

Analysis of Islamic Photography Content as a Creative Media for Da'wah on Instagram Social Media

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Abstract

Photography can be a means of creative proselytizing through today's new media. But unfortunately there are not many da'wahists who utilize photography as a means of delivery of da'wah messages to the public. This research will focus on how photography can be used as a means of da'wah because the media photos have the advantage of being easy to understand and the message can be conveyed well to the wider community. To see the content of Islamic Photography in a photo, this research will use the @shaqruhawa account to analyze the content of photos that include Islamic values through their images. The content of photo content that includes Islamic values through its images. Researchers conducted analyzed the indicators in the form of Islamic photos using a semiotic point of view. From the analysis, it was found that the @shaqruhawa account is categorized not as an Islamic Photography account because it is based on the results of the Library Research study on the content of Islamic photos, the account because it is based on the results of the Library Research study on Islamic photo content that provides an overview of the analysis of various scientific literature. Islamic photo content which provides an overview of the analysis of various scientific literature related to Islamic Photography. regarding Islamic Photography. The results showed that there were only 2 of 17 photo contents that were categorized as Islamic Photography content. because there is still a lot of photo content that is not identified as Islamic Photography content. photo content that is not identified as a type of Islamic Photography content. Therefore, preachers should increase Islamic Photography content as a medium for da'wah because photo media has an impact. as a medium for da'wah because photo media has a considerable impact in spreading Islamic values. in spreading Islamic values.

Keywords: *Photography, Islamic Photography, Social Platform, da'wah*

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INTRODUCTION

New media is a term for communication media that uses the internet in the communication process it carries out (Amelia, 2020). In this case, one example is social media that is currently developing in society such as Instagram, Twitter, Facebook, Tik-tok and others. The development of these media is getting faster from time to time, and at the same time the spread of information has also increased significantly so that people are forced to consume various kinds of information, whether it is useful or not (Mardiana, 2020).

From an Islamic perspective, this is a new challenge, where we as preachers must think creatively and be able to continue preaching through various existing platforms in order to eliminate and reduce various negative impacts arising from any content or information that is not educational and misleading by using various existing media, either in the form of videos, audio visuals, or images and photos packaged within the scope of Islamic preaching (Wibowo, 2021).

However, the preaching process in the current new media era is more dominated by media in the form of video or audio visuals and there is very little preaching content in the form of photography art. In an information processing theory, it is said that humans can receive information through various stages of the process starting from sensory reception (in the form of sight, hearing, smell, taste, etc.) to long-term memory storage, interesting photos or images can capture attention much faster and can facilitate further information processing by the viewer (Karyadi 2017). In this case, preaching content in the form of images or photography has a significant impact on the delivery of preaching content carried out by a preacher because it is considered efficient in the process of delivering his message (Munir et al., 2022).

In using images or photos as a medium for preaching, it often causes quite common problems, namely too much monotonous photo or image content and a lack of creativity in creating the resulting preaching content, so that this causes the public to feel bored and not interested in the preaching that we spread on social media (Darisman et al., 2020). Therefore, a preacher in this digital era must always develop creativity in preaching using image and photo media in order to attract the attention of social media users so that they are interested in reading and understanding the meaning contained in each content that has been created, with this all kinds of negative content can be neutralized by every preaching content that we create (Heriadi & Hidayat, 2023).

And the preparation of the content created also needs to pay attention to the long-term meaning for society, because sometimes in the current new media era, the content of photos or images created often only leads to worldly concerns, and very little of it leads to reminders about worship and morals (Rahman & Nia Kurniati Syam, 2022). It is also necessary to pay attention to the preachers who take part in social media to always create content using references based on the Koran, hadith, and the opinions of scholars, so that the content created is not only intended to pursue popularity and views alone, so that the essence of preaching to be able to direct humans to the path of Allah and its goodness itself disappears (Thifai & Anggrayni, 2023).

A preacher in the current new media era also needs to follow developments in all aspects of life in every era that he goes through so that the preaching process does not seem rigid and monotonous. However, even though preachers have these demands, they should not be lulled into creating preaching content without referring to the Qur'an, hadith and opinions of scholars by only prioritizing personal feelings and opinions. If this is still done, the community that receives the preaching message that we convey will become lost and lose their direction, due to the lack of sources of evidence based on references to the Qur'an, hadith, and opinions of scholars (Yudi, 2024).

Islamic Photography

Islamic Photography itself has almost the same meaning as the term photography, which is a work of visual art that combines images and light, thus creating a work that is communicative to the general public so that they are able to feel the meaning and significance of each work created by the artist/photographer and that meaning has Islamic values and preaching to be conveyed to the community (Idrus, 2015). In the Islamic perspective, of course, everything has its own meaning and significance, so there needs to be documentation that will

capture the moment and meaning so that the meaning conveyed to the community is a meaning that is inseparable from the existence of Islamic values (Sari & Wahyuni, 2022).

In the book entitled *Photography Style of Mukmin* by Ustadz Azhar Idrus and Imran Burhanuddin, they mention that apart from that, there are several things that differentiate between ordinary Photography and Islamic Photography, namely the technique of taking photos that are more ethical and civilized according to the references in the Al-Quran, Hadith, and Ijtima ulama, where a photographer is prohibited from taking photos that contain elements that violate Islamic law such as pornography, statues/pictures that contain polytheistic elements, etc. and not only that, but in Islamic photography there are signs and markers in the form of things that smell of Islam, be it the subject in the form of a Muslim/Muslimah or objects in the form of buildings, the holy book of the Al-Quran, etc. (Riki, A, 2024).

Ferdinand De Saussure's Semiotics

In addition to using the Islamic Photography theory in analyzing content, semiotic theory also has a major influence in the approach process, because in Ferdinand's semiotic theory he emphasizes the existence of signifiers and signifieds in analyzing content, whether in the form of photos or videos. These signifiers can be symbols contained in photo or video content and the signifier is able to interpret similar things from the symbols depicted (Sulistiyo, 2023).

By looking at the various descriptions, the researcher will conduct research related to how the Islamic Photography content on the Instagram account @shaqrulhawa in the period starting from January-February 2024 is utilized as a means of creative da'wah through the Instagram social platform by examining what types of Photography are included in Islamic Photography.

METHOD

The type of research used in this study is by using the qualitative Library Research (LR) method, where the research process is carried out systematically in understanding and researching a subject with a scientific basis without any manipulation or hypothesis testing (Sulistiyo, 2023). The data obtained is a type of primary data taken from the Instagram account @shaqrulhawa in the form of Islamic photo content in the period January-February 2024 as the object of the study. The data collection technique in this study uses the documentation method through the semiotic analysis approach of Ferdinand De Saussure to explore the Islamic photography content in the account.

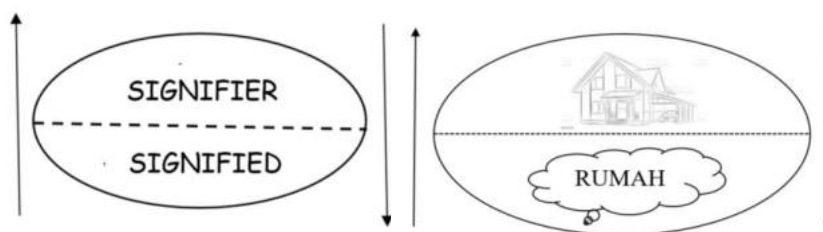


Figure 1: Application of Ferdinand De Saussure's semiotic theory

This image is an example of the application of Saussure's semiotic theory. The image of a house is a signifier (marker) of a sign of the existence of a house in a place while the signified (signified) in the illustration is in the word "house" which is the interpretation of the sign in the image. Likewise, this concept will be applied to the analysis of Islamic Photography content on the Instagram account @shaqrulhawa (Soputan et al., nd).

RESULT AND DISCUSSION

Results

In this study, the researcher found around 17 photos from the beginning of January to the end of February 2024 which was the research period. All of these photos came from the spotlight entitled "quotes IV" and other highlights entitled "Medina". In the process of analyzing and searching for data, we used the Coding concept which is part of the Library Research method itself based on the theory of Islamic Photography through Ferdinand De Saussure's semiotic approach. and the indicators of the Coding are in the form of Islamic photo content with sub-indicators in the form of Signifiers (including various things that show Islam, either in the form of human subjects or objects in the form of buildings, the Quran, Books, prayer mats, etc.) and the presence of Signifiers (meaning in the form of sentences or quotes according to the markers depicted).

From the description, the researcher only got 2 Islamic photo contents that have been categorized as Islamic Photography types, because 15 of the 17 photo contents that have been collected do not meet the requirements that have been conceptualized through Codingan so that the essence of da'wah using Islamic Photography media becomes less effective. The two photo contents are as follows:



Figure 3: Islamic Photography content on Instagram @shaqruhlhawa

In this content, a marker and signifier have been found that are in accordance with the theory of Islamic Photography using Ferdinand De Saussure's semiotic approach. The markers that appear in the photo are: There are Muslim and Muslimah subjects who are currently walking as well building objects that indicate a place, namely in the city of Medina. And the signs are in the form of: sentences God willing "If you ask me about love, then I will tell you about Medina.". The content was found on February 20, 2024 through a highlight titled "Medina". Here is the link to the first discovery of Islamic Photography content on the Instagram account @shaqruhlhawa:

https://www.instagram.com/s/aGlnaGxpZ2h0OjE4MjUwMzY0NjUzMjQ2Njc4?story_media_id=3306900307115307956_27191079452&igsh=ajA0dnhjdWdlejBw

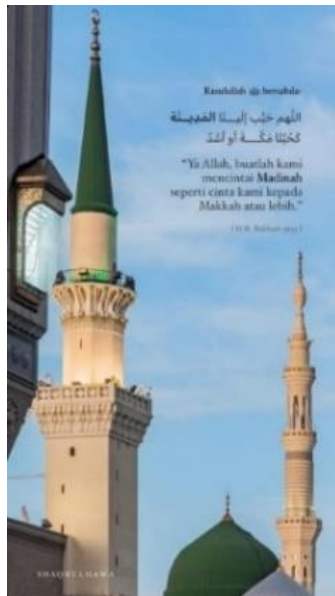


Figure 4: Islamic Photography content on Instagram @shaqrulhawa

Likewise, in the second content finding, in the content there is a marker and signifier that is in accordance with the theory of Islamic Photography using Ferdinand De Saussure's semiotic approach. The markers that appear in the photo are: the object of the building of the Nabawi mosque which indicates a place, namely in the city of Medina. And the signifier: sentence: God willing "If you ask me about love, then I will tell you about Medina.". The content was found on the same date and highlight, namely "Medina" on February 20, 2024. Here is the link to the second discovery of Islamic Photography content on the Instagram account @shaqrulhawa:

https://www.instagram.com/s/aGlnaGxpZ2h0OjE4MjUwMzY0NjUzMjQ2Njc4?story_media_id=3306953107815898009_27191079452&igsh=ajA0dnhjdWdlejBw

Discussion

The discussion in this study is in the form of analyzing the content of photos that have been categorized as Islamic Photography by referring to the literature on Islamic Photography theory through a semiotic analysis approach from Ferdinand De Saussure which uses signs in the form of markers and signifieds to explore the content in depth on the Instagram account @shaqrulhawa.

An example of the correct application of Islamic Photography content can be seen through the analysis of the first and second content, where both contents have met the standards as Islamic Photography because they have elements of markers and signifiers that are interrelated with each other, so that the essence of da'wah can be conveyed well to the wider community.

Content Analysis 1

In the content, in accordance with the theory of Islamic Photography that has been put forward and through the semiotic analysis approach of Ferdinand De Saussure, the photo has two important elements in it, including, Signifier: Location in the City of Medina, and there are building patterns that indicate the existence of this. And Signified: in the form of the sentence *إِذَا سَأَلْتَنِي عَنِ الْحُبِّ فَسَأُخْبِرُكَ عَنِ الْمَدِينَةِ* "If you ask me about love, then I will tell you about Medina.". From this we can interpret that the two elements between the signifier and the

signified are interrelated to each other to form a work of Islamic Photography. which has a message that if we talk about love then the love is in the city of Medina which is the place where the Prophet Muhammad SAW stopped and died and a place full of the history of the struggle of Islam. and indirectly it has invited and reminded us all to always love the Prophet Muhammad SAW as our prophet and intercessor on the last day.

Content Analysis 2

Similar to the first content, the second content also has important elements that form Islamic Photography where according to the theory of Islamic Photography that has been put forward and through the semiotic analysis approach of Ferdinand De Saussure, the photo has two important elements in it including, Signifier: Location in the city of Medina, and there is a building of the Nabawi mosque. Signifier: The Messenger of Allah said: *لِلّٰهِ حَبَبٌ اِلَيْنَا الْمَدِيْنَةُ* "O Allah, make us love Medina as we love Mecca or more." [HR Bukhari: 3633.]. And we can interpret that both elements between the signifier and the signified are related to each other which has a message that we ask Allah SWT to be able to love the city of Medina more than our love for Mecca and more than that. Which indicates that Medina is not just a city, but in that city there is a very special figure who has brought the teachings of Islam to become a teaching and a very noble religion. And from this, it also invites and reminds us to always love the Prophet Muhammad SAW more than our love for anyone, and this love can be implemented through praying for the Prophet Muhammad SAW.

CONCLUSION

Of the 17 posts of Islamic photo content on the @shaqruhawa account from January to February 2024, there were only 2 posts that were included in the type of Islamic Photography, both of which had elements of markers and signs that were related to each other. Meanwhile, 15 of the photos were not identified as Islamic Photography content because there was no meaningful connection between the image and the sentence so that the essence of the preaching carried out was less effective. It is unfortunate that Islamic Photography content is still very minimal on the @sahqruhawa account, even though photo media has a fairly large impact on Islamic preaching. Preachers in the current New Media era also need to utilize Islamic Photography media in spreading Islamic values because it has an extraordinary impact on society. And it is suggested that in further research, researchers use new research objects in analyzing Islamic Photography content in order to increase the creation of Islamic Photography content forms that spread Islamic values to the public because the Instagram account @sahqruhawa cannot be categorized as an Islamic Photography account due to the lack of content that has a relationship between the signifier and the signified.

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