

CHAPTER I

INTRODUCTION

1.1. Background

In daily life, as human beings, it is essential to have a fundamental understanding of the communication process. Communication is a crucial activity that facilitates interaction between individuals and groups, involving both communicators and recipients, as well as the process of message delivery and the potential for communication barriers or disruptions¹. Communication plays a significant role in human life, particularly in the context of muamalah (social and economic interactions). Therefore, Islam emphasizes the importance of effective and proper communication. Allah SWT states in the Qur'an, Surah Fushshilat, verse 33:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ

Meaning: “Who has a better word than the one who calls upon Allah, does good deeds, and says, "Indeed, I am among the Muslims²” (QS. Fushshilat: 33)

In Tafsir Ibn Kathir, Volume 7, it is explained that the phrase

"وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ" are those who invite to good, abandon

evil and call on mankind to worship and surrender to al-Khaliq.

"وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ" and he himself carried out what he said

with full consequence, so that it was beneficial, both for himself and for others who followed him

This verse carries a broad meaning, emphasizing the importance of

¹ Muhamad Mufid, Etika Dan Filsafat Komunikasi (Prenada Media, 2012), 25–26.

² Zaini Dahlan, Qur'an Karim dan Terjemah Artinya, 10th ed. (Yogyakarta: UII Press, 2013), 480.

inviting people to da'wah, calling mankind toward goodness, conveying the messages of Islamic law, and encouraging them to follow the path taught by the Prophet Muhammad (SAW) and his sunnah³.

According to Awadh Al-Qarni in his book *Hatta La Takuna Kallan*, communication (*ittissal*) is defined as the best effort to use the most effective means to convey information, meaning, feelings, and opinions to others, while also influencing and persuading them toward desired goals, whether through language or other media. On the other hand, Dr. Halah Abdul 'Al al-Jamal uses the term *tawassul* in his work *Fann al-Tawassul fi al-Islam* (The Art of Communication in Islam), which discusses the art of communication in Islam. The root of the word *tawassul* is *washala*, meaning "to reach" or "to connect." Thus, *ittissal* (communication) can be understood as a process in which two parties exchange information, ensuring that messages conveyed through media intermediaries are understood by both. This process involves sharing information, comprehending the intended message, and agreeing on the communication medium used. *Tawassul* only occurs when communication is two-way, allowing for *mubâdalah* (mutual exchange) in the communication process⁴.

In today's digital era, social media has become an essential technological tool, enabling users to access a wide range of necessary information. Additionally, social media is a type of online platform that utilizes virtual-based technology, transforming communication into an interactive dialogue involving individuals and groups. Social media as a platform that allows individuals to expand their social networks online by sharing content such as articles, news, images, videos, and more⁵. Social media can also be interpreted as a group of internet applications that operate based on Web 2.0 technology and ideology, enabling users to create and

³ Alu Syaikh, 'Abdullah Bin Muhammad Bin Abdurrahman Bin Ishaq', *Tafsir Ibnu Katsir Jilid 2* (1994): 252–253.

⁴ Lc Harjani Hefni, *Komunikasi Islam* (Prenada Media, 2017), 3.

⁵ Chica Awaliyah, Dini Angraeni Dewi, and Yayang Furi Furnamasari, 'Media Sosial Mempengaruhi Integrasi Bangsa', *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 7868–74.

share user-generated content.

The development of technology has introduced social media as a communication medium between individuals. This has led to an increase in social media users in Indonesia, as indicated by the 2024 We Are Social and Kepios survey, which reports that there are 185.3 million internet users in Indonesia, with a total of 139.0 million social media users as of January 2024. Instagram is one of the most widely used social media platforms in Indonesia, with 85.3% of users⁶.

Various organizations, including Islamic Boarding Schools also utilize Instagram. The technological shift in today's world has transformed the communication traditions of boarding school into a digital-based approach. Several Islamic Boarding Schools have adapted by using social media as an information channel⁷, a promotional tool⁸ and a means to enhance da'wah efforts through platforms such as Instagram⁹, Facebook¹⁰, website¹¹ and Youtube¹². However, there is still a lack of research exploring two-way communication within Islamic Boarding School social media platforms, particularly Instagram.

Based on the researcher's observations of the ten largest Islamic Boarding School Instagram accounts with the highest number of followers

⁶ Social & Kepios, 2024.

⁷ Mohammad Luthfi and Muhammad Taufiq Mubarak, 'Efektivitas Instagram Sebagai Media Informasi Pondok Modern Darul Hijrah Putra Martapura', *Jurnal Komunikasi Dan Teknologi Informasi* 15, no. 2 (2023): 161–79.

⁸ Veri Muldani, Marimin Marimin, and Ridwan Fahrozi, 'Peningkatan Pemasaran Dan Promosi UMKM Melalui Digitalisasi Dan Media Sosial Pondok Pesantren Hidayatullah Depok', *Jurnal Peradaban Masyarakat* 2, no. 4 (2022): 5–8.

⁹ Alfianandra Wafiq Pradana and Mohammad Luthfi, 'The Effectiveness of Using Instagram as Information Media at Modern Islamic Boarding School Darussalam Gontor', *Sahafa Journal of Islamic Communication* 7, no. 01 (2024): 49–70.

¹⁰ Maskur and Ahmad Sudrajad, 'Analisis Dakwah DR. KH. M. Imam Khaudli, M. Si Pada Pengajian Nashoihul Ibad Di Facebook Fanspage Pondok Pesantren Darussalam Blokagung', *JKaKa: Jurnal Komunikasi Dan Konseling Islam* 1, no. 2 (2021): 157–72.

¹¹ Munawara, Andre Rahmanto, and Ign Agung Satyawan, 'Pemanfaatan Media Digital Untuk Dakwah Pesantren Tebuireng: Studi Pada Akun Media Sosial Tebuireng. Online', *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 14, no. 1 (2020): 29–45.

¹² Imam Mahmud et al., 'Strategi Promosi Pondok Pesantren Darussa'adah Kh Asyikin Bandar Lampung Melalui Optimalisasi Media Sosial Youtube', *Jurnal Pengabdian Sosial Indonesia* 3, no. 1 (2023): 1–7.

in West Java, the engagement rate of these ten accounts remains relatively low. Below is a table summarizing the results of the researcher's observations of these ten Islamic Boarding Schools with the highest follower counts in West Java:

Table 1. 1 Data 10 Islamic Boarding Schools in West Java with the Highest Followers

No.	Name of Islamic Boarding School	Instagram	Number of Followers	Number of Posts	Engagement Rate	Average Interaction per post
1.	Daarut Tauhid Islamic Boarding School	daarut.tauhiid	171.994	6815	0.04 %	69 likes 1 comment
2.	Al-Basyariyah Islamic Boarding School	albasyariyah_official	25.098	1284	1,68 %	445 likes 2 comment
3.	Darul Muttaqien Islamic Boarding School	darulmuttaqien	19.625	2245	0.70 %	167 likes 2 comment
4.	Al-Ma'soem Islamic Boarding School	almasoembdg	11.967	1735	1.40 %	146 likes 26 comments
5.	Madinatul Quran Islamic Boarding School	MadinatulquranBogor	11.748	826	0.47 %	59 likes 4 comment
6.	Al-Ihsan Islamic Boarding School	alihsan_official	5453	1967	3.70 %	206 likes 1 comment
7.	Al-Aqsa Modern Islamic Boarding School	Alaqsha	5090	346	6.21 %	290 likes 4 comment
8.	Al-Umanaa Islamic Boarding School	alumanaa.id	4467	679	1.46 %	67 likes 2 comment
9.	Al-Ikhlas Islamic Boarding School	alikhlash.media	3678	1255	3.00 %	115 likes 0 comment
10.	Manbaul Huda Islamic Boarding School	mh_bandung	3364	1488	2.62 %	90 likes 0 comment

(Source: Researcher Observation on February 5, 2025)

One of the Islamic Boarding Schools in West Java that has utilized Instagram as a digital medium is the Al-Basyariyah Islamic Boarding School located in Bandung. According to the researcher's observations, AlBasyariyah ranks second with 25,098 followers. However, as shown in Figure 1.1, the engagement rate on the official Instagram account

@albasyariyah_official remains relatively low, at 1.68%.¹³

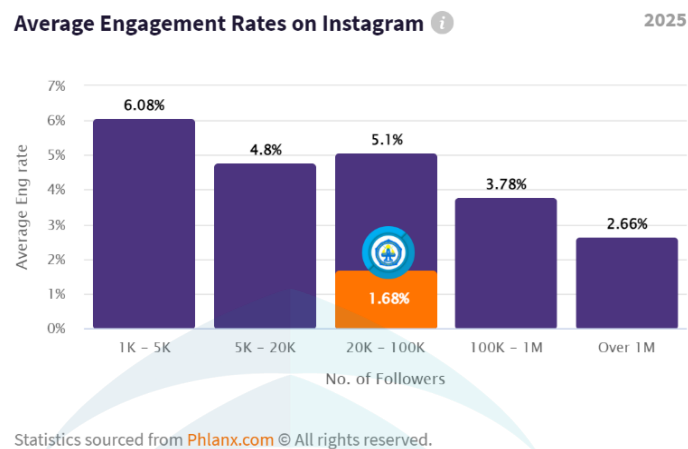


Figure 1. 1 Data Engagement
(Source: Phlanx.com on February 5, 2025)

The low engagement rate indicates that public participation in two-way communication on the official Instagram account of @albasyariyah_official Islamic Boarding School has not been optimal. This contradicts the assumptions of the dialogical communication theory proposed by Kent and Taylor, which outlines five measurement indicators for effective two-way communication. These indicators state that by applying the principles of dialogical communication, two-way communication can run optimally. The principles are: 1) the dialogical loop, which assesses how social media facilitates two-way communication through quick and informative responses to maintain audience trust¹⁴, 2) the usefulness of information, which examines how social media can provide accurate and relevant information to meet visitors' needs and expectations¹⁵, 3) the generation of return visits, which looks at how social media can encourage its audience to return to the account¹⁶, 4) the intuitiveness/ease

¹³ Phlanx.com, "Instagram Engagement Calculator."

¹⁴ Oluwakemi E Akerele-Popoola et al., 'Use of New Media & Dialogic Strategy: Case Study of Select State Government and Private Organizations in Nigeria', *Global Media Journal* 21, no. 62 (2023): 1–9.

¹⁵ Vira Indar Nevyra, Sori Monang, and Abdul Karim Batubara, 'Penggunaan Instagram Sebagai Media Komunikasi', *Communication & Social Media* 1, no. 2 (26 November 2021): 49–56, <https://doi.org/10.57251/csm.v1i2.321>.

¹⁶ Michael L Kent and Maureen Taylor, 'Building Dialogic Relationships through the World Wide

of interface, which considers how social media can design an attractive interface that makes it easier for visitors to obtain the information they¹⁷, 5) the rule of conservation of visitors, which evaluates how social media can maintain visitor quantity by providing intuitive navigation¹⁸.

The results of this study are supported by the research of Mohammad Luthfi et al. on several Islamic Boarding Schools in East Java. Their findings indicate that while Islamic Boarding Schools tend to use Instagram as a medium to disseminate information, their use as a platform for dialogical communication, particularly the dialogical loop indicator, is still not optimal¹⁹. Conversely, research conducted by Dwi Anisa Febrianti et al. found that content management on university Instagram accounts is less effective, with a low effectiveness rate of 48%, compared to 66.8% on the university website. This indicates that dialogical communication through Instagram is less effective than through the website, as university Instagram accounts are mainly used as an information medium and have not optimally applied the principle of the dialogic loop or two-way communication optimally²⁰. Additionally, a study by Cindy Sing Bik Ngai et al. shows that two-way communication, or the application of the dialogic loop principle, with the public through the Sina Weibo platform has been optimized, such as by replying to comments on posts and providing interactive information. This approach has been proven to enhance the value of a company²¹.

The five principles mentioned above serve to create a dialogical

Web', *Public Relations Review* 24, no. 3 (1998): 321–334.

¹⁷ Kent and Taylor, 329–330.

¹⁸ Nur Komariah et al., 'Strategi Pemanfaatan Instagram Sebagai Media Promosi Pondok Pesantren Al-Baqiyatussa'diyah', *Jurnal Administrasi Dan Manajemen Pendidikan Islam* 1, no. 2 (2024): 1–13.

¹⁹ Mohammad Luthfi et al., 'Evaluating Dialogic Communication of Pesantren in East Java, Indonesia: Building Public Relationships via Instagram.', *E-BANGI Journal* 21, no. 4 (2024).

²⁰ Dwi Anisa Febrianti, Rachmat Kriyantono, and Anang Sujoko, 'The Effectiveness Of Instagram And Website New Media In The Practice Of Cyber Public Relations At Higher Education Institution In Indonesia', *Sangkép: Jurnal Kajian Sosial Keagamaan* 6, no. 2 (2023): 215–26.

²¹ Cindy Sing Bik Ngai, Sabine Einwiller, and Rita Gill Singh, 'An Exploratory Study on Content and Style as Driving Factors Facilitating Dialogic Communication between Corporations and Publics on Social Media in China', *Public Relations Review* 46, no. 1 (March 2020): 101813, <https://doi.org/10.1016/j.pubrev.2019.101813>.

bond with the audience. Trust, mutual involvement, and loyalty are the goals of dialogical communication itself. However, based on the researcher's observations, the official Instagram account @albasyariyah_official has not implemented dialogical communication optimally. This is evidenced by the low engagement rate on the Instagram account.

This study aims to measure the dialogical communication of the Al-Basyariyah Islamic Boarding School through its official Instagram account, using a single variable: the dialogical communication variable. It is hoped that this study can measure the level of dialogical communication of Al-Basyariyah Islamic Boarding Schools through the Instagram platform and provide input and suggestions to improve dialogical communication on the official Instagram account @albasyariyah_official. This is what attracted researchers to conduct a study entitled **“Measuring Dialogical Communication at Al-Basyariyah Bandung Islamic Boarding School Through its Official Instagram Account @albasyariyah_official.”**

1.2. Problem Formulation

Based on the background of the problem above, the formulation of the problem is:

1. Is the dialogical communication of the Al-Basyariyah Bandung Islamic Boarding School through the official Instagram account @albasyariyah_official running optimally ?
2. How optimal is the dialogical communication of the Al-Basyariyah Bandung Islamic Boarding School through the official Instagram account @albasyariyah_official ?

1.3. Research Objectives

Based on the formulation of the problem above, the objectives of this study are as follows:

1. To determine the optimization of the implementation of dialogical communication at the Al-Basyariyah Bandung Islamic Boarding School through the official Instagram account @albasyariyah_official.

2. To assess the effectiveness of the dialogical communication of the Al-Basyariyah Bandung Islamic Boarding School through the official Instagram account @albasyariyah_official.

1.4. Research Benefits

1.4.1. Theoretical Benefits

Theoretically, this research is expected to contribute to the development of communication science studies, particularly the study of dialogical communication theory.

1.4.2. Practical Benefits

Practically, the results of this research are expected to make a positive contribution to the application of social media-based dialogical communication, especially at the Al-Basyariyah Bandung Islamic Boarding School.

