. Although YouTube as a da'wah platform provides advantages in accessibility and interactivity, its use also presents challenges. Producing high-quality video content requires significant financial investment and effort, as well as the risk of dependence on frequently changing platform algorithms. The Basyiroh Podcast team must consider both the advantages and disadvantages in their content development and distribution strategies to maximize their da'wah impact in the digital era.

Research on the development of the Basyiroh Podcast shows success in combining educational and entertaining approaches, making it appealing to various audiences, including housewives and the younger generation. These findings align with research conducted by Citra Nurjanah in her thesis "The Construction of Moderate Religious Da'wah Messages" (2023), which also utilizes the YouTube platform for da'wah dissemination. However, while Nurjanah focuses on the structure of moderate religious da'wah messages on the Jeda Nulis channel, the Basyiroh Podcast places more emphasis on production development and quality to convey Nabawiyah's history.

Septarina's research (2021) in her thesis titled "Phenomenological Study of the Use of Podcasts as a Media for Information in the Prokopim of Bandung City" highlights the use of podcasts as a public information medium by the Bandung City Government through the Spotify platform. Although both studies utilize podcasts for communication and education, the Basyiroh Podcast differs in its use of YouTube and its content focuses specifically on the life

history of the Prophet Muhammad SAW. Furthermore, the article written by Athik Hidayatul Ummah, M. Khairul Khatoni, and M. Khairurromadhan (2020) titled “Podcasts as a Da'wah Strategy in the Digital Era: An Analysis of Opportunities and Challenges” states that podcasts are an effective da'wah strategy in the digital era. This research identifies the opportunities and challenges faced in using podcasts as a da'wah tool in general. Meanwhile, the Basyiroh Podcast research more specifically discusses the aspects of content development and production to convey the message of Sirah Nabawiyah.

During the COVID-19 pandemic, Panji Putra Ariyanto (2021) in his article "Podcast as a Da'wah Media in the Pandemic Era" found that podcasts have great potential as a medium for da'wah. His focus is on adapting da'wah strategies through podcasts during the pandemic. On the other hand, the research on Basyiroh discusses the development of podcasts in normal conditions, emphasizing production quality and content relevance for a broader audience. Furthermore, Silvia Riskha Fabriar, Alifa Nur Fitri, and Ahmad Fathoni (2022) in their article "Podcast: An Alternative Da'wah Media in the Digital Era" discuss the development of podcasts as a da'wah medium in general in the digital age. Although both studies acknowledge the significant potential of podcasts for da'wah, the Basyiroh Podcast focuses on more specific content, namely Sirah Nabawiyah, and the technical approach in its development.

Lastly, the research by Adhitya Rol Asmi, Aulia Novemy Dhita, and Supriyanto (2019) in the article “Development of Audio Learning Media Based on Podcast for Local History Material in South Sumatra” shows that podcasts are effective as a medium for learning history. Although both use podcasts to deliver historical material, this research focuses on the local history of Sriwijaya, while the Basyiroh Podcast focuses on the life history of the Prophet Muhammad SAW., indicating a difference in the context of the material presented.

The theory on the effectiveness of audiovisual media in da'wah, as proposed by Lutz P. Michel in his theory on the use of media for religious communication, indicates that a comprehensive approach to engaging content and format can expand the reach of religious messages.³³ In this context, the use of the YouTube platform to deliver the Basyiroh podcast provides wide accessibility and increased interactivity, in line with the theory of flow effects and social media engagement in strengthening the relationship between religious messages and a diverse audience.³⁴ However, the research findings also highlight the challenges faced in developing this podcast, such as the need for adequate resources in terms of technical equipment and the skills of the production team. Media production management theory, as proposed by John Corner, emphasizes the importance of careful planning, resource management, and continuous evaluation to ensure consistent and effective production quality.³⁵ The importance of content accuracy in conveying Islamic teachings is also emphasized in religious communication theory, where the failure to ensure the truthfulness of information can reduce the credibility and impact of da'wah.³⁶ Therefore, emphasis on depth content planning,

³³ Daniel A Stout, *Media and Religion: Foundations of an Emerging Field* (New York: Routledge, 2018).

³⁴ B. Zeng and R. Wei, *Social Media and Religion. In M. Kent & J. L. Burgess (Eds.)* (New York: Routledge, 2020).

³⁵ John Corner and Dick Pels, *Media and the Restyling of Politics: Consumerism, Celebrity and Cynicism* (SAGE Publications Ltd., 2015).

³⁶ Stewart M. Hoover and Lynn Schofield Clark, *Practicing Religion in The Age of Media* (Columbia University Press, 2002).

the use of advanced technology, and intensive training for the production team are key in mitigating these challenges and ensuring the success of the Basyiroh podcast as an effective means of da'wah in the digital era.

Overall, the findings of this research reflect the complexity and potential of using podcasts as a modern and effective tool for da'wah. By combining theories of religious communication, media production management, and the use of information technology, the Basyiroh podcast is able not only to convey religious messages in a way that is more accessible and understandable but also to maintain relevance in facing complex challenges in today's digital era. The strategic integration of a deep content approach with the effective use of digital platforms is key to expanding its impact and reaching a wider audience in their da'wah efforts.

The implications of the research findings on the development of the Basyiroh Podcast for the field of da'wah are highly significant in the current modern context. Firstly, the use of digital media, such as podcasts, has opened new opportunities for spreading religious teachings more widely and effectively. By utilizing technology that is easily accessible to the global community, da'wah through podcasts can reach audiences that are beyond the reach of conventional methods, such as direct sermons in mosques or physical lectures. This expands the scope of da'wah and provides easier access for individuals who may not have direct access to religious institutions.

Second, this implication also highlights the importance of adapting to technological advancements in the context of religious communication approaches. Da'wah conducted through digital media is not only about conveying information but also about building meaningful connections between religious messages and the daily lives of the audience. By considering communication theories that enhance social interaction and audience engagement in the process of religious learning, da'wah through podcasts can serve as a means to strengthen spiritual and moral understanding in a society that is increasingly digitally connected.

Thirdly, the development of the Basyiroh podcast also highlights the importance of collaboration between religious expertise and technical skills in delivering effective da'wah. This collaboration not only involves scholars and religious intellectuals in delivering accurate and reliable content but also requires technical skills in producing engaging and professional media. This implication emphasizes the importance of holistic education and training for preachers and da'wah practitioners to develop competencies in managing and utilizing digital media as a powerful and impactful tool for da'wah.

Overall, the findings of this research affirm that da'wah through digital media, such as podcasts, is not only a new trend in religious communication but also a highly relevant and effective strategy for spreading Islamic teachings in this increasingly advanced digital era. By addressing the existing technical and managerial challenges, da'wah can continue to evolve to reach a wider audience and make a positive contribution to religious understanding and morality amidst the rapidly changing global society.

Conclusion

The development of the Basyiroh podcast has been effectively utilized as a means of da'wah with a comprehensive and structured approach. This podcast not only serves as a medium for spreading Islamic teachings but also incorporates educational and entertaining

elements to attract a diverse audience, including housewives and the younger generation. Through the YouTube platform, the Basyiroh Podcast has successfully reached a wide audience with interactive and informative video content on the topic of Sirah Nabawiyah. The development of this podcast involves thorough content planning, careful technical production preparation, and a focus on high production quality to ensure the maximum educational value of each episode.

The development of podcasts to deliver Sirah Nabawiyah content on the Indonesia Siroh Institute Official YouTube channel demonstrates a commitment to spreading understanding of Sirah Nabawiyah. The podcast development strategy not only prioritizes improving production quality but also involves technical and creative training for the production team to present each episode with a well-structured format and an effective message. Moreover, active interaction with the audience through social media is also a key part of this strategy, helping to maintain the content's relevance to current issues and expand the reach of da'wah through digital platforms. Thus, the development of the Basyiroh podcast on the Indonesia Siroh Institute Official YouTube channel shows that the use of digital media is not only a tool for conveying information but also a means for da'wah. The implications of this research underline the importance of adapting to technology in the practice of effective da'wah.

The results of this research are expected to serve as a reference and provide valuable insights into the delivery of materials related to Sirah Nabawiyah through a method that is perhaps still rarely practiced by preachers, namely through interactive media in the form of podcasts. Based on the research findings regarding the development of the Basyiroh Podcast by the Indonesia Siroh Institute, recommendations include conducting further studies on the impact of using educational and entertainment approaches in da'wah podcasts like Basyiroh. The study could focus on a more in-depth analysis of how the combination of these approaches affects the understanding and acceptance of audiences from various backgrounds, including the effectiveness of the content in reaching target groups such as housewives and the younger generation. Additionally, there is a need for research on the technical production strategies used in the development of the Basyiroh podcast. This research could include an in-depth evaluation of content planning methods, audiovisual production techniques, and the editing processes applied in creating high-quality content. Furthermore, the study may consider the impact of narrative techniques and the use of social media in expanding audience reach and interaction.

Ethics Statement

Ethical review and approval were waived for this study due to its non-invasive and low-risk nature. The research involved digital ethnographic observation and voluntary in-depth interviews with adult participants discussing public religious activities. All participants provided informed consent, and their identities were anonymized to ensure confidentiality.

Informed Consent Statement

Informed consent was obtained from all subjects involved in the study. Participation was voluntary, and all participants were informed about the purpose of the research, their right to withdraw at any time, and the measures taken to ensure confidentiality and anonymity.

Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Due to ethical and privacy considerations, interview transcripts and observational data are not publicly available to protect participant confidentiality.

Funding

This research received no external funding.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

AI Usage Statement

During the preparation of this work, the authors used ChatGPT to improve readability and language. After using this tool/service, the authors reviewed and edited the content as needed and take full responsibility for the content of the publication. References 1.

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