



Opportunities and Challenges of Podcasts as an Effective Da'wah Media in Era 5.0

Muhammad Randicha Hamandia

Universitas Islam Negeri Raden Fatah Palembang, Indonesia
mrandichahamandia_uin@radenfatah.ac.id

Abstract. The presence of podcasts as digital audio-visual content that is unlimited in space and time greatly facilitates preaching in the 5.0 era. The aim of this research is to determine the opportunities and challenges of podcasts as an effective propaganda medium in the 5.0 era. This research uses the library research research method. The data collection technique uses documentation techniques in the form of books and journals related to the research objectives. The data analysis technique uses qualitative descriptive analysis. The results of the research are the opportunities for podcasts as effective Da'wah media in Era 5.0 (1) as a means of providing information and knowledge, (2) as a complement to radio, (3) creating and disseminating audio content, (4) easily accessible safely and comfortably, and (5) make it easier for creators to produce them. The challenges include (1) having to pay attention to the concept of content, (2) having to pay attention to the quality and usefulness of the material content, (3) competition between content creators is getting tougher, (4) having to think about audio quality, (5) recognition from the audience is an important factor.

Keywords: Opportunities, Challenges, Podcasts, Da'wah Media

1 Introduction

Da'wah is an effort by believers to influence and invite their followers to follow Islamic teachings in all aspects of life. According to Amrullah Ahmad, to achieve this goal, human faith must be actualized and manifested in a system of activities that are routinely carried out on the plane of individual and socio-cultural reality using certain methods. The process of Islamic da'wah to achieve the expected goals, namely effective and efficient, also requires da'wah components that must be well organized and accurate. Therefore, this article discusses several important aspects that need to be considered when carrying out Islamic da'wah missions in modern life and da'wah strategies implemented in the modern era (Pimay and Savitri, 2021).

In this modern era, teaching Islam (read: da'wah) is no longer the authority of a ulama. Anywhere, anytime and in any way, people can preach. After all, da'wah is a demand that every Muslim must carry out responsibly and wholeheartedly, so that it becomes a habit that continues from time to time. Da'wah is a noble duty for every Muslim as a form of following everything that is commanded by Allah by spreading the teachings of Allah's religion to all mankind from the glory and height of His religion. The aim of da'wah is to change society towards a better, more Islamic and more prosperous life both physically and mentally. The goal of such preaching seems to fit the definition of persuasive communication, believing that there is a change in another person's situation. The change in question is not just a temporary change, but a fundamental change based on conscience and faith. The implementation of da'wah is based on the Koran, hadith and ijma'. Among the verses of the Al-Quran which are often used as the basis for preaching is Surah Ali 'Imron: 104 which reads (Pimay and Savitri, 2021):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

© The Author(s) 2024

N. Hidayat et al. (eds.), *Proceedings of the 1st International Conference Da'wah and Communication Disruptios Era 5.0 (ICDCDE 2024)*, Advances in Social Science, Education and Humanities Research 862,
https://doi.org/10.2991/978-2-38476-285-9_15

Meaning: There should be among you a group of people who call to virtue, enjoin (do) what is virtuous, and forbid what is evil. They are the lucky people.

According to Yunus, *da'wah* in Arabic comes from the word (*da'a yad'u, da'watan*), meaning to call, summon, invite, entertain. Or the words *da'a, yad'u, duaan, da'wahu*, mean calling on him. The origin of the word *da'wah* in its various forms (*fi'il* and *isim*), is repeated in the Qur'an 211 times, with details, in *masdar* it is repeated 10 times, *fi'il Madhi* 30 times, *Fi'il Mudhari'* 112 *Isim Fa' il* 7 times and while with the word two 20 times, *Da'wah* and the same root as the word *Da'wah* in the form of *Masdar* 10 times and in the AlQur'an, namely in surah alBaqarah: 186, Al-a'raf: 5, Yunus: 10 , 89, al-Rad : 14, Ibrahim : 44, Al-Anbiya': 15, ar-Rum 25, al-Ghafir: 43 In the *fi'il Madhi* form it is repeated 30 times, including in surah 186, ali-Imran: 38, al-Anfal: 24, Yunus: 12, al-Rum: 25, al-zumar 8.49, Fushilat: 33, adDukhan: 22, al-Qamar: 10 and others. Meanwhile, the word *da'wah* in the form of *fi'il mudhari'* is repeated 112 times, including in surah al-baqarah: 271, ali-imran: 104, annisa'117 (twice), al-an'am: 52, 108 , Yunus 66, Hud :101, al-rad :14, an-nahl: 20, al-isra':67, Al-kahfi : 28, al-Hajj: 62, al-furqan: 68, al-Qasash :41 , alankabut: 42 and so on. In the form of *fi'il amar* it is repeated 32 times, including: surah al-baqarah: 61, 68, 70, al-a'raf: 134, and an-nahl: 125, al-hajj: 67, al-qashash: 87 ash-shura: 15, ad-zukhruf: 49 and others. In the form of *Isim Fa'il* it is repeated 7 times, namely in surah al Baqarah: 186, Thaha: 108, al-Ahzab: 46, al-Ahqaf. 31.32 and al-Qamar: 6.7 Based on the description above, it turns out that the word *da'wah* in the Koran in its various forms is found 211 times, this illustrates that *da'wah* is very important and must be carried out by Muslims, both individually and as a group. , in a planned and professional manner in accordance with the objectives of the *da'wah* itself (Hardian, 2018).

Basically, *da'wah* communication can use various media that can stimulate human senses and can generate attention to be able to receive *da'wah*. Based on the number of communicants who are the targets of *da'wah*, it is classified into two, namely mass media and non-mass media. Mass media is used for communication when there are a large number of communicants and they live far away. The mass media that are widely used in everyday life are generally newspapers, radio, television and cinema films which operate in the field of *da'wah* information.

Meanwhile, non-mass media is used in communication for certain people or certain groups such as letters, telephone, SMS, telegram, fax, notice boards, CDs, e-mail, etc. All of this is categorized because it does not contain the value of simultaneity and the communication is not mass in nature (Aminuddin, 2016). On the other hand, Hamzah Ya'qub divided the *da'wah* media into five, as quoted by Moh. Ali Aziz includes oral, written, painting, audio visual, morals. In addition to the classification of *wasilah* above, in terms of its nature *wasilah da'wah* can also be divided into two groups, namely first, traditional media, namely various kinds of performing arts which are traditionally performed in public, especially as a means of entertainment that has a communicative nature, such as *ludruk, wayang, drama, lenong* and so on. Second, modern media, which is also termed "electronic media", namely media that is born from technology. What includes modern media is television, radio, press, etc (Aminuddin, 2016).

Podcasts became known in Indonesia in 2005. A person named Boy Avianto created the first podcast "What are Podcasts" on his blogspot. Three years later came Sound Cloud, an application that makes creating and listening to podcasts easier to use. The development of the internet in Indonesia has made podcasts increasingly well known and has given rise to podcasters, such as Iqbal Hariadi with Podcast Subjective in 2015, Adriano Qalbi with Podcast Awal Minggu since 2016, and also Rne Hafield with Suarane in 2017. Podcasts are increasingly being used with the existence of podcasts on the Spotify platform in 2018. For 2 years until May 2020, the development of podcasts in Indonesia has begun to show that Indonesia is the country with the largest number of listeners in Southeast Asia. In 2020, users as local podcast content creators in Indonesia continued to grow and the number of listeners increased significantly. The popularity of podcasts in Indonesia is influenced by the increasing popularity of Spotify. Spotify is the leading platform used by Indonesian people to consume podcasts. In addition, podcast applications are available on Apple Podcasts, Google Play Music, Pocket Cast, and Overcast (Fabriar, dkk., 2022).

Podcasts are starting to get a lot of attention from various groups in Indonesia, including those for broadcasting Islam or preaching. The topics in Islamic podcasts are very diverse, ranging from discussions of light things about Islamic teachings and their relevance in daily interactions, to heavy topics such as discussing hadith, verses from the Koran, and Islamic laws. The potential for podcasts as a means of preaching is wide open. Preachers began to use this space in addition to other platforms already

in use. Some preachers who initially used radio, television, Facebook, YouTube or other platforms or preached face-to-face are starting to be interested in using podcasts. The internet audience also welcomed this new model of preaching. Because society needs religious material and many figures with religious knowledge to public (Fabriar, dkk., 2022).

Ben Hammersley (in Fadilah, dkk. 2017) mentioned the word "podcasting" in his article on www.theguardian.com. Which discusses audioblogs and online radio. For almost 7 months, the term "podcasting" seemed to sink until finally several people used it as a name when registering a domain, such as what Dannie Gregoire did who registered the podcaster.net domain (Geoghegan & Klass, 2007). Another note states that audio podcasts have been developing since 2005, when Apple added podcast material to iTunes with limited themes. Over time, podcast material has increasingly developed and varied. The packaging can be in the form of a play/drama, dialogue/talk show, monologue and feature/documentary. The range of topics is very wide, ranging from history, science, politics, economics, philosophy and many more. In fact, according to www.time.com, few podcast programs can match the popularity of television drama series. Initially, the term podcast tended to be synonymous with audio format material. As stated in the Oxford dictionary: "a digital audio file made available on the Internet for downloading to a computer or portable media player, typically available as series, new installations of which can be received by subscribers automatically." Recently, podcasts also refer to material in video form. So the definition of podcast can refer to audio podcasts or video podcasts. Apple itself defines podcasts as audio and video broadcasts available on the internet for playback on portable devices or computers, such as iPad, iPod or Mac. Long story short, the term podcast is defined as audio or video material available on the internet that can be automatically transferred to a computer or portable media player either for free or by subscription. e developed and promoted to the public.

Podcasts are a continuation of radio. The characteristics of podcasts are almost similar to radio. Podcasts can be used as a means of preaching in the digital era like today. Da'wah will be carried out more effectively and efficiently using podcast media. Listeners can listen to preaching material repeatedly without time and place limits. Da'wah methods carried out using podcast media can also vary. On the Spotify platform, many podcasts are presented with the keywords da'wah, Koran, or studies. One example is Ustadz Hanan Attaki who uses podcast media. iPod is a non-linear radio transmission, like YouTube, which provides various content so that listeners can choose what they want (Zaenudin, dalam Mubarakah, dkk., 2022)). Da'wah podcast accounts have their own characteristics in preaching, society in the digital era is an active media object. They have their own interests and use media according to their wishes. According to Zaenudin (dalam Mubarakah, dkk., 2022)), there are several reasons why preaching using podcast media is more popular, namely (1) there are several people who want to study religion, but have limited time and space. So it will be more likely that people will learn and search for religious material on various available platforms, (2) innovative religious broadcasts can help many people, (3) the popularity of studying religion on the internet is increasing, because more and more people want to study religion online. practical and easy. Along with the emergence of developments in social media such as Instagram, Facebook, YouTube, Twitter which are also used as a medium for preaching, podcasts are also used as a medium for preaching. Podcasts can be used to build close relationships with listeners. Da'wah material presented in attractive packaging will provide a new color for the congregation. The form of material packaged can be in the form of talk shows, monologues, features, reviews and dramas.

In its journey in the 5.0 era, of course Podcasts as an Effective Da'wah Media in the 5.0 Era have their own opportunities and challenges like other media. Opportunities can be used as a basis for progress, while challenges can be used as a basis for improving and continuing to improve the postcast. From this, researchers are interested in researching the title Opportunities and Challenges of Podcasts as an Effective Da'wah Media in the 5.0 Era.

2 Methods

The aim of this research is to determine the opportunities and challenges of podcasts as an effective propaganda medium in the 5.0 era. This research uses the library research research method. The data collection technique uses documentation techniques in the form of books and journals related to the research objectives. The data analysis technique uses qualitative descriptive analysis.

3 Results and discussion

A. Opportunities for Podcasts as an Effective Da'wah Media in Era 5.0

At this time, podcasts are on the rise and have become contemporary and informative audio content. The opportunities for the presence of podcasts include (1) providing information and knowledge from sources, in this case preachers who are experts in their field so that people can gain new knowledge, (2) podcasts are considered capable of being a complement to radio as well as video-based platforms such as YouTube. This is for the audience segment who still needs visual support in enjoying Podcasts. Podcasts are very flexible and have a variety of platforms that are easy to access, (3) alternative media for creating and disseminating audio content for both individuals and organizations so that audience reach expands. Apart from that, podcasting can also serve the information needs of auditory audiences who may not have received more attention, and (4) can be accessed safely and comfortably because the bandwidth required is relatively small, so that audiences can listen to many episodes for a longer time compared to platform-based other visuals (Ummah, et al. 2020).

Several reasons why podcasts are more popular with various groups are: (1) Many groups of people have a high curiosity, but do not have much time to search for some of their knowledge needs. With podcasts, people can take advantage of certain times and listen to podcasts as a process of increasing knowledge or simply looking for entertainment. Because of its flexible nature, it makes podcasts easier to access and use wherever and whenever we want. The duration of podcasts also varies. Starting from short durations to long durations that only cover one topic in one episode so you can choose according to taste (2) The spread of the Covid-19 virus has accustomed people to using media to fulfill their various needs. (3) Religious broadcasts are also starting to adapt to new technology, and will remain like that (4) Podcasts are considered easier to enjoy, because audiences only need to listen to them while doing other work (5) Podcasts can make it easier for creators to produce them. Podcasts can be produced anywhere, even at home (Pratama and Agustinarsih, 2023)

B. Challenges of Podcasts as an Effective Da'wah Media in the 5.0 Era

Today's digital era, integrating information and communication technology is one of the challenges of da'wah. Da'wah, which has so far only been carried out using a textual approach, needs to be adapted to the context that society is facing. There are many aspects that preachers must consider when compiling or creating podcast content in carrying out their preaching activities. The preachers have to think about content that is as interesting as possible so that the podcast doesn't feel boring. The short duration podcast trend is preferred by listeners because it doesn't take up too much time for them. Apart from paying attention to the concept, preachers must also pay attention to the content or material presented, because currently there are many irresponsible individuals who like to cut preaching videos, causing controversy on social media.

Several other challenges can be faced by preachers, including intense competition with content creators, especially podcasts with an entertainment theme, because basically people spend time on social media to find entertainment. Therefore, da'i must think about this in order to carry out their da'wah activities smoothly (Firdaus and Afidah, 2024). Furthermore, other challenges of podcasts as a medium for preaching in the current era are (1) competition with other entertainment content requiring preachers to be creative in conveying their preaching and not just relying on one-way lecture methods, (2) aspects of Podcast content production . The most important thing in creating content is quality, meaning it is useful and contains education. Podcast trends with a short duration are preferred by listeners because they do not waste their time. If the content is interesting, it will trigger listeners to listen to the next episode. (3) The quality of the audio is one of the important points in a podcast. Podcast listeners want excellent sound quality so that they can provide a perfect listening experience whenever and wherever they are, and (4) recognition from the audience is a factor for podcasters (preachers) to continue producing Podcast content. However, if there is no recognition or feedback from the audience, there is a tendency not to continue production continuously. This challenge must be resolved, especially for new podcasters who are not yet known to the public (Ummah, et al. 2020).

4 Conclusion

From the results of the research above, conclusions can be drawn, namely the opportunities for podcasts as effective Da'wah media in Era 5.0 (1) as a means of providing information and knowledge, (2) as a complement to radio, (3) creating and disseminating audio content, (4) easy to access safely and

comfortably, and (5) makes it easier for creators to produce them. The challenges include (1) having to pay attention to the concept of content, (2) having to pay attention to the quality and usefulness of the material content, (3) competition between content creators is getting tougher, (4) having to think about audio quality, (5) recognition from the audience is an important factor.

References

1. Aminuddin. 2016. Media Dakwah. *Jurnal Al-Munzir*. 9 (2). 348-350
2. Fabriar, Silvia Riskha, Alifa Nur Fitri, dan Ahmad Fathoni. 2022. Podcast: Alternatif Media Dakwah Digital. *Jurnal An-Nida*. 14 (1). 4
3. Fadilah, Efi, Pandan Yudhapramesti, dan Nindi Aristi. 2017. Podcast sebagai Alternatif Distribusi Konten Radio. *Jurnal Kajian Jurnalisme*. 1 (1). 95-96
4. Firdaus, Muhammad Adnan dan Ida Afidah. 2024. 'Tantangan Dakwah Melalui Podcast Sebagai Media Alternatif di Era Society 5.0.' *Jurnal Hikmah*. 4 (1). 41
5. Hardian, Novri. 2018. Dakwah dalam Perspektif Al-qur'an dan Hadits. *Jurnal Al Hikmah*. 5 (1). 42-43
6. Mubarokah, Ayu Inggi, Kurnia Rachmawati dan Regina Best Tiara. 2022. Modernisasi Dakwah melalui Media Podcast di Era Digital. *Jurnal Al Burhan*. 2 (2). 8
7. Pimay, Awaludin dan Fania Mutiara Savitri. 2021. Dinamika Dakwah Islam di Era Modern. *Jurnal Ilmu Dakwah*. 41 (1). 45-46
8. Pratama, M. Al Qautsar dan Maulida Dwi Agustiningsih. 2023. 'Trend Podcast sebagai Media Komunikasi dan Dakwah Masa Kini.' *Jurnal Orasi*. 14 (2) 170
9. Ummah, Athik Hidayatul, M. Khairul Khatoni dan M. Khairurromadhan. 2020. 'Podcast sebagai strategi dakwah di Era Digital: Analisis Peluang dan Tantangan.' *Jurnal Kominike*. 7 (2). 225-226

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

