

Mediatization of the Quran and Internalization of Quranic Values for Children: Analysis of Instagram Da'wah @thegangoffur

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Abstract

This research contains an in-depth study of internalizing values in the Al-Qur'an through social media, with a focused analysis of the da'wah content presented via the Instagram account @thegangoffur. Specifically, this research aims to classify the delivery of da'wah messages based on the logical design of the message and analyze the formulation of the internalization of the values contained. This research uses qualitative research methods with content analysis methods. Data collection through literature study on data sources in the form of uploading preaching content on the Instagram account @thegangoffur. Data analysis techniques use the Miles, Huberman, and Saldana models. The theory used is message logic design by Barbara O'Keefe, divided into three studies: expressive, conventional, and rhetorical. The research results show that: First, expressive logic is designed with an informal and emotional language style, such as exclamation marks and expressions that reflect decisions and beliefs about patience and time management; Second, conventional logic is designed with a semi-formal language style and excerpts from Qur'anic verses. The da'wah message contained includes understanding the nature of Allah as All-Seeing. Third, rhetorical logic uses interrogative sentences and persuasive sentences that reflect readers on their beliefs about the concept of tawakkal. The urgency of this research is because it shows the potential of social media as an effective means of spreading Islamic values and bringing the teachings of the Al-Qur'an closer to the broader community in a modern and interactive way.

Keywords: *Da'wah Message, Monotheism, Instagram, Quranic Values, Da'wah @thegangoffur.*

Abstrak

Penelitian ini memuat kajian mendalam mengenai internalisasi nilai-nilai dalam Al-Qur'an melalui media sosial, dengan analisis terfokus terhadap konten dakwah yang disajikan melalui akun Instagram @thegangoffur. Secara khusus penelitian ini bertujuan untuk mengklasifikasikan penyampaian pesan dakwah berdasarkan desain logis pesannya dan menganalisis rumusan internalisasi nilai-nilai yang terkandung. Penelitian ini menggunakan metode penelitian kualitatif dengan metode analisis isi. Pengumpulan data melalui studi literatur pada sumber data berupa unggahan konten dakwah di akun Instagram @thegangoffur. Teknik analisis data menggunakan model Miles, Huberman, dan Saldana. Teori yang digunakan adalah desain logika pesan oleh Barbara O'Keefe yang terbagi dalam tiga penelitian yaitu ekspresif,

konvensional, dan retorik. Hasil penelitian menunjukkan bahwa: Pertama, logika ekspresif dirancang dengan gaya bahasa informal dan emosional, seperti tanda seru dan ungkapan yang mencerminkan keputusan dan keyakinan tentang kesabaran dan manajemen waktu; Kedua, logika konvensional dirancang dengan gaya bahasa semi formal dan kutipan ayat Alquran. Pesan dakwah yang terkandung di dalamnya meliputi pemahaman tentang hakikat Allah SWT yang Maha Melihat. Ketiga, logika retorik menggunakan kalimat interogatif dan kalimat persuasif yang mencerminkan keyakinan pembaca terhadap konsep tawakkal. Urgensi penelitian ini karena menunjukkan potensi media sosial sebagai sarana efektif menyebarkan nilai-nilai Islam dan mendekatkan ajaran Al-Qur'an kepada masyarakat luas secara modern dan interaktif.

Kata Kunci: Pesan Dakwah, Tauhid, Instagram, Nilai-Nilai Al-Quran, Dakwah @thegangoffur

INTRODUCTION

The influence of social media has become an integral part of the rapid development of digital culture throughout the world. Social media significantly impacts various aspects of human life, including their thinking patterns (Siswanto et al., 2022). In an era where children and teenagers are increasingly exposed to online content, the strong use of social media in our society can impact freedom of communication, expression, and opinion (Rif'at & Rijali, 2021). In today's technological advances, where a person can easily be exposed to various kinds of information from various corners, understanding religious values has become increasingly crucial in forming individual identities and helping children face various moral and ethical challenges in an ever-changing world. This progress has also significantly changed how religious messages are delivered to the younger generation. Therefore, the success of da'wah aimed at children in building character, morals, and understanding of religion from an early age is crucial. Now, the challenge of da'wah is how to present it more efficiently and interestingly (Kusnawan et al., 2022). This raises the question of how the influence of social media, especially preaching content, can influence children's understanding of the values contained in the Quran. Da'wah aimed at children essential in building character, morals, and understanding of religion from an early age.

Social media, especially Instagram, has become an important platform for distributing religious messages and promoting an understanding of religious values (Nabilah et al., 2022). Instagram is one of the most popular social media in

the world, with a user base of 1.35 billion in 2023. This makes Instagram the social media platform with the fourth most users after Facebook, YouTube, and WhatsApp. Looking at the data in the diagram above, it can be concluded that as of 2023, the majority of Instagram users will be teenagers and young adults. 30.8% of Instagram users fall into the 18-24 year age group (Yonatan, 2023).

In some cases, Instagram is used to mediatize Quranic values and make it easier to convey da'wah. One is the Instagram account @thegangoffur. Many uploads on this account present Quranic values in the latest narratives tailored to children's interests. The Instagram account @thegangoffur, with a large follower base (202k), is one of the accounts that spreads the values of monotheism from an early age, forms an attitude of obedience that stems from an instilled sense of love for Allah, invites children to learn about religion and norms. Ethical, good behaviour, and worship with an approach that suits their understanding, inviting parents and teachers to play an active role in children's religious education, where they can provide concrete and inspirational guidance and encourage children to learn to love books and knowledge from the start early (*The Gang Of Fur*, 2021).

Research on the mediatization of Islamic values has been carried out several times, such as research by Qudsy et al., (2021), which explains the mediatization of hadith on social media in the form of hadith memes. Research by Qurrata A'yun (2023) examines how Instagram accounts mediate religion to facilitate Islamic teachings and to find out methods of learning religion using a da'wah system through mediatization. Further research by Mundzir et al., (2023) examined how the mediatization of hadith in infographic content, which includes aspects of moderation, as well as the implications of hadith infographic content on websites for da'wah on social media.

This research focuses on analyzing the content of da'wah in the Instagram account @thegangoffur based on Barbara O'Keefe's message logic theory, namely to find out how values in verses from the Quran can be presented in the form of short messages with interesting diction so that children can internalize them. This theory observes how individuals choose and develop strategies to convey messages effectively. O'Keefe (1988) in Virdaus (2019) state that each person has a different way of thinking about communication and creating messages and uses various logics to determine what to say to other people in certain situations. This research seeks to complement previous studies that have not discussed the form of conveying the message of the Quran, especially to children.

RESEARCH METHOD

This research uses a qualitative descriptive research method in the form of library research. Qualitative research is research where the data is expressed verbally, the analysis does not use numbers, and statistical techniques are not used (Hendra & Yuliardiana, 2021). Data collection through literature study on data sources in the form of uploading preaching content on the Instagram account @thegangoffur. The data analysis technique uses the Miles, Huberman, and Saldaña model (2018) through three stages; data condensation, data presentation, and data verification.

Using expressive, conventional, and rhetorical logic analysis, this research uses a message logic qualitative research approach by Barbara O'Keefe obtained from @thegangoffur Instagram content data. Messages are open and reactive and pay little attention to other people's desires. Conventional logic views communication as a game that is played regularly. Communication is carried out as a process of expression based on rules and norms accepted by many people so that communication takes place politely and regularly. Rhetorical logic views communication as a way of changing rules through negotiation (O'Keefe, 2009). Rhetorical logic makes communication a tool to persuade the object, which in this case is the content audience. Here a message is designed in such a way that it can influence the interlocutor (Hendra & Yuliardiana, 2021). This design was chosen because it provides a comprehensive framework for understanding how individuals select and develop communication strategies so that the messages conveyed are effective. The focus of this research is on Instagram posts uploaded in the last year, namely from January-October 2023. The content that researchers specifically analyze is only content related to Islamic values originating from verses of the Quran. After categorizing the content, the researcher analyzed each content using the logical theory of message structuring by Barbara O'Keefe and connected it to the context of the internalization of the values of the preaching teachings in children.

RESEARCH FINDINGS AND DISCUSSION

The Gang of Fur: Between Information and Ideological Bias

The Instagram account @thegangoffur is a digital da'wah platform that prioritizes a creative and educational visual approach to spreading Islamic values to young audiences, especially children and teenagers. The content presented

aims to provide a clear and in-depth understanding of Quranic values. The use of attractive visuals and simple language is the key to conveying messages to children. This content covers various themes such as monotheism, worship, and morals that are relevant to everyday life.





The da'wah content raised includes basic concepts in religion, guidance in implementing the Shari'a in the form of invitations, prayers, as well as various quotes from Muslim figures as well as those taken from the essence of the Quran, *Hadith*, and the Yellow Book. There is no excessive focus on aspects of punishment that exclude messages of compassion and forgiveness which can create an unbalanced understanding. For example, understanding that Allah is the best helper so you should never underestimate prayer, which is taken from the essence of QS An-Naml: 62 (2023), understanding related to the day of *Tasyrik* and its practices (2023), a collection of prayers and evening practices of Lailatur Qadr (2023), a prayer asking for halal sustenance, taken from HR. Tirmidhi (2023), illustrates small things that must be grateful for by saying *hamdalah* (2023). This kind of content shows that there is no ideological bias that influences the @thegangoffur account in narrating its preaching.



Ideological bias in this context refers to the delivery of messages that are influenced by certain views or interpretations of the Quran which may not be universal or completely objective. This bias can influence the way children understand and apply the values of the Quran in their lives. The purpose of narrating using simpler language is to facilitate understanding without changing the context of the message conveyed by the main source.

Da'wah Content: Between Original Text and Re-Narration

Original texts, such as verses from the Quran and hadith, are the main source of content in delivering da'wah. Da'wah is the process of encouraging a Muslim to practice Islam as a religion *rahmatan lil alamin* (Trisakti, 2022). The authenticity and integrity of this text, especially the Quran, is very important to ensure that the message conveyed remains authentic and by true Islamic teachings. However, challenges arise when these original texts must be presented to an audience that may not have a deep background understanding of the Arabic language or its historical context. Therefore, a re-narrative becomes necessary to make the message more understandable and relevant for modern audiences.

Re-narration involves adapting and simplifying the original text into a more understandable form, without losing the essence of the message. According to (Finneman, 2011; Hjarvard, 2008) in Al-Zaman (2022), this creates a more comfortable environment for religious people and makes religion increasingly inseparable and close to everyday life. Because it often uses simple everyday language, interesting visual illustrations, and examples that are relevant to the lives of children and teenagers.

No	Quran Verses	Re-narration	Reference
1	<p>"Truly, We have truly created man and know what he whispers. We are closer to him than his jugular vein." (QS Qaf: 16)</p>		<p>"Kenapa sih minta tolong ke Allah dulu?" (2023, July 6)</p>
2	<p>"So, be patient with good patience." (QS Al-Maarij: 5)</p>		<p>"Remember, dunia itu sebentar!" (2023, May 7)</p>
3	<p>"Whoever does good deeds as heavy as a particle, he will see (the reward)." (QS Al-Zalzalah: 7)</p>		<p>"Sama Allah pasti dibalas kalau ikhlas!" (2023, March 24)</p>
4	<p>"We made some of you a trial for others. Will you be patient? Your Lord is All-Seeing." (QS Al-Furqan: 20)</p>		<p>"Maukah kita bersabar?." (2023, January 29)</p>

<p>5 "Your Lord said, "Pray to Me, I will certainly grant you (what you hope for)." (QS Ghafir: 60)</p>		<p>"Percayakah kita bahwa Ia akan mengabulkan doa kita?." (2023, April 15)</p>
<p>6 ".. And whoever puts his trust in Allah, Allah will surely fulfill his (needs)." (QS Ath-Thalaq: 3)</p>		<p>"Serahkan bebanmu pada Al-Qawiyy." (2023, October 20)</p>

Analysis of the Internalization of Expressive, Conventional, and Rhetorical Logic in @thegangoffur Content

Analysis of Expressive Logic in the Context of Internalizing Quranic Values



Figure 1. Monotheistic content

Based on figure 1 above show that post contains expressions of the communicator's feelings which reflect his awareness of his mistake in ignoring the source of help that is close to him, namely Allah SWT. This is a form of introspection and self-reflection that is visible in expressive communication. In the context of the Al-Qur'an, this message is a representation of the QS Qaf: 16: "Indeed, We have truly created man and know what he whispers. We are closer to him than his jugular vein".

Judging from the writing of the content and design of the message, the communicator produces the message based on expressive logic with the main indicator being the sentence "What an idiot I am... ". These sentences are non-formal sentences that see language as a mode of self-expression to communicate thoughts and feelings (Syarif, 2023).

This expression reflects an understanding of monotheism, namely belief in the very near existence of Allah. As in the fragment of the letter above, God is said to be closer than human veins. Therefore, this expression also reflects an understanding of the close relationship between humans and God as well as the teaching of uniting God by not making anything other than Him a place to rely on in this life (Adhim, 2021).

In the context of internalizing monotheistic values in children, this expression can be an example of how to communicate understanding about religious values to children. The regret and understanding expressed in this expression can be used to teach children about the importance of realizing the presence of God who is always close to them. Asking Allah for help is the first step that must be taken in facing difficulties because there is no worship except Allah and there is no request for help except Allah (Taufiq et al., 2022). This understanding can free someone from complaints and feelings of despair (Suryani, 2018).

By communicating expressively and utilizing expressions like this, parents in particular can help children internalize the values of monotheism so that what is taught can be understood well (Mahbubah & Rabbani, 2023). This is one way to help children understand and internalize religious values in their daily lives.



Figure 2. Patience content

The post above underlines the concept of temporary life and the brevity of human existence in this world. This illustrates the communicator's perception of the wisdom of allocating time and always working on meaningful things, such as focusing on charity and being patient as provisions for the end of the human journey in the future. In line with the message of the Al-Quran verse which teaches good patience in facing trials and tests in the QS Al-Maarij: 5: "*So, be patient with good patience*".

From writing the contents of the message which is written with an exclamation mark (!) at the end of the sentence "*Don't think we have a long time!*", indicating firmness in conveying the message. The author strongly feels that time is a valuable asset and that readers should prevent themselves from wasting time in vain. This emotion reflects the author's desire to remind readers of the urgency of living life with clear aims and objectives.

In this context, the message conveyed in this expression reflects a strong understanding of the concept of patience in religion, an understanding of the limitations of time in the world, and the importance of guarding one's heart and words well.

By communicating expressively and using examples like this, you can help children understand and realize the importance of patience in facing life's challenges, and reflect on the awareness of the limitations of time in this world. A person who realizes the importance of time management will try to do the best for his worldly life and the hereafter (Arifin, 2022). This is one way to help children build a stronger understanding of the values of worship and form Islamic characters from an early age (Zahroh & Asyahari, 2024).

Analysis of Conventional Logic and Relation to the Context of Internalizing Monotheistic Values



Figure 2. Gratitude content

Figure 3 above that upload contains a da'wah message regarding the representation of the QS Al-Zalzalah: 7: "Whoever does good deeds as heavy as a particle, he will see (the reward)."

Some of the teachings contained in this upload are the concept that "all great things come from small things". This concept can help children understand that learning, achievement, and development in the Islamic religion is a gradual process (Hanafi, 2018). For example, they need to start with small basics, such as the hijaiyah letters, before they can achieve fluency in reading the Quran.

This message also helps children realize that small details in their worship have great value and impact on Allah. This strengthens the belief in children's hearts that Allah appreciates their efforts and dedication to studying religion.

Through this message, children can learn that appreciating the small things in worship is an important part of internalizing the values of worship. It also teaches them that great achievements in their worship are the result of their attention to detail and dedication to understanding their religion. This message motivates children to appreciate every step in their religious learning. Learning is a continuous gradual process and does not take a long time (Nurliasari & Gumiandari, 2020).



Figure 3. Wise and patience content

The da'wah message contained in this upload discusses the importance of responding to situations wisely and patiently, which is related to moral values in children. This message is a representation of the contents of the QS Al-Furqan: 20: "We made some of you a trial for others. Will you be patient? Your Lord is All-Seeing."

The message design uses formal language with minimal use of non-standard words. It can be analyzed that the message design in this upload uses

conventional logic, where the message is intended for general purposes, so the language used is formal (Awanda, 2021).

The preaching message in this post is that instead of thinking too much about what other people do, we should focus on how we respond to situations. This post also includes three aspects of response, namely being patient, not emotional, and speaking well. The implied reasoning is that a wise and patient reaction to a difficult situation is better than being emotional and stressed about what others are doing. This message concludes that God always pays attention and sees how we respond to situations.

Several aspects that connect this message with the internalization of moral values in children are; First, patience education. This message teaches children that patience is the key to facing trials and conflicts in life. Children can learn that responding patiently is the way recommended in the Islamic religion. Second, overcome emotions. This message teaches them that keeping emotions in check and responding wisely is a better way to communicate with others. Third, this message reminds children that Allah always knows whatever they do, good or bad.

This message not only teaches moral values but also helps children understand how to apply them in everyday life. When morals are instilled in a child, the child's subconscious mind will always direct him to good behavior, because he believes that Allah SWT has the nature of being Bashir / All Seeing (Ningsih & Lisnawati, 2022). By teaching them to respond to situations patiently and wisely, this message can help children internalize moral values and increase their ability to face life's challenges in a way that is consistent with religious teachings.

Analysis of rhetorical logic and Relationship to the context of internalizing monotheistic values



Figure 4. Prayer Content

The da'wah message contained in the upload figure 5 above is about the importance of belief (faith) in Allah and the power of prayer as a tool to ask for His help. This message invites readers to reflect on and question their level of faith in Allah, and understand the concept of prayer as an expression of that belief. This da'wah message is a representation of several letters listed on slide 3:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ...

Meaning: "Your Lord says, "Pray to Me, I will certainly grant you (what you hope for)." (Q.S. Ghafir:60)

مَلِي نَصْرُ اللَّهِ الْآلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

Meaning: "When will God's help come? Remember, indeed Allah's help is near." (Q.S. Al-Baqarah: 214)

أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ فَلْيَلَّا مَا تَذَكَّرُونَ ﴿١٢٧﴾

Meaning: "Is (what you partner with) better or is it the One who answers (the prayers of) people who are in trouble when they pray to Him..." (Q.S. An-Naml: 62)

Write a message in the upload that begins with a rhetorical question that challenges the reader to reflect. This triggers a thought process and invites reflection (Awanda, 2021). This is followed by the argument that when we pray, we show our belief in Allah, as contained in the mentioned verses of the Quran. This makes the upload above have a rhetorical logic design because the entire content of the message has the impression on the reader to think too and try to equalize the perception that we must fully believe in Allah SWT who will help us through prayer.

This message is a reminder and awareness of the importance of faith in Allah. Someone who believes in the oneness of Allah will have an optimistic attitude to life much stronger than those who identify with Allah (Qomari, 2022). This message can be used to strengthen the values of monotheism in children in an interesting and relevant way. By stimulating questions and reflection about their beliefs, children can learn to internalize religious values in their lives and slowly begin forming the character of their faith because a strong personality is formed by solid faith (Hodijah, 2022).

Thus, this da'wah message not only provides a religious message to the audience but also stimulates critical thinking and reflection on their spiritual beliefs.



Figure 5. Monotheistic content

Figure 6 above contains a da'wah message that highlights the importance of depending on Allah, who has the characteristics of being the Almighty, in facing difficulties. In the caption, the author then also completes the expression in the upload with a verse from the Quran that is related to the context of the da'wah message conveyed, QS Ath-Thalaq: 3: *".. And whoever puts his trust in Allah, Allah will surely fulfill his (needs)."*

This message attempts to build trust by inviting the reader to reflect on the power of Allah (القويّ). By referring to the Almighty nature of Allah in terms of His power, this message tries to convince readers that they can entrust their burdens to Allah. This message also provides an argument about why we should "surrender our burdens" to the Almighty Allah. That Allah is a source of strength that is greater than us (Muniruddin, 2021), and Allah can lighten our burdens.

In the context of internalizing the value of monotheism, this message includes several lessons; First, tawakkal education. This message can help children understand the concept of tawakal, namely depending on Allah and entrusting their affairs to Allah. In Islam, tawakal is an important value that teaches that we must trust Allah in facing difficulties. Second, introduce the nature of God. This message helps children internalize the attributes of Allah, such as *Al-Qawiy* (Almighty). This helps them to know Allah and understand that He is the true source of strength in their lives.

With this message, children can understand the concept of tawakal, internalize the values of monotheism, and learn to overcome difficulties by entrusting their affairs to Allah. This message helps them to have more

confidence in the qualities of Allah so that they can form the character of faith and create noble morals in their children (Bayhaqi et al., 2020).

CONCLUSION

Based on the discussion above, it can be concluded that the da'wah message conveyed by the Instagram account @thegangoffur does not contain any ideological bias that influences them in narrating their da'wah. Message delivery can be categorized into three; *first*, expressive logic, designed with an informal and emotional language style, such as exclamation marks and short sentences that reflect decisions and beliefs. The da'wah message contained includes understanding the importance of prioritizing God's help, patience in facing life's challenges and making good use of time. *Second*, conventional logic, is designed in a semi-formal language style and includes quotations from Qur'anic verses. The da'wah message contained includes the teaching of wisdom in responding to situations because Allah is All-Seeing and the understanding that even the smallest good things that are done are very valuable in the sight of Allah. Third, rhetorical logic, is designed by using interrogative sentences and persuasive sentences that reflect readers on their beliefs regarding the power of prayer.

These messages not only convey religious values, but also help children to reflect on, and internalize faith in Allah. These messages also teach children how to be wise in facing life's challenges and the importance of maintaining a good relationship with their Creator. Thus, these messages are effective da'wah in helping children understand and internalize religious values in their daily lives.

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