



Examination of Da'wah Communications on the Instagram @fuadhnaim Utilising Roland Barthes' Semiotic Framework

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Abstract. This study examines the application of Roland Barthes' semiotic theory in the analysis of da'wah messages disseminated through the social media platform Instagram. This research involved analyzing content posted by the @fuadhnaim account from January to October 2024. The research seeks to elucidate the denotative, connotative, and mythological significances embedded in reel-shaped preaching messages, while also examining the utilization of visual and verbal symbols to communicate Islamic ideals in the digital age. The employed methodology is descriptive qualitative, utilizing content analysis as the primary data collection tool. An investigation of the @fuadhnaim Instagram account revealed that the da'wah messages comprised five postings on faith, four on sharia, four pertaining to worship, and nine about morals. Certain reels also address prevalent topics and offline research articles. The da'wah themes presented encompass self-reflection, prayer, and critique of promiscuity, alongside an examination of falsehoods that expose social constructs, like the morality of "migrating children" and Islamic perspectives on soul mates. The findings indicate that Instagram is beneficial for da'wah, leveraging social trends to communicate Islamic ideals pertinently in the digital age.

Keywords: *Social media, Instagram, Islamic Da'wah, Semiotics Roland Barthes, Instagram @fuadhnaim'*

Abstrak. Penelitian ini berfokus pada penggunaan pendekatan semiotika Roland Barthes dalam menganalisis pesan-pesan dakwah yang disampaikan melalui media sosial Instagram. Studi ini dilakukan dengan mengkaji konten yang diunggah oleh akun @fuadhnaim selama periode Januari hingga Oktober 2024. Penelitian bertujuan untuk mengungkap makna denotatif, konotatif, dan mitos yang terkandung dalam pesan-pesan dakwah berbentuk reels, serta memahami bagaimana simbol-simbol visual dan verbal digunakan untuk menyampaikan nilai-nilai Islam di era digital. Metode yang digunakan adalah deskriptif kualitatif, dengan analisis konten sebagai teknik utama pengumpulan data. Berdasarkan analisis konten akun

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Instagram @fuadhnaim ditemukan bahwa pesan dakwah yang disampaikan mencakup lima unggahan tentang akidah, empat tentang syari'ah, empat terkait ibadah, dan sembilan mengenai akhlak. Beberapa reels juga membahas isu populer dan potongan kajian offline. Tema dakwah yang diangkat meliputi introspeksi diri, doa, serta kritik terhadap seks bebas, dengan analisis mitos yang mengungkap konstruksi sosial seperti moralitas "anak hijrah" dan pandangan Islam tentang jodoh. Temuan ini menunjukkan bahwa Instagram efektif untuk dakwah, memanfaatkan tren sosial untuk menyampaikan nilai keislaman secara relevan di era digital.

Kata kunci: *Media Sosial, Instagram, Dakwah Islam, Semiotika Roland Barthes, Instagram @fuadhnaim'*

INTRODUCTION

The substantial population of Internet users constitutes a significant advocate for da'wah on social media. (Mujahid & Arief, 2022). The substantial population of Internet users constitutes a significant advocate for da'wah on social media. The internet offers information and data, facilitating work for individuals. Users utilize social media as a novel venue for advancement. Additionally, ulama utilize social media as an efficient medium for da'wah, facilitating preachers in disseminating their message more broadly. (Mutiawati & Ramadhani, 2023).

Recent technology advancements have prompted the millennial generation to engage creatively with this convergence. With the aforementioned technical advancements, the transmission of messages has become effortless, particularly for a Da'i aiming to disseminate Da'wah messages. Several years prior, Da'i delivered sermons solely by vocalization, articulating their sentences audibly for the congregation's comprehension. Consequently, the aforementioned occurrence elucidates that technical advancements and temporal contexts significantly affect the manifestation of religion, particularly within New Media. (Nurfitria & Arzam, 2022).

Da'wah can also be disseminated through social media. Preaching via social media elicits various favorable and negative impressions. Orators who employ eloquent language and exhibit politeness and sagacity in their lyrics will gradually resonate with the hearts of their audience. As the adage states, a small accumulation over time results in a mountain. (Ramadhani & Tanjung, 2023).

An inexpensive and informative explanation can primarily engage the recipients of the da'wah, prompting them to inquire further. They will pursue

absent information and enhance their faith. Nonetheless, there exists a detrimental perception of preaching on social media. All aspects ultimately relate to effective communication and the judicious use of language, alongside the regulation of emotions. The absence of commendable values and principles in da'wah can yield a detrimental perception of its delivery. Various groups employ sarcastic verses that may dishearten recipients of the da'wah. Statements that contravene the principles of da'wah might provoke resentment in the recipient and may lead to disagreements. The indirect da'wah conducted will negatively impact the perception of Islam and lead to its rejection by others. Da'wah through social media is widely embraced by society; nonetheless, certain individuals undermine the image of religion by employing harsh words, akin to flinging charcoal at their own faces. Undoubtedly, technology and social media provide as effective platforms for disseminating da'wah nowadays. (Kamarudin & Kamal, 2019).

Based on the aforementioned explanation, it may be stated that Instagram, as a social media platform, is appropriate for disseminating da'wah messages using formats and methods that align with its inherent qualities. Instagram is explicitly intended for the dissemination of videos and photographs. Currently, Instagram offers a live operational day for users. Individuals appreciate witnessing preaching narratives and surmounting challenges, as preaching messages on Instagram are presented in diverse, innovative, and engaging audio-visual formats. Every preacher or content creator disseminating preaching material on Instagram seeks to produce content that captivates the broad audience. In addition to its entertainment value, this programming also imparts insight and knowledge to its viewers. (Firdaus & Mutrofin, 2023).

The evolution of information technology has catalyzed innovation and creativity among social media content makers. The advancement of technology and information has significantly impacted individuals' everyday habits and lifestyles; through social media, we may compose and disseminate messages to an unrestricted geographical audience. These technological advancements allow preachers to disseminate their messages without the necessity of in-person meetings. As time progresses, an increasing amount of da'wah is manifesting through social media platforms, including websites, blogs, and notably, Instagram. Social media offers numerous conveniences,

enabling users to engage in various activities, including communication, collaboration, sales, and information dissemination. Over time, social media has acquired numerous other functions. One of the functions that the author will examine in this research is social media as a platform for da'wah. (Mujahid & Arief, 2022).

Quoted from dataindonesia.id, Indonesia has 99.9 million active Instagram users in April 2022. This number is the fourth largest in the world, behind India, the United States and Brazil. This data shows that the level of Instagram usage among Indonesian people is quite large and has the potential for information to spread very quickly. This could be an opportunity to become a media for da'wah in this day and age. Da'wah is not only done face to face but through social media such as Instagram it can provide and spread good values. However, various kinds of values and messages are spread on Instagram media, some are positive and some are negative. (Rohman & Rahman, 2023).

Simultaneously, according to research conducted by We Are Social Hootsuite, updated on February 15, 2022. In the area of "Most Utilized Social Media Platforms," Instagram ranks second, following WhatsApp. Among the 27.7 million Indonesian population, 84.8% utilize Instagram, resulting in 99.15 million active users. Instagram has emerged as a prominent platform for da'wah, enabling preachers to disseminate religious messages and ethical ideals through diverse visual and textual content. By utilizing postings, stories, and highlights, preachers and religious content makers can engage a broader audience, particularly the younger demographic that actively utilizes this platform. Instagram enables da'wah through a creative and participatory approach, merging Islamic elements with contemporary trends and lifestyles. Through features like Live, preachers may engage directly with their followers, rendering Instagram an efficient medium for disseminating preaching messages and fostering the spiritual advancement of society. (Thifal et al., 2023).

Instagram offers several supportive features for its users, including likes, comments, and shares. Additionally, it has introduced a new function called IGTV, which allows videos to run up to 10 minutes in both vertical and horizontal formats. At present, Instagram serves not merely as a platform for sharing activities; it is also exploited by certain individuals for

nefarious purposes. Consequently, religious leaders must adeptly utilize this medium to creatively disseminate Islamic values, thereby encouraging individuals to incorporate Islamic teachings into their daily lives. The present features can assist da'wah advocates in formulating da'wah messages. (Hendra & Yuliardiana, 2021).

The primary responsibility of a da'i is to disseminate the teachings of Allah as articulated in the Al-Quran and the Sunnah of the Prophet. The primary responsibility of a da'i is to actualize the teachings of the Al-Qur'an and the Sunnah as a framework for his life. Disseminating da'wah content on Instagram is vital, as such content generates da'wah messages that can be accessed by followers. To assess the effectiveness of the messages disseminated by the @fuadhnam account for its followers and to gather feedback, or to investigate the responses of followers to preaching content on the Instagram account @fuadhnam. This may originate from the responses of followers in the likes and comments sections. (Burhanudin et al., 2019).

In the digital age, social media has emerged as a predominant platform in numerous facets of life, including the dissemination of Islamic da'wah. The utilization of social media, particularly Instagram, by Muslim preachers and influencers is gaining popularity owing to its visual and interactive characteristics, enabling da'wah to engage a broader and more diversified audience. Nonetheless, disseminating da'wah messages via social media has obstacles in ensuring that the messages are both successful and aligned with Islamic norms. Consequently, the examination of message delivery tactics employed by the Instagram account @fuadhnam is essential for comprehending how Roland Barthes' semiotic framework might be utilized to investigate profound meanings in preaching content, facilitating its acceptance by contemporary society.

Research by Ulya Dinillah and Aka Kurnia SF in 2019 on Instagram as a medium for preaching indicated that the utilization of social media for this purpose should be executed creatively, since the predominant demographic of social media users is youth, necessitating a more innovative approach to communication. Conversely, emotionally driven persuasion typically engages the affective dimension, specifically those pertaining to an individual's emotional being. This stimulates elements of an individual's sympathy and

empathy, resulting in a sense of delight for the communicator (liking process). In the context of da'wah and persuasive communication, a da'wah communicator must possess persuasive skills to be an effective communicator. (Dinillah & Kurnia SF, 2019).

In 2023, research by Alfatih Yusry, Nursapia Harahap, and Syahrul Abidil analyzed Syafiq Riza Basalamah's preaching messages on Instagram, concluding that the platform serves as a highly strategic venue for disseminating Islamic messages, particularly through well-known preachers. Presented in an appealing manner, it will be highly effective in disseminating da'wah on social media. (Yusry S. et al., 2023).

Moreover, a study by Karina Sofiananda Armada Faraba, Somarlam, and Dwi Purnanto in 2020 on the phatic communication of CaknunQuotes preaching on Instagram indicated that persuasive communication can effectively engage audiences with the offered content. The persuasive communication established is cross-generational, hence expanding the reach of da'wah. (Armaza-Faraba et al., 2020).

This paper presents a comprehensive investigation of the utilization of Instagram as a medium for Islamic da'wah, specifically examining the account @fuadhnaim. The @fuadhnaim account presently boasts 271,000 followers, indicating a robust appeal for the disseminated preaching content. This account, possessing a substantial following, serves as a compelling subject for analysis, particularly as its owner is a da'wah influencer recognized for effectively disseminating Islamic messages through straightforward and accessible communication means.

This research is distinctive in relation to prior studies since it use Roland Barthes' semiotic framework to examine signs within preaching content. This semiotic method facilitates the articulation of profound meanings inherent in both visual and spoken signals.

This study employs a descriptive qualitative methodology to elucidate the utilization of Instagram as a medium for disseminating Islamic da'wah messages, particularly via the @fuadhnaim account. This methodology was selected as it enables researchers to examine intricate social and cultural phenomena, such as the dissemination of preaching messages on social media, by offering a profound comprehension of the implicit and explicit significances within the supplied content.

The data collecting method involved content analysis of posts from the Instagram account @fuadhnaim. The analyzed content encompasses several media forms, including images, text, and videos, that convey Islamic preaching messages. Data was gathered by firsthand observation of the uploads chosen as research samples. Each upload is examined through semiotic features, such as signals, codes, and meanings, to ascertain the message communicated to the account's followers. The data collection procedure is conducted methodically by gathering and documenting all pertinent information from selected posts, including the amount of likes, comments, and other interactions that may offer additional insight into the audience's reaction to the da'wah message.

A literature review was conducted to enhance data analysis by examining pertinent prior research, particularly with digital da'wah, the utilization of social media in Islamic communication, and the application of Roland Barthes' semiotic methodologies. Through a literature review, researchers can comprehend how prior studies have addressed analogous subjects and pinpoint deficiencies in existing research, so providing a theoretical foundation and rationale for the current investigation.

This research employs Roland Barthes' semiotic method to analyze the data, facilitating the exploration of three levels of meaning: denotation, connotation, and myth. The denotation level facilitates comprehension of the precise meanings of the signs in the upload, whereas the connotation level uncovers deeper meanings shaped by dominant cultural and social values. Myth analysis is conducted to discern the prevailing ideology or ideals inherent in the da'wah message, as well as the manner in which these ideas are assimilated by the audience.

The data processing and analysis are facilitated by NVivo 12 Pro software. This program facilitates the effective organization and categorization of data, aiding in coding and enabling researchers to identify certain patterns in the conveyed da'wah signals. NVivo 12 Pro enhances data visualization using tools like idea maps and matrices, enabling researchers to discern the relationships among different components of the evaluated textual content. This research approach aims to conduct a comprehensive examination of the Instagram account @fuadhnaim's use of visual and verbal

indicators in disseminating Islamic da'wah teachings, along with the audience's reception and interpretation of these messages on social media.

This article aims to analyze the use of social media Instagram as a means of conveying Islamic da'wah messages, with a focus on the @fuadhnaim account. This study discusses the denotative, connotative and mythical meanings in da'wah messages conveyed through reels, covering the themes of creed, shari'ah, worship and morals. In addition, this article explores the relevance of a semiotic approach in understanding the visual and verbal symbols used in digital preaching to attract audience attention.

RESULTS AND DISCUSSION

Instagram @fuadhnaim

The Instagram account @fuadhnaim serves as a da'wah platform overseen by Fuadh Naim, a youthful preacher recognized for his modern linguistic approach, appealing to both the millennial and Gen Z demographics. This account has 313 thousand followers and 744 total uploads, featuring inspirational content in many formats, including shows, classes, and vlogs, as indicated in the bio.

From January to October 2024, research indicated that Fuadh Naim employed the reels function to disseminate da'wah messages. This content addresses the themes of faith (5 uploads), shari'ah (4 uploads), worship (4 uploads), and morals (9 uploads), presented through an engaging visual and spoken methodology. In addition to Islamic messages, certain content addresses prevalent concerns and daily life, including the offline research he conducts. The @fuadhnaim account exemplifies effective digital da'wah in the contemporary social media landscape.

Roland Barthes' Semiotic Analysis in the study of da'wah.

This research approach aims to conduct a comprehensive examination of the Instagram account @fuadhnaim's use of visual and verbal indicators in disseminating Islamic da'wah teachings, along with the audience's reception and interpretation of these messages on social media. (Dewanta, 2020). Semiotics is the study of signs; Roland Barthes expanded upon Ferdinand de

Saussure's concepts and sought to apply the analysis of signals more comprehensively. (Rohmaniah, 2021).

Barthes refined connotative semiology, which had previously focused solely on denotative signification as proposed by Saussure. Barthes identified an additional meaning, specifically "myth," which denotes a sign (Rinjani et al., 2022). This research will examine the connotative, denotative, and mythological implications of the da'wah messages on the Instagram account @fuadhnaim, utilizing Roland Barthes' methodology.

Table 1. Da'wah messages on Instagram @fuadhnaim

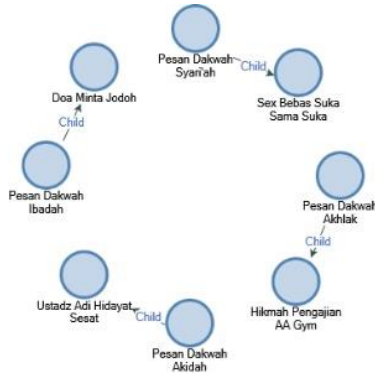
Da'wah message	Title	Number of Viewers
Aqidah	Why do many Muslims have a difficult life?	227rb
	Signs of the Apocalypse	51,8rb
	Allah loves you	37,3rb
	Ustadz Adi Hidayat Misguided?	295rb
	Idol Blunders	102rb
Sharia	Consensual Free Sex?	269rb
	Branding for Da'wah	76rb
	Don't Put Your Heart Before Marriage	1jt
	Consequences of Allowing Pornography	1,5jt
Worship	Prayer for a Soulmate	45,3rb
	The Importance of Knowledge	120rb
	Overcoming Overthinking	95,5rb
	Al Fatih is tired, Sis	313rb
Morals	Da'wah is like playing football	347rb
	Little by little Whatsapp	38,6rb
	Why Should You Reply to Chat?	82,9rb
	You are Very Valuable	274rb
	Understand my father	26,6rb
	The Most Hijrah	14,5rb
	Lessons learned from AA Gym	41,6rb
NTCzen Daebak	517rb	
BTS says: Spak Yourself	24rb	

This study distinguishes between the denotative meaning, which reflects the literal interpretation of the da'wah message, and the connotative meaning, which delves into a more profound comprehension linked to the social and cultural context. The analyzed myths reveal the ideology underpinning the da'wah messages and illustrate how these messages are shaped by or influence broader societal perspectives. (Jawwad & Arifin, 2021). Fuadh Naim's reels convey messages centered on faith, adherence to Shari'ah, the significance of proper worship, and moral principles including honesty, patience, and respect for diversity. This semiotic study offers a profound understanding of the significance embedded in Fuadh Naim's sermons and demonstrates the efficacy of social media as a medium for disseminating Islamic ideals in the digital age.

Da'wah messages encompass diverse material from multiple sources aimed at promoting a positive invitation to adhere to the teachings of Allah and His Messenger. Essentially, any message can serve as a da'wah message provided it does not contradict Islamic beliefs. This research will analyze da'wah messages pertaining to Sharia, ethics, beliefs, and worship. (Marsela et al., 2024).

The dissemination of *aqidah*, *sharia*, ethics, and worship constitutes the fundamental teachings of Islam, communicated through da'wah to direct individuals towards an improved existence grounded in religious principles. *Aqidah* pertains to the doctrine of believing in Allah, encompassing faith and monotheism as the fundamental principles of Islam. (Yantos, 2013). *Sharia* encompasses regulations and ordinances that govern the daily lives of Muslims, pertaining to both worship and *muamalah* (social interactions). (Nuryati & Abdurrazaq, 2022). Morals underscore the cultivation of virtuous and honorable conduct, aligned with Islamic principles, in interactions with Allah, fellow humans, and other beings. (Hardasari & Baadilla, 2022). Morals underscore the cultivation of virtuous and honorable conduct, in alignment with Islamic principles, in interactions with Allah, fellow humans, and other creatures. Worship include required and *sunnah* behaviors aimed at self-devotion to Allah, including prayer, *zakat*, fasting, and *hajj*. These four messages serve as foundational elements that mutually enhance Islamic teachings. (Rika Handayani & Darul Ilmi, 2023).

Figure 1. Analyzed Da'wah Messages



Source: Nvivo 12 Pro Analysis

The content chosen for study comprises four primary areas. The video titled "Ustadz Adi Hidayat Is Heresy?" inside the Aqidah category, which has garnered 295 thousand views, was studied due to its popularity and contentious theological topics. The video "Prayer for a Soulmate," which has garnered 45.3 thousand views, was chosen for the Worship category to analyze spiritual messages pertaining to worship in personal life. The film "Consensual Free Sex?" in the Sharia category, viewed by 269 thousand individuals, was selected due to its provocative subject matter about morality in sharia, particularly regarding sexual interactions. In the Morals category, the video "Hikmah Pengajian AA Gym," which garnered 41.6 thousand views, was selected due to the pertinent moral message articulated by AA Gym, a person influential in disseminating moral values. This content was selected because to its substantial viewership and the necessity for in-depth analysis of subjects to comprehend the underlying significance of the preaching message.

This is Roland Barthes' semiotic analysis of the Instagram account @fuadhnaim:

Figure 2. Da'wah content "Wisdom from AA Gym Recitation"



Table 2. Semiotic Analysis of Rolan Barthes on the Content "Wisdom from AA Gym Recitation"

Content Title	Sentences in Content	Denotative Meaning	Connotative Meaning	Myth	Da'wah message
Lessons learned from AA Gym	"There is a quote that I always use to this day, but there is one A'Gym recitation and I always remember that when you recite the Koran, you study religion, use it to reflect on yourself when you talk about A, well, am I like A yet? Are you talking about B yet? like B or not? Don't use it to judge other people, I said, well, this means the disease is	This content conveys a message about self-introspection in studying religion. When someone studies religion, they must use this knowledge to improve themselves, not to judge others.	This message contains a warning so that people who are new to studying religion, especially "children of hijrah", do not rush to judge and criticize other people after hearing or attending religious studies. This action is often carried out as a form of over-reaction without self-reflection, thus reflecting unwise behavior in religion.	The myth built here is that someone who "immigrated" often feels more entitled or more knowledgeable in assessing other people's actions, especially after taking part in religious or parenting studies. This is a form of moral superiority, which is often not based on real experience or a deep understanding of religion or life.	Morals

a hijrah
 child..."

The preceding study illustrates how the moral preaching within this content underscores the significance of introspection and self-awareness, while also discouraging the inclination to judge or condemn others. The message encourages listeners to prioritize self-improvement and recognize that religious education should serve as a means to identify one's own deficiencies rather than excessively critique others.

Figure 3. Da'wah content "Prayer for a Soulmate"



Table 3. Semiotic Analysis of Rolan Barthes on the Content "Prayer for a Soulmate"

Content Title	Sentences in Content	Denotative Meaning	Connotative Meaning	Myth	Da'wah message
Prayer for a Soulmate	"If we really believe that God is all-knowing and all-perfect, then we just pin our hopes on God to choose the right and perfect person who is in accordance with what God knows better than	This message explicitly talks about the correct way to pray for a soul mate. The author emphasizes that humans must believe in God who is all-knowing and all-perfect to determine the right partner, without	Implicitly, this message criticizes those who specifically ask God to "send" someone they desire, such as by saying a name in prayer. The author considers this a form of disrespect for God's wider wisdom and knowledge.	The myth that appears in this message is the belief that God has a better and wiser plan than humans. This message invites people to relinquish control over their personal desires, recognizing that God's decisions are	WORSHIP

us... knows better so if this happens then this is the answer to our prayers."	God imposing certain desires	the best, even if they differ from their deep-seated hopes about religion or life.
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This semiotic analysis indicates that the message conveyed in "Prayer for a Soulmate" underscores complete submission to God about the search for a life partner. The meaning is explicit: individuals must have faith in God's discernment in selecting a partner. Connotatively, there is an implication regarding individuals who attempt to "demand" God to provide them with a certain soul mate that aligns with their desires, utilizing specific names or imagery in their prayers. The myth presented is the conviction that God possesses superior knowledge regarding what is optimal for each person, and that rejection or estrangement in relationships constitutes a component of answered prayers. This message conveys an attitude of resignation and honesty in accepting divine decrees.

Figure 4. "Consensual Free Sex"



Table 4. Semiotic Analysis of Rolan Barthes on the Content "Consensual Free Sex"

Content Title	Sentences in Content	Denotative Meaning	Connotative Meaning	Myth	Da'wah message
Free, consensual sex	"Did you know that the worst thing about an opinion is that sex is permissible as long as	This message explicitly rejects the view that sexual relations based on consent between both parties can be	Connotatively, this message criticizes the liberal narrative that allows free sex as long as there is consent from both	The myth that emerges is that men have a natural ability to manipulate	SHARIA

<p>you consent. What is not permissible is not free sex but sex without consent. Without consent. So as long as it is mutually consensual with consent and it is legal for those over 17 years of age, it is fine, sis. Stupid. The loss is stupid girls..."</p>	<p>justified, especially in the context of sex outside marriage. This content confirms that this understanding is wrong, and in the end the ones who suffer the most from this practice are women.</p>	<p>parties. The author highlights that men can often manipulate women into agreeing through persuasion or seduction. Here, the author emphasizes the importance of maintaining women's honor and rejecting casual sex as a violation of sharia.</p>	<p>The women's consent, and that this consent system provides a loophole for men to get what they want. This narrative reinforces the belief that casual sex is contrary to sharia values and is more detrimental to women socially and morally.</p>
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This interpretation emphasizes the da'wah message's repudiation of promiscuity, particularly when justified by the notion of "consent." This message explicitly critiques the contemporary perspective that legitimizes sexual interactions outside of marriage based on mutual agreement. This serves as a cautionary message to women to exercise greater vigilance regarding persuasion from men who may exploit consent scenarios. The author asserts that men frequently exploit women's vulnerabilities in making appropriate decisions concerning sexual matters. This messaging perpetuates the misconception that consent in casual sex is inherently inequitable for women, a perspective that contradicts sharia, which forbids sexual relations outside of marriage.

Figure 5. "Is Ustadz Adi Hidayat Heretic?"

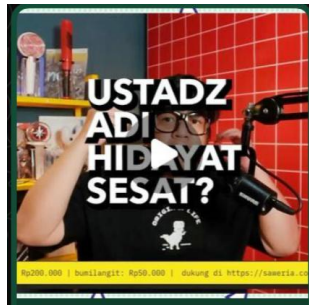


Table 5. Semiotic Analysis of Rolan Barthes on the Content "Ustadz Adi Hidayat Sesat?"

Content Title	Sentences in Content	Denotative Meaning	Connotative Meaning	Myth	Da'wah message
Ustadz Adi Hidayat Misguided?	"Ustadz Adi Hidayat's opinion is like this... it's his brother's turn to sin, it's like it will nail your sins to the level of a fingernail, but it's the ruler's turn to sin, like the ruler's sin, let's just keep quiet."	Denotatively, this message conveys criticism of the tendency of some people to be harsher in criticizing fellow believers than those in power. The author regrets the selective attitude in criticizing, especially in terms of exposing the mistakes of ulama and religious figures in public, while the mistakes of those in power tend to be ignored.	Connotatively, this message reflects the injustice in the way some Muslims treat fellow Muslims who have different opinions. Here the author emphasizes the need to maintain ukhuwah (brotherhood) and warns against criticizing fellow believers excessively in public, while the argument for protecting one's disgrace is often ignored.	The myth that appears in this message is that excessive criticism of fellow believers, especially ulama, causes divisions within the ummah. This message emphasizes the importance of unity and that criticizing rulers or relatives must be done with appropriate etiquette, following Islamic teachings	AKIDAH

about
protecting
the honor
and disgrace
of fellow
Muslims.

This essay examines the religious theme of "Ustadz Adi Hidayat Is Heresy?" highlighting the inequity in how Muslims engage with clerics they oppose. This message indicates that people hastily criticize their fellow believers, while the errors of those in authority remain unexamined. This criticism emphasizes the necessity of upholding *ukhuwah* and *adab* when critiquing both the *ulama* and the government. The prevailing misconception asserts that the oneness of the *Ummah* supersedes the acknowledgment of differences, and that critiques of fellow Muslims should be conducted in a manner that avoids division, in alignment with Islamic doctrine.

CONCLUSION

An analysis of da'wah communication on Instagram @fuadhnam employing Roland Barthes' semiotic framework demonstrates the innovative and pertinent transmission of Islamic messages in the digital age. The analysis of reel content encompasses four primary categories: creed, worship, shari'ah, and morals, emphasizing denotative, connotative, and legendary interpretations. Content such as "Ustadz Adi Hidayat Sesat?" in the *aqidah* category, "Prayer for a Soulmate" in the worship category, "Consensual Free Sex" in the shari'ah category, and "AA Gym Study Lessons" in the morals category conveys profound messages of da'wah and addresses pertinent social and spiritual issues.

Fuadh Naim constructs a compelling tale through visual and linguistic symbolism, highlighting themes of self-introspection, *tawakal*, the repudiation of promiscuity, and the preservation of Islamic brotherhood. The myths elucidated in these communications demonstrate the impact of societal perspectives on the presentation of preaching, exemplified by the moral superiority attributed to "migrated children" and the conviction in divine wisdom about the selection of life mates. These findings affirm that Instagram serves as an effective platform for disseminating Islamic ideals,

engaging a broad audience, and linking da'wah with contemporary challenges pertinent to digital consumers.

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