

UTILIZATION OF OME TV VIDEO-CALL APPLICATION AS DA'WAH MEDIA: REVIEW ON OME TV CONTENT FROM ALIF DZ'S YOUTUBE CHANNEL

Muhammad Mufti

Abstract: Ome TV's video-call app is usually used to get acquainted with foreigners or practice foreign language proficiency by practicing it in front of native speakers in addition to content to be posted on other social media. However, Alif Dz's YouTube channel also uses it as a medium for da'wah. This article aims to explore the da'wah method used by Alif Dz's YouTube channel in conducting da'wah through the Ome TV video call application as well as the response from its viewers. Using qualitative method, this article shows that the da'wah methods used by Alif Dz's YouTube channel on the Ome TV video call application include but are not limited to recitation of Quranic verses, salawāt, to singing religious songs in Arabic. His content that has been uploaded on his YouTube channel has received a lot of positive responses from his viewers based on the comments in the comment column. What Alif Dz's YouTube channel has done is one example of the use of new media as a medium for Islamic da'wah in the contemporary era.

Keywords: Alif Dz; Da'wah; Ome TV; YouTube

Abstrak: Aplikasi video call Ome TV biasanya digunakan untuk berkenalan dengan orang asing atau melatih kemampuan bahasa asing dengan mempraktikkannya di depan penutur asli selain konten untuk diposting di media sosial lainnya. Namun channel YouTube Alif Dz juga memanfaatkannya sebagai media dakwah. Artikel ini bertujuan untuk mendalami metode dakwah yang digunakan channel YouTube Alif Dz dalam melakukan dakwah melalui aplikasi video call Ome TV serta respon pemirsanya. Dengan menggunakan metode kualitatif, artikel ini menunjukkan bahwa metode dakwah yang digunakan channel YouTube Alif Dz di aplikasi video call Ome TV antara lain adalah pembacaan ayat suci al-Quran, salawat, hingga menyanyikan lagu religi berbahasa Arab. Konten-kontennya yang diunggah di channel YouTube miliknya mendapat banyak respon positif dari para pemirsanya berdasarkan komentar di kolom komentar. Apa yang dilakukan channel YouTube Alif Dz merupakan salah satu contoh pemanfaatan media baru sebagai media dakwah Islam di era kekinian.

Kata kunci: Alif Dz; dakwah; Ome TV; YouTube

Introduction

The modern era with all its sophistication has influenced many activities in life. Including in da'wah activities or the spread of Islamic values which used to be only done in traditional ways, it has now switched through various applications available on devices. Various social media applications that were originally used as a communication tool have turned into a medium for many things ranging from entertainment facilities, finding new acquaintances, commercial activities, to da'wah activities. Among the most popular social media in Indonesia, for example, such as WhatsApp, Instagram, Facebook, Twitter, YouTube, and so on. YouTube is one of the choices of applications that are widely used to search for various informational, entertainment, or educational content because this application is designed as an application that contains various content in the form of videos. This video content can be found in a certain channel either owned by a group or an individual because YouTube allows a person to be able to have their own channel and the content can be monetized. The content production process on YouTube is like the process on television sets, except that it is packaged in the form of social media (Nasrullah, 2015).

YouTube is a database of video content from around the world and provides a variety of information. YouTube has the function of searching for information, videos or viewing videos directly. Historically, YouTube was founded by Chad Hurley, Steve Chen, and Jawed Karim, who had previously been the first employees of PayPal. Hurley studied design at Indiana University of Pennsylvania, while Chen and Karim studied computer science at the University of Illinois at Urbana-Champaign. According to stories repeatedly published in the media, Hurley and Chen developed the idea of YouTube in the first months of 2005 after having trouble sharing videos of a dinner party at Chen's apartment in San Francisco. Karim did not come to the party and refused the party. While Chen commented that the idea of YouTube was sparked after the dinner party was added with a marketing method that focused on creating an easily digestible story. YouTube now occupies the third most visited site on the internet after Google and Facebook (Sinaga et al., 2022).

Content on YouTube becomes interesting because it has many advantages such as monetization, available offline, without duration restrictions, and so on. YouTube also has advantages such as a wide range and is available in audio-visual form so that in addition to being heard, it can also be seen. In addition, it has its own segmentation. Through YouTube, someone can create their own channel and create their own video content which can later be cashed out if they have met certain conditions that have been set by the YouTube manager who is part of the Google company. Various types of content can be found and uploaded on YouTube channels as a form of embodiment of creativity and expression of a person or group. Various categories of video content can be found on YouTube including Ome TV content which usually contains random video chats with foreigners both from within the country and from abroad (Hamdan & Mahmuddin, 2021).

Among the many YouTube channels that present Ome TV video content, there is one YouTube channel that caught my attention, namely the Alif Dz YouTube channel. This is because the Ome TV video content it presents is not just about entertainment, singing, or flirtation to strangers. Ome TV video content presented on Alif Dz's YouTube channel contains a lot of Islamic values which is a form of da'wah carried out by utilizing new media in modern times, namely the Ome TV video-call applications and YouTube.

Based on this background, in this article I will discuss the use of the Ome TV video-call application as a da'wah media carried out by influencers. By taking the case of Ome TV video content on Alif Dz's YouTube channel, the main question in this article is related to the da'wah method or the spread of Islamic values carried out by Alif Dz through the Ome TV application which is uploaded into Ome TV video content on his YouTube channel as well as the response from his viewers who were left in the comment's column.

Method

The type of research carried out in this article is qualitative research with taking online space as field work and involving virtual community as research subject. The primary data source in this article was obtained from Alif Dz's YouTube channel and the secondary data was obtained from

journals, articles and writings on internet pages related to the issues discussed. The data has been collected then analysed using descriptive-analytical methods with the aim of obtaining a deep understanding of the topic raised to answer research questions (Sinaga et al. 2022). As part of the qualitative research, statistical data does not become the focus of this research.

Results and Discussion

Da'wah Trend through Content on Social Media

In recent years, one of the most significant changes in the field of Islam in Indonesia has been the increasing dependence of Muslims on social media when carrying out their faith. To some extent, media practices have become indistinguishable from religious practices and, most importantly, Muslims themselves often regard their online activities as part of their pious efforts to improve their religion. Social media becomes very relevant in this regard because it may not be like other media, very inherent in the daily lives of its users. At the same time, it is not enough to describe the context in which Islam is practiced through social media in Indonesia today as a realm of opportunity and unconditional freedom, or solely inspired by the spirit of tolerance and democracy. Religious life in Indonesia today, and particularly among urban middle-class Muslims, is intrinsically and irreversibly entangled with the daily use of social media (Slama, 2018).

Based on Wearesosial Hootsuite research in January 2019 cited by Nasrullah, social media users in Indonesia reached 150 million or 56% of the total population. That's up 20% from the previous survey. Meanwhile, gadget social media users reached 130 million or around 48% of the population. Social media ranks second with the average Indonesian spending 3 hours and 26 minutes every day (Jayani, 2023). Social media has become an internet medium that allows users to represent themselves and interact with them, cooperate, share, communicate with other users, and form social bonds virtually (Nasrullah, 2015).

Social media as a new medium is always embedded in the social landscape, which pre-empt, shapes, contextualizes, and continues after certain technological innovations. Therefore, it is very important to put social media into context, place it in the social landscape, and map the changing

media environment in relation to human activities, including religious activities that in turn, shape its own environment (Lievrouw & Livingstone, 2002).

Recently, new media has reshaped the social landscape including how people practice and demonstrate their religious activities, especially in Indonesia. Given that Indonesia is the largest Muslim-majority country in the world and home to a deeply religious society in which Islam is instilled in daily life by its adherents, then today we can observe the different ways in which the internet and social media are transformed into platforms to spread the religious values that are part of da'wah (Salma, 2019). This is certainly one of the values of kindness in normative glasses by utilizing the media to do da'wah (Maulana et al., 2020).

Da'wah is basically inviting people to the path of Allah Swt both verbally, in writing, and by deeds as an effort so that Muslims embody the values of Islamic teachings in the reality of personal life (*shakhsyiah*), family (*usrah*), and society (*jama'ah*) in all aspects of life as a whole so that *khayrul ummah* or civil society is realized (AS & Aliyudin, 2009). Da'wah is also an attempt to make an offer to people to be inclined and motivated to do the teachings of Islam or at least to influence people to like Islam both theoretically and practically or exemplary (Ismail, 2011). In every da'wah there is a *tabligh* activity, which is to convey Islamic values through various media, both through preaching media, printing media, and other media.

The trend of technology resulting in increasingly diverse and decentralized channels means that in social media there are various growing markets for various content, including da'wah content on social media (Mauludin, 2019). The crowded da'wah trend through videos on various social media gives freedom to all circles to watch without any restrictions. Da'wah with this video is a way of da'wah that is flexible to keep up with the times. So, through the video method, the da'wah message can arrive easily, and the people who watch it also understand the essence of the da'wah. This method has an important position in driving the success of da'wah in this modern era. Increasingly sophisticated technology requires da'wah to always innovate in packaging its content, not only through lectures or *ta'lim* assembly

studies, but also through applications that can be used on devices such as social media (Maulana et al., 2020).

Da'wah that keeps up with the times makes da'wah not abandoned. This is because the da'wah message conveyed can always be a reminder in living life. The emergence of social media makes it easier for Muslims to pray more broadly and faster. (Sukayat, 2019) Related to da'wah on social media itself, it can be understood as an activity of conveying messages of Islamic goodness through internet either using mobile devices, gadgets, or computers (Syakur et al., 2021).

Da'wah activities in the modern era need to be packaged in the right way so that they are attractive and contextual according to their targets. Da'wah cannot only be done sporadically and talked about just as trendy but requires a systematic and holistic arrangement and approach to achieve the ideal da'wah goal, as well as presenting a da'wah face that is able to provide productive and constructive cultural offers for Islam as a religion that is a mercy to all creation or *rahmatan lil 'alamin* (Muhammad, 2006). Therefore, many new innovations are trying to be made to expand the reach of da'wah adapted to its segmentation, one of which is through the Ome TV video-call application which has recently become one of the applications and sites visited by many users from various countries.

Ome TV Video-Call Application: Third Party Application for Creating Content on YouTube

Ome TV was first launched in 2009 by someone from Brattle-boro, the city of Vermont, United States. One of the mainstay features that makes Ome TV popular with many people is the video chat. Random video chat on Ome TV provides an unlimited chat experience and is the fastest way to get to know new people online. In less than a second the user will be connected and ready to start interpersonal communication with fellow users from different countries. The Ome TV application provides live video streaming player services directly through the Real-time Transport Protocol (RTP), where the data captured by the camera is compressed and the data in the form of RAW or pure format sent directly to the user can later be directly seen by the user through the application (Setyawan & Marzuki, 2018).

The way to use Ome TV to launch video chats and chats is to just one swipe right on the smartphone screen or click start on PC/Laptop to start and connect on the app. In 2010, a similar application with relatively similar features went viral, namely Omegle. Because the developer of the Ome TV application is the same as the previous application, so in how to use and display the interface is almost the same. This application is included in the category of Live Streaming applications, which can be interpreted as the technology of displaying video that takes place over the internet network. The live streaming application itself is a live stream that is streamed to many people (viewers) in the same period as the original event, through communication data media or networks both connected to cable and wireless. With Ome TV, users can make random video calls with people they have never even met before, or strangers. All the features are free or in other words do not cost you anything, whether to speak locally or internationally. In addition, this Ome TV is without ads and can be used for 24 hours without time restrictions (Julianto & Tezar, 2022).

Alif Dz YouTube Channel and the Contents Uploaded

Alif Dz's YouTube channel was created on December 2, 2017, and has had quite a lot of subscribers. Until the time this article was written, the number of subscribers has reached 1,52 million subscribers. Almost reached the 1,6 million marks. In addition, the total viewing time of the entire video on this YouTube channel has reached 171.148.884 views. The containing contents are divided into 10 categories according to playlists created on his YouTube channel.

First, is the REACTION content which contains videos of Alif's reaction to videos that are usually being discussed in cyberspace. Second, ADROR (Alif Dz Horror) content containing videos of Alif telling horror experiences from subscribers to his YouTube channel. Third, ADLOG (Alif Dz Vlog) content that contains videos of Alif's activities such as vacations or trips to a tourist destination that are told and covered in the video. Fourth, SHORT MOVIE content which contains short films produced by Alif himself as the owner of the YouTube channel Alif Dz and his colleagues. Fifth, NGOSTUY (Ngobrol Santuy) content which contains Alif's chats with his acquaintances and resembles a video podcast. Sixth, KOMBOS (Komenin

Bos) content containing Alif's comments on videos that are currently being discussed. This content is similar to REACTION content but contains more comments. Seventh, BERINGET (Berita Anget) content which contains informative videos that Alif wants to convey to his channel subscribers. Eighth, SONG & COVER content that contains videos of songs covered by Alif and or his colleagues. Ninth, QnA (Question and Answer) content that presents questions from subscribers of Alif Dz's YouTube channel are answered by Alif. Tenth, OME TV content containing videos of Ome TV recordings that will be discussed in this article.

Ome TV content is the featured content on Alif Dz's YouTube channel. This can be seen because this content is the most content with the number of videos reaching more than 100 videos on 20 of January 2024, and will continue to grow. In addition, the video with the most viewers on Alif Dz's YouTube channel can also be found on Ome TV video content. Here are the 5 most watched Ome TV video content on Alif Dz's YouTube channel:

1. The video entitled "Pendapat Cewe Israel tentang Palestina + Sholawat" was uploaded 3 years ago and has been viewed 4.5 million times.
2. The video entitled "Dia Langsung Menangis Ketika Mendengar Ayat Suci Alquran". It was uploaded 2 years ago and has been viewed 4 million times.
3. Video entitled "Reaksi Orang Palestina dan Israel Aku Tunjukin Ini!!". It was uploaded 2 years ago and has been viewed 3.5 million times.
4. The video entitled "Ketemu Cewe Turki Pinter Baca Quran, Ternyata Dia...!!". It was uploaded 2 years ago and has been viewed 2 million times.
5. The video entitled "Cewe Palestina Terharu Ketika Cowo Indonesia Duet Adzan!" which was uploaded 2 years ago and has been viewed 2 million times.

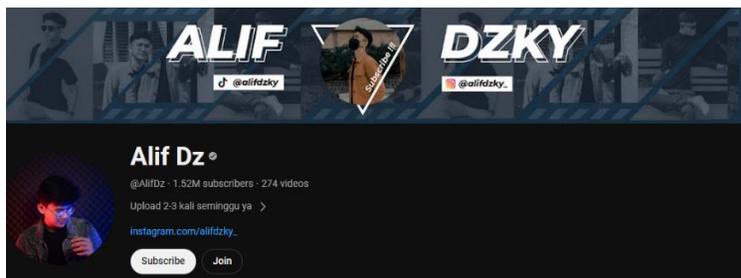


Figure 1. The View of Alif Dz's YouTube Channel Homepage

Da'wah Method Used by Alif Dz's YouTube Channel and Responses from the Viewers

Somewhat different from other Ome TV category YouTube content creators, the Ome TV video content presented by Alif Dz's YouTube channel also presents Islamic nuances in it. The reason is, in addition to containing chat segments or jokes as commonly found in many Ome TV content, Ome TV video content on Alif Dz's YouTube channel adds segments such as recitation of Quranic scriptures and *salawāt*. This recitation of the Quran and *salawāt* is not only recited in the presence of people who are Muslims, but also in the presence of many foreigners who are not Muslims.

Before starting to recite the holy verses of the Quran, Alif usually asks the interlocutor for permission first, either when the interlocutor himself or more than one person is allowed to recite the holy book of the religion he adheres to, namely the Quran. Before hearing the verse being recited, some of the interlocutors looked not so enthusiastic and looked a little hesitant. But when the Quranic verses were recited many of them were amazed and enjoyed the chanting of the holy verses of the Quran recited by Alif. In reciting Quranic verses Alif usually uses the *murattal* style so that the recitation of the Quran becomes sounding like a chant and does not require high and heavy notes as in the recitation of the Quran in the *mujawwad* style which has only been popular recently compared to the *murattal* style (Masrurin, 2019).

In some other videos, because the interlocutor on Ome TV saw the layout of Alif's room in which there was a guitar, some foreigners often asked him to perform a song. However, when Alif fulfilled the request, it was not the usual song he sang, but rather was *salawāt* or Arabic songs with a religious theme. This caused a lot of positive reactions not only from the interlocutor,

but also many from his subscribers and people who watched his video as can be seen from the comments that entered the comment section.



Figure 2. A Screen Capture when Alif Dz Reciting Quran in front of Foreigner

Among the positive responses and comments on Ome TV's video content on the Alif Dz channel left by people who watched it such as the comment, *"Masya Allah, your voice is so beautiful bro I'm from Palestine and I love Indonesia"*, which was included in the comment section of the video entitled *"Reaksi Cewe Arab Denger Cowo Indonesia Sholawatan"* which was uploaded two years ago and has been viewed more than 1 million times. There was also a comment saying, *"This is one of the people who makes Indonesia look good in the eyes of the world even through Omegle"*, which was included in the comment section of the video entitled *"Reaksi Orang Palestina dan Israel Aku Tunjukin Ini!"*, which was uploaded two years ago and has been viewed 3.5 million times. Then there was the comment *"Watching from the Philippines I love your vlogs! As a small YouTuber, I want to thank you for spreading positive energy to everyone. Hoping to get a reply from you. Hugs!"*, which was included in the comment section of the video titled *"Dia Langsung Menangis Ketika Mendengar Ayat Suci Alquran"*, which was uploaded two years ago and has been viewed 4 million times.

In addition to reading the Quran and *salawat*, there is also Ome TV video content on Alif Dz's YouTube channel that features the call to prayer in front of foreigners (*azān*). There is also some content whose content is a message of peace between two countries that are in conflict, namely Israel and Palestine. This video about Israel and Palestine has even been viewed 4.5

million times. This video is titled “*Pendapat Cewek Israel tentang Palestina*” which was uploaded three years ago. One of the comments in the comment section of the video said “*Aw, it turns out that there are still many Israelis who love Palestine. Thank God there are still many who love Palestine. May Palestinians always be healthy, syukron*”. This comment was liked by 294 users and got 10 replies from other users.

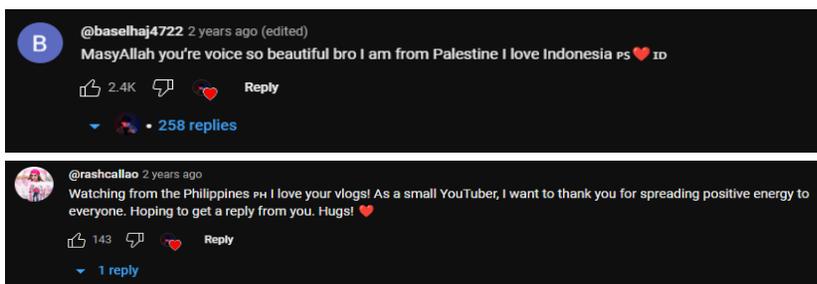


Figure 3. Some Screen Captures of Comment’s Column Section from Ome TV Content Video on Alif Dz’s Youtube Channel

Although Ome TV’s content on Alif Dz's YouTube channel only spreads good values in accordance with the religion he adheres to, namely Islam, but his content is not only enjoyed by Muslims, but many non-Muslims also like it. This can be seen from some of the comments that entered the comment section such as, “*I am not a Muslim, but I like content like this, it is pleasant to listen to and makes the heart cool*”. Then there was the comment, “*I’m a Christian but I love Palestine and Israel. We are all equal creations of the Almighty, equal and support each other in a peri-humanitarian manner. Love Palestine and Israel. May this country quickly reconcile*”. Even Alif Dz's content is not only enjoyed by domestic people but also by many viewers from abroad. This can be seen from one of the comments indicating that the person commenting is from the Philippines. “*I love it Masba Allah... I’m from Philippines, I’m Muslim*”.

Conclusion

In fact, social media or various applications that are present in various devices are just a tool. Therefore, it can be used for positive or negative activities depending on the person using it. Alif through the Alif Dz’s YouTube channel showed that the Ome TV video-call application, which is usually only used for activities to get acquainted with foreigners, learn foreign

languages, or just entertainment, can also be used for da'wah media and spreading Islamic good values. The methods used by Alif in spreading the good values of Islam in his Ome TV video content are carried out by reciting the holy verses of the Quran to his interlocutors, especially foreigners, either Muslims or non-Muslims. In addition, he also sang *salawat* or Arabic religious songs which received a lot of positive responses from viewers and subscribers to his YouTube channel. Indeed, it is often inserted some jokes or flirtations in its Ome TV video content, but it is delivered in a good way as its chats related to peace messages, especially regarding Israel and Palestine.

References

- AS, E., & Aliyudin. (2009). *Dasar-Dasar Ilmu Dakwah: Pendekatan Filosofis dan Praktis*. Widya Padjadjaran.
- Hamdan, H., & Mahmuddin, M. (2021). Youtube sebagai Media Dakwah. *Palita: Journal of Social Religion Research*, 6(1), 63-80.
- Ismail, A. I. (2011). *Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam / A. Ihyas Ismail, Prio Hotman*. Kencana.
- Jayani, D. H. (2023). Databoks. Orang Indonesia Habiskan Hampir 8 Jam untuk Berinternet. <https://databoks.katadata.co.id/datapublish/2020/02/26/indonesia-habiskan-hampir-8-jam-untuk-berinternet>
- Julianto, J., & Tezar, M. (2022). Pemanfaatan Sistem Informasi pada Aplikasi Ometv sebagai Sarana Dalam Membantu Pembelajaran, Penguasaan, dan Pengembangan Bahasa Asing. *JURSIMA*, 10(3). <https://doi.org/10.47024/js.v10i3.508>
- Lievrouw, L. A., & Livingstone, S. M. (eds.). (2002). *Handbook of New Media: Social Shaping and Consequences of Icts*. Sage.
- Masrurin, 'A. (2019). Murattal dan Mujawwad al-Qur'an di Media Sosial. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 19(2), 188. <https://doi.org/10.14421/qh.2018.1902-04>
- Maulana, I. I., Saefullah, C., & Sukayat, T. (2020). Dakwah di Media Sosial pada Channel Youtube Akhyar TV. *Tabligh: Jurnal Komunikasi dan*

- Penyiaran Islam*, 3(3), 258–274.
<https://doi.org/10.15575/tabligh.v3i3.675>
- Mauludin, H. (2019). Strategi Dakwah Ustadz Hanan Attaki Dalam Mensosialisasikan Gerakan Pemuda Hijrah (Shift) Melalui Sosial Media Instagram. Skripsi Universitas Islam Negeri Syarif Hidayatullah.
- Muhammad, M. (2006). *Manajemen Dakwah*. Kencana.
- Nasrullah, R. (2015). *Media Sosial: Perspektif Komunikasi, Budaya, dan Sioteknologi*. Simbiosis Rekatama Media
- Salma, A. N. (2019). Politics or Piety? Understanding Public Piety and Political Expressions of Indonesian Muslim in Online Sphere. *Jurnal Sosiologi Reflektif*, 13(2), 235-256.
<https://doi.org/10.14421/jsr.v13i12.1510>
- Setyawan, R. A., & Marzuki, Y. (2018). Survei Aplikasi Video Live Streaming dan Chat di Kalangan Pelajar. In *Prosiding Seminar Nasional & Internasional*, 1(1).
- Slama, M. (2018). Practising Islam through social media in Indonesia. *Indonesia and the Malay World*, 46(134), 1–4.
<https://doi.org/10.1080/13639811.2018.1416798>
- Sukayat, T. (2019). *Ilmu Dakwah: Perspektif Filsafat Mabadi 'Ayyarab*. Simbiosis Rekatama Media.
- Syakur, A., Melina, R. W., Ramadhan, M. T., & Qotimah, R. Q. (2021). Media Sosial sebagai Sarana Da'wah Modern Dosen dan Mahasiswa Prodi KPI Fakultas Da'wah dan Komunikasi UIN Sunan Ampel Surabaya: Analisis Faktor Pendukung Da'wah Melalui Media Online. UIN Sunan Ampel Surabaya.

Sinaga, Y. K., Sinurat, B., Saragih, D. Y., & Saputra, N. (2022). An Analysis of Positive and Negative Politeness Strategy in Ome TV by Fiki Naki on Youtube. *LingLit Journal Scientific Journal for Linguistics and Literature*, 3(2), 93–102. <https://doi.org/10.33258/linglit.v3i2.725>

Muhammad Mufti

Universitas Islam Internasional Indonesia, Indonesia

Correspondence: muhammad.mufti@uiii.ac.id