BANG ONIM'S DIGITAL POETRY MODEL AS AN INFLUENCER AND HUMANIST ACTIVISTS IN PALESTINE

Dewi Anggrayni
Universitas Ibn Khaldun (UIKA) Bogor, Indonesia, dewi.anggrayni@uika-bogor.ac.id

Shabrina Khairani
Universitas Ibn Khaldun (UIKA) Bogor, Indonesia, shabrina11hanifa@gmail.com

Rosmawati Binti Mohammad Rasit
Universiti Kebangsaan Malaysia, rosmawati@ukm.edu.my

Atikah Dewi Utami
IAIN Syaikh Abdurrahman Siddik Bangka Belitung, Indonesia, atikahdewi.utami93@gmail.com

Abstract

This study aims to see how the @bangonim account displays its experiences in humanitarian action in Palestine. A descriptive qualitative methodology was employed, and data were collected through various means, including visual ethnography studies. the researcher analyzed the content of @bangonim's posts from June to August 2023 that told of her role in various humanitarian actions in Palestine. The researcher found a total of 425 posts with different but consistent content types. Researchers focused on the moral and worship content displayed by @bangonim in its posts in the form of a call to care for Palestine. For moral posts, researchers found two main themes, namely caring for orphans and respecting elders. Both themes convey the importance of providing moral and material support to children and parents in Palestine. On the theme of worship, researchers found three contents of posts displayed by @bangonim, namely giving alms, maintaining prayer, and loving the Qur'an. In this worship-themed post, @bangonim tries to invite his followers to participate in worship activities when a Muslim cares about the condition of Palestine. As a humanitarian influencer, @bangonim tries to convey an invitation to goodness by including existing facts and realities, accompanied by examples of his social activities as a form of real humanitarian support. This research also highlights how the application of the concept of da'wah bil hikmah

[**297**]

has succeeded in realizing social change in the mission of defending humanity, which is not only limited to writing but also by actions on social media.

Keywords: *Social Media, Humanitarian Action, Instagram Post*

.

A. Introduction

The essence of da'wah has a fundamental meaning compared to the literal meaning of da'wah; in essence, the essence of the da'wah process is an effort to solve the problems of Muslims in various fields, such as economics, socio-culture, politics, health, science, technology, etc. (Bakti, 2019). The dynamics of the problems of Muslims certainly need to be the main topic for da'wah experts to find solutions. Therefore, creative da'wah methods are factually required in order for the presence of Da'wah activists to be perceived by society (Bakti, 2019). In fact, da'wah can be done by providing examples of the daily behavior of a da'wah, such as carrying out humanitarian actions of solidarity or being involved in cooperation and disasters. The recent rise of humanitarian programs illustrates *Da'wah bil hikmah*—a form of da'wah carried out through real actions in response to various societal problems, such as natural disasters, famine, war, and other crises occurring in different parts of the world.

Humanitarian aid is one way to help others and is one of the efforts to realize the activities of da'wah bil hikmah. One of the cases of humanitarian crisis that has been going on for years and has attracted quite a lot of attention, especially for Muslims around the world, is the Palestine and Israel conflict (Bakti, 2019). This conflict has also become a prominent case in the development of world political studies for almost the entire 20th century, even the 21st century. The conflict that occurred in the Middle East is certain to endanger world peace and security due to the increasingly widespread conflict involving all countries in the area (Eliandy et al., 2023). Conflicts, wars, and attacks are felt by the Palestinian people every day; the movement that has violated human rights has certainly also had a significant impact on the stability of the nation, even the world (Dewantara et al., 2023).

Indonesia, as a country with a Muslim population, has also consistently demonstrated its commitment to providing diplomatic support for Palestine and

humanitarian aid (Mudore, 2019). Support for Palestine has been provided through various efforts, carried out by Muslims, non-Muslims, and numerous humanitarian communities. Islamic humanitarian institutions strongly condemn Israel's actions and are trying to build networks to provide support (Bakti, 2019). The use of social media has been used as a means to provide moral and material support to Palestine. The world, including Indonesia as a field of da'wah, makes Islamic philanthropic institutions able to call and be able to carry out humanitarian missions based on the principle of rahmatan lil a'lamin (Bakti, 2019). In addition, social media platform channels are regarded as an alternative medium for the dissemination of information related to pro-Palestinian humanitarian programs. The process of utilizing social media is one form of effort to attract attention and interest from media users to become part of donors in efforts to resolve conflicts in the humanitarian field (Iswatunisa, 2022).

Several Indonesian influencers have also used their social media as a means of caring for Palestine by participating in humanitarian actions to care for Palestine. Through their personal accounts, they mobilize their followers to spread humanitarian issues in order to collect humanitarian aid donations. (republika.co.id, 2023). One of the influencer figures who also focuses on missions in the humanitarian field is Bang Onim. His determination to be at the forefront of the humanitarian mission in Palestine is something that needs to be studied more deeply regarding the humanitarian content that has succeeded in encouraging Indonesian Muslims to collect donations for Palestine. Various content displayed through social media has a strong correlatio to Islamic values, with the practice of caring for Palestine as a form of statement of attitude with the practice of da'wah bil hal (Iswatunisa, 2022). Similar research was also conducted by Utami & Kom (2022); according to him, the practice of da'wah bil hal is part of an effort to pioneer and practice the teachings of Islam in the life of a Muslim (Utami & Kom, 2022).

The rapid technological transformation today requires changes in the process of communicating da'wah with digital media through various different platforms (Rani, 2023). Digital-based da'wah will certainly expand the reach of spreading messages of goodness and invitations in a short time. This is a great potential so that da'wah

messages can reach heterogeneous audiences both geographically and culturally (Rani, 2023). The digitalization of da'wah on social media makes it easier for Da'i and Mad'u to see an event without any limitations of place and time The mass media as a public space has an important role in providing the latest information and is responsible for providing knowledge that is in accordance with the facts of actual events (McQuail, 2011). Therefore, the problems of the people are considered capable of being viewed from a broader perspective through digital da'wah, in order for their welfare to be addressed comprehensively, especially in humanitarian issues such as the Palestinian conflict. Therefore, this study will examine and analyze how the digital preaching model is carried out by the preaching activist in the humanitarian field, Bang Onim, who is also an influencer who volunteers in Gaza, Palestine.

B. Methods

This research is presented using a qualitative descriptive method. Data were obtained through various means, including Visual Ethnography studies. Ethnography examines cultural realities in their various forms, including life experiences, social interactions, rituals, transactions, events, conversations, stories, gestures, and expressive disciplines such as music and dance (Rosaliza, M., Asriwandari, H., & Indrawati, I., 2023). The data collected in this study include text (posts, comments, messages), images, videos, or recordings of other digital activities. This content was presented by Abang Onim on Instagram.

This research also aims to look at the model of da'wah content posted by influencer Bang Onim in humanitarian missions on the Instagram platform through photo posts, Instagram stories, and reels on Instagram. The researcher will observe the content of Bang Onim's post as an Islamic influencer to invite his followers to donate to humanitarian missions in Palestine. The researcher used a descriptive qualitative approach by analyzing as many as 13 Instagram posts of Bang Onim. The moral and worship content is analyzed with a focus on content posts from the June–August period. According to Moleong (2017), qualitative research is oriented toward the understanding of phenomena as experienced by the research subjects. The phenomena observed in this study include behavior, perception, motivation, and

action as a whole and through descriptions in the form of words displayed in Bang Onim's posts.

C. Result and Discussion

C.1. Result

The various advantages of social media will certainly facilitate the process of disseminating information; the features provided make it different from conventional media or media in general (Iswatunisa, 2022). Media is referred to as a window into events that cannot be directly observed. The use of digital media, especially on social media as a field of da'wah, makes the Islamic Philanthropic Institution able to call and be able to carry out a humanitarian mission based on the principle of rahmatan lil alamin (Bakti, 2019). The purpose of this study is to find out how a da'wah influencer carries out his humanitarian mission through Instagram social media in supporting Palestine. The focus of this research is the influencer Bang Onim, a former Indonesian journalist who once served in Palestine, inviting the world community to participate in providing moral and material support to the Palestinian people. With 1.2 million followers in 2024, he succeeded in inviting and calling on Muslims in Indonesia and even the world to participate in the humanitarian mission. The researcher also analysis of the da'wah content used by the influencer Bang Onim in conveying da'wah messages so that it could influence the general public.

1. Digital Preaching

Digital growth and the revolution in information and communication technology have resulted in significant changes in the form of humans interacting and communicating, especially in the context of da'wah. Da'wah has a major role in conveying religious teachings, ethics, and morals as a form of strengthening religious identity and increasing faith in religion (Pramana & Setyabudi, 2024). Along with the increasingly rapid pace of digital transformation, the method of da'wah communication has also undergone significant changes. Conventional da'wah is generally introduced only in the form of lectures and religious studies delivered from the mosque pulpit. However, with the acceleration of digital transformation, da'wah is

now able to adapt to the growth of digital technology through various media, especially social media (Johassan, 2023). The use of digital technology in da'wah adds new opportunities and innovations in delivering da'wah messages effectively and efficiently (Rustandi, 2019).

Dai utilize the ease of social media as a means of launching missions in the field of da'wah; for example, a da'wah can reach thousands or even millions of people in a short time; this is a big signal to achieve audience diversity geographically and culturally (Johassan, 2023). Various studies also show the ease of accessing information and religious education widely and globally, while stating that creative innovations have emerged in the method of delivering da'wah messages through various digital media platforms, especially on social media (Sulaeman et al., 2020). As social media—dominated by the Muslim community—gains popularity, a creative combination of various da'wah methods has been formed to represent a new pattern of da'wah trends in Indonesia. However, behind the various conveniences available, da'wah through social media also has its own challenges, namely in monitoring information inconsistencies, the massive spread of negative content, and threats to radicalism (Mabrur & Hairul, 2022). The spread of diverse and unverified messages can also cause disintegration in the process of spreading da'wah messages as well as challenges in spreading content that is contrary to religious principles to the opportunity for misuse of digital media for certain interests (Primaningtyas & Setyawan, 2019). Previous research studies also emphasized that da'wah activities are important to integrate with Islamic values (Hananto, 2021).

Therefore, this da'wah model with social media allows great opportunities for the Muslim generation, especially young people without age restrictions, to be actively involved in da'wah activities (Hananto, 2021). Social media also allows heterogeneous Muslims to have the freedom to express and express ideas in supporting da'wah activities. The journey of da'wah is indeed not easily undertaken and is not free from trials, but is marked by various difficulties (Pramana & Setyabudi, 2024). So it must indetification, analyze, and prepare methods is relevan to da'wah activities being carried out. The ability to optimize and utilize technology for da'i is required to be

improved in order for overall da'wah effectiveness to be achieved through the encouragement of full public involvement.

2. Voluntary Preaching

The method of delivering da'wah is also something that needs to be developed. Most da'i have applied the *da'wah bil hikmah* method, which involves preaching by giving exemplary behavior and delivering messages with a persuasive approach. In the Qur'an An-Nahl 125, it is explained: Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a way that is good. Indeed, your Lord is most knowing who has strayed from His path, and He is most knowing who is guided. The content of this verse shows that a Da'i needs to develop and expand his Da'wah method by providing examples. Da'wah can be done through activities that are more beneficial to the community (Bakti, 2019). If the goal of da'wah is to invite Muslims to call for goodness, then its activities are not limited to oral delivery activities but also efforts to encourage the growth of Islamic-based organizations that are engaged in social activities such as welfare and humanity (Herna et al., 2019).

The recent rise in humanitarian programs reflects *da'wah bil hal* and *da'wah bil hikmah*, which involve preaching through real actions and attitudes that inspire or influence the target audience, such as acts of philanthropy (Iswatunisa, 2022). The definition of philanthropy in Islam has the meaning of an activity, whether carried out by an institution or a community, whose aim is to improve the quality of life of the community (Farma & Usiai, 2021). The use of digital media, especially social media as a field of da'wah, makes Islamic philanthropic institutions able to call and be able to carry out humanitarian missions based on the principle of rahmatan lil alamin (Bakti, 2019). Philanthropy is considered a socially based activity in Indonesia; it is also perceived as being closely associated with the concepts of humanity, care, assistance, empowerment, and improvement, all of which are closely connected to human life (Hasyim, 2018). Therefore, this philanthropic activity is interpreted as a movement aimed at realizing goodness and welfare, and a positive impact is expected to be generated, which will eventually lead to the emergence of collective generosity that drives social change. Based on Islamic teachings, philanthropy is also one of the

elements that pays attention to the problems of the two-way, especially in the poverty crisis.

Social media platforms are considered an alternative for the dissemination of information about humanitarian mission programs. The use of social media is considered an effort through which the attention and interest of media users are drawn, encouraging them to become donors in the humanitarian program being implemente (Iswatunisa, 2022). The presence of trust in carrying out social activities is a form of individual or group belief in making decisions to accommodate their activities. This is in line with the role of new media; its existence has become widely used in carrying out social campaigns in order to realize changes in solving problems in society, one of which is by donating and collective fundraising (Herna et al., 2019). Islamic philanthropic activities also have dual goals, namely individual change and collective change, individually, namely being able to change individuals into humans who care more than just giving and secondly changing the social or collective order to build a culture of social responsibility and shared welfare (Haq & Rodiah, 2023).

3. Media As a Window on Event and Experience in The Practice of Dakwah Bil Hikmah

This study also explains the da'wah approach used by Bang Onim on the Instagram platform. This rule summarizes the topics contained in each content with the da'wah content in it. The da'wah topics are divided into five main parts, namely the morals and worship of a Muslim in addressing the Palestinian conflict. The da'wah bil himah content displayed by Bang Onim is in line with An-Nahl 125, which requires a Muslim to be a role model for other Muslims with his actions. A human being with good Islamic faith then dependence on Allah has a strong bond and belief (Sabila, 2019). Next is worship, which, when viewed in terms of worship itself, has a broad meaning, namely all actions carried out by an individual has been with guidance, even though the deeds carried out are small (Pramudya, 2020). The practice of muamalah carried out by Bang Onim has the meaning of a Muslim's actions when carrying out social interactions in his community, including humanitarian activities, by building concern for the Palestinian conflict. Being able to carry out muamalah practices at the same time means

Url Publication :

that a Muslim is regulate relationships between humans in worldly matters (Habibullah, 2018).

In the practice of caring for others displayed by Bang Onim in his social media content, he shows manners and morals that have the meaning of politeness and politeness in his content inviting followers to participate in supporting Palestinian independence. Within the Muslim context, every action is understood to be governed by established rules, referring to norms and respectful behavior toward others, especially older individuals, so that harmonious human relationships are maintained in accordance with Islamic principles (Sari et al., 2020). The last rule is regarding the Islamic calendar. According to the general understanding, the Islamic calendar has a definition, namely knowledge and insight related to the events of an event that has passed in the lives of Muslims, and there are lessons that can be emulated (Rusydi et al., 2018).

Researchers also use McQuails' theoretical approach that makes media a window on event experience for the audience with three approaches. Idealism about media also underlies the view that changes in the form of media and technology can change the way we experience important things and even our relationships with others (as in McLuhan's theory 1962, 1964). The values conveyed through media content are perceived as the main drivers of social change, irrespective of who owns or controls the media. The media has the potential to influence the audience with the efforts made by Bang Onim on his social media to care about Palestine.

4. Method of Da'wah

Researchers classify the digital da'wah methods used by Bang Onim, namely Instagram reel videos, donation posters, Palestine posters, narrative videos, and collections of activity photos. Instagram Reels is considered one of the most effective features for conveying information, as it allows short videos with selected background music to be easily created by users (Wulandari et al., 2022). Reels are consistently uploaded on the Instagram account, each with an average duration of around 1 minute. The posted videos are primarily composed of his daily activities in Palestine, including

scenes of local conditions and brief recordings of aid distribution to the Palestinian people.

The posters made by Bang Onim are a publication medium that collaborates writing, images, or a combination of the two elements with the aim of providing information to the public (Suharyanto et al., 2022). On social media, donation posters are primarily characterized by appeals and invitations to contribute or show humanitarian solidarity, along with details about how the aid will be allocated. Other posters include facts about the state of Palestine after the Israeli attack so that the public gets the latest information about Palestine. Video narrative footage, supported by voiceover, discussing facts about Palestine that are rarely known to the public, such as the history of Palestine, the origins of the Jewish people, and other content. Activities are also portrayed through photo posts by Bang Onim, most of which depict the process of aid distribution, including on the day of sacrifice, to orphans, and in other similar contexts. Photo posts also contain various activities that show closeness to the Palestinian people to photo posts about the abundance of natural resources that grow abundantly in the land of Palestine.

5. Earnings and Discussion

Abdillah Onim, Se.I., or better known as Bang Onim, is a humanitarian activist born on June 12, 1979, in Galela, North Halmahera, Maluku, who once worked as a journalist for news on the Palestine-Israel conflict. His commitment is fully reflected in the decision to settle in Palestine and in the marriage to Rahaa El-Hertany, a Palestinian woman, and the blessing of three children of Indonesian-Israeli nationality has been bestowed upon him. Bang Onim continues to be consistent in voicing the humanitarian issue of Palestine on his social media accounts, such as YouTube, TikTok, Facebook, and Instagram. Bang Onim has encouraged his followers to voice the conflict in Palestine through acts of solidarity in donating. In carrying out his mission, he also became the founder of the Nusantara Palestine Center, which consistently distributes aid to Palestinian people in need. In addition, he is also a MER-C volunteer and the founder of the free Nurani Indonesia Kindergarten school in Gaza; he is also the founder of the Suara Palestina news agency in Gaza. This humanitarian activist has

[**306**]
Url Publication :

received the 2023 Indonesia Fundraising Award in the category of "*Most Inspiring of Humanity," which* was awarded by the Indonesian Fundraising Institute on December 13, 2023.

Table 1 Analysis of Preaching Content

No	PREACHING TOPIC	SUB TOPIC	NUMBER OF POSTS
1.	Morals	Alms	1 Post
		Donating to Orphans	3 Posts
		Honoring Elders	1 Post
2.	Worship	Loving the Al-Quran	6 Posts
		Covering the Aurat	1 Post
		Performing Prayers on Time	1 Post

Table 1 provides an analysis of preaching content, categorizing topics into "Morals" and "Worship," along with the number of related posts. Under "Morals," the subtopics include alms (1 post), donating to orphans (3 posts), and honoring elders (1 post), highlighting themes of generosity and respect. The "Worship" category emphasizes religious practices, with subtopics such as loving the Al-Quran (6 posts), covering the aurat (1 post), and performing prayers on time (1 post). Overall, the table illustrates 13 posts, with the highest emphasis placed on fostering a connection with the Al-Quran.

C.2. Discussion

Based on the analysis of the da'wah content that has been conducted, the content has been classified into two main topics: morals and worship. After that, from the 2 topics, the researcher divided them into several relevant sub-topics. The content analysis was carried out from June 2023 to August 2023. The researcher found 425 posts and classified two main indicators, namely morals with 3 sub-themes (alms, supporting orphans, and supporting the elderly). The second indicator is worship, with sub-indicators of loving the Qur'an, covering the genitals, and performing prayers on

Url Publication :

time. Among the posts to be analyzed are those related to the themes of da'wah content:

1. Morals

In the moral sub-section, the researcher reclassified it into three parts, including charity, supporting orphans, and honoring the elderly. The first video is about charity; one of the videos shows a Gaza child approaching Bang Onim to offer corn to buy. The corn was purchased by Bang Onim and his child by exceeding the amount of money that had been given. In the caption, it was written that one should get used to paying more; although the excess amount may seem small to some, it might be used to meet other needs. The video managed to get 1,156 likes. The message of preaching contained in the video is to invite people to buy an item by exceeding the price of the item, and that is included in the practice of charity.

Then, the analysis of the content da'wah, including 2 videos are showing activities to provide assistance to orphans by sharing some of the profits from the YouTube platform. Next is the video with 'What's Up with Orphans in Palestine many orphans in Gaza are not provided assistance'. The video shows Bang Onim, who is assisting orphans, starting with exchanging money until the distribution of the money to several orphans in Gaza. The distribution was conducted through the Nusantara Palestina Center and was received by the children, some of whom are also memorizers of the Quran. The video with the background music of Atouna El Toufoule has received 154 likes. The broadcast also contains a da'wah message to invite Muslims to always support orphans, particularly those residing in Gaza.

The next short video shows the struggle of a woman who is seen carrying her mother to perform prayers at the Nabawi Mosque, Medina. Although tiring and not easy, she does it sincerely and wholeheartedly. The video also managed to get 2,115 likes and 18 comments. The video also contains a preaching message that highlights the obligation of children to obey, comply with, and honor their elders. A mother's sacrifice is certainly beyond repayment, and the kindness shown by a child is hoped to

be recorded as a reward, as mentioned by a follower in the comments section with the phrase "Field of Rewards".

2. Worship

Analysis of other da'wah content, namely the topic of worship, researchers also found 4 points related to the content of the topic of da'wah worship, namely loving the Qur'an, praying on time, and covering the genitals. There are six posts that discuss loving and glorifying the Qur'an. One such video displays AdSense earnings obtained by Bang Onim through the YouTube platform, which were directly allocated to the organization of a Quran recitation competition for Quran-memorizing children in Gaza. No less than 55 USD prizes. The video managed to get 1,459 likes. Furthermore, the post on July 11, 2023, which contains a collection of 5 photos, depicts the serene atmosphere of beautiful girls in Palestine who are spending their holidays with the Halaqah Tahfiz Qur'an NPC Gaza Palestine. Although most of them are busy on vacation at tourist attractions, some of these women actually spend their three-month vacation maintaining, improving, and increasing their memorization of the Qur'an. The post has been liked by 184 people. The final post, made on August 3, depicted a young Hafiz in Gaza, with the recitation of the holy verses of the Quran being delivered melodiously. When asked what he needed right now, he loudly answered that he wanted a new Quran. The video has received 278 likes

Bang Onim's beloved daughter is the only Indonesian student studying in Palestine. In the post, the daughter is portrayed as beginning to wear the hijab with confidence and joy, and without being coerced by her parents. In a short video, Bang Onim's daughter shares a gentle *dakwah bil hikmah* message with her followers, showing how a father teaches his child to cover their private parts without needing to be told. The post received 350 likes. Although less than 3 minutes, the video conveys an implicit dakwah message, namely the instillation and habituation of wearing genitals since sitting on the school bench, without any coercion from the family or other external aspects.

The short video posted on July 14, 2023, shows the atmosphere at the North Coast tourist location in Gaza when the call to prayer sounds. Tourists and local people do not miss prayer times; some people in Gaza even prepare prayer mats so that people can pray on time, even though they are not inside the mosque building. The act of rushing to join the rows and perform the congregational prayers was also seen being done by Bang Onim. The rows were seen being completed by several individuals, despite the absence of prayer mats for some, and in the midst of the hustle and bustle of Gaza's North Coast, congregational prayers continued to be performed.

Table 2 of Content of Bang Onim's Preaching

NO	DIGITAL MEDIA FORMS	*PLATFORM*	USLUB/ MANHAJ	NUMBER OF POSTS
1.	Short videos or Reels	Instagram	*Daily Vlog*and Relaxed Preaching	280
2.	Donation Poster	Instagram	Call to Donation, infographic	20
3	Palestine Poster	Instagram	Webinar Poster	29
4.	Narration Video	Instagram	Audiovisual data and facts related to Palestine	15
5.	Activity Photo Posts	Instagram	Documentation of Aid Distribution	80

In this Table 2, the researcher analyzes the digital preaching method with the humanitarian mission carried out by Bang Onim through short videos or reels, donation call posters, posters about Palestine, and posting photos of activities during aid distribution. Then, in the next column, there is a model used in packaging the content, namely with a daily vlog, casual preaching, donation call, infographics, narratives about Palestine, and documentation of aid distribution. The following is a presentation of data in percentage terms on the packaging of content presented by bang Onim on Instagram.

[**310**]

Picture 1 Packaging of Content Presented by bang Onim on Instagram
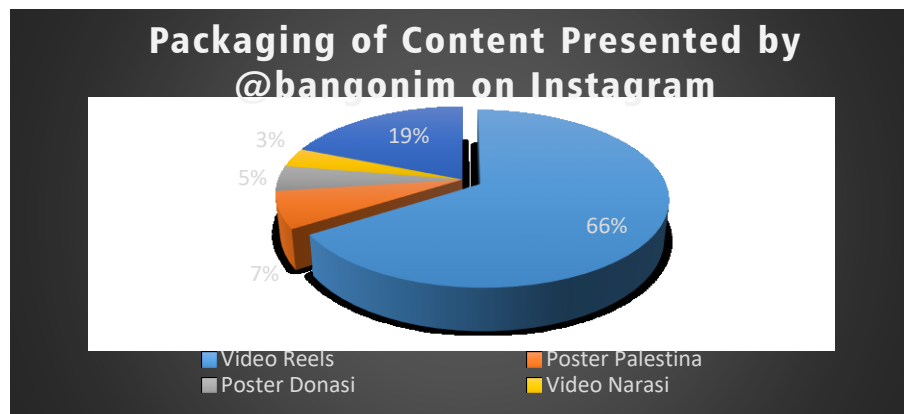
The shared posts are largely filled with content concerning humanitarian issues, appeals for charitable giving to assist the Palestinian community, and documentation of aid distribution. Social media is a strategic choice in conveying da'wah messages by using visuals to attract attention. In terms of visual aesthetics, communication skills and da'wah strategies are key to da'wah activities using volunteer-based social media (Hernanto, 2021). The form of digital media used and the suitability of the delivery process also influence the four models of volunteer-based da'wah:

3. Reels Instagram

The first form of digital media is short videos or reel content with a duration of approximately 1 minute. Based on the results of the analysis, it was found that the media content in this video is predominantly filled with daily vlog material, which showcases the everyday activities carried out by Bang Onim alongside the Palestinian community—such as performing congregational prayers with Palestinian children, breaking the fast with Palestinian orphans, and engaging in various other activities that illustrate the strong sense of brotherhood and solidarity between Indonesian and Palestinian Muslims. In addition, there is also reels content that contains an invitation to donate, the process of distributing aid to the Palestinian community, and updates on conditions and situations when there was an attack by Israeli Zionists. The use of this type of video in posts is seen as an effective way to attract sympathy and influence followers, and with the support of audiovisual elements, short video content is perceived to be more readily accepted by Instagram followers.

Psychologically, videos in Instagram reels can influence a person's actions; individuals will also feel motivated to do what they have seen from certain shows (Akhmadi, 2022).

4. Donation Poster

Next, the second form of digital media is a donation invitation poster that can be influence by visual design. Not only containing an invitation, some posters also contain data and information about the conditions and situations that are happening during the war. The presentation is often delivered using detailed infographics to explain data such as the assistance needed by the victims, the number of casualties resulting from the war, and information on the aid that has been or will be distributed. The invitation packaged in the form of a poster, also supported by a visual communication style, is considered more effective in inviting and influencing the public because the public will quickly capture information completely and systematically with 1 post. In addition, infographic posters are considered effective in providing information, data, or knowledge, which is visually presented in graphic form so that it can be easily understood by followers. Bang Onim packages infographics attractively, making it easier for viewers to get information about the needs of the Palestinian people and the number of victims quickly and specifically.

5. Activity Documentation

The last form of digital media is posting photos of donation activities. The use of the Instagram platform makes it easy for every user to take photos and videos and publish them quickly and easily (Pradatha & Muksin, 2021). Then, the platform was used by Bang Onim to post feeds and videos to raise awareness about humanitarian issues in Palestine; most of the photos that were posted depicted donation activities from the Indonesian people, in the form of food, clothing, and medical aid that had been distributed to the Palestinian community. The photo posts are also supported by accompanying narratives to enhance the completeness of the information; in addition, each caption is accompanied by an invitation and donation information to make it easier for viewers to access. This photo post is not merely to present documentation of distribution activities; this post is also a form of bang Onim's commitment through the Nusantara Palestina Center transparently to convey the mandate of assistance given by the Indonesian people to Palestine.

Url Publication :

D. Conclusion

Overall, this article discusses the digital opportunities and challenges today in the practice of da'wah bil hikmah through Instagram carried out by Bang Onim. The two main topics of morality and worship are the concepts of Bang Onim's volunteer da'wah successfully inviting followers to provide support to Palestine. Da'wah with the method of volunteer philanthropy through posting moral content as a form of practice of caring for fellow Muslims in Palestine. The application of da'wah is not through speech and writing but also needs to be showing by actions *(da'wah bil hikmah)* as an influencer claiming to be a humanitarian activist. Publication of content inviting donations as a campaign: Bang Onim has published more than 400 contents in three months. The humanitarian message utilizing social media for the mission of da'wah is an effort to convey a message to the public to participate in echoing the humanitarian mission and realizing welfare, concern for others, and peace as a form of application of da'wah in real action.

Referring to McQuails theory, this study successfully proves that idealism or'mentalism' about media also underlies the view that changes in the form of media and technology can change the way we experience important things and even our relationships with others (as in McLuhan's theory 1962, 1964). Certain values conveyed by the media (in its content) as the main cause of social change, regardless of who owns and controls it. Media has the potential to influence the audience.

E. References

Al Athar, MD (2021). The Intention of the Millennial Generation in Paying Donations Through Digital Payment. Undergraduate Thesis). Syarif Hidayatullah State Islamic University (Uin) Jakarta, South Tangerang, Indonesia.

Bakti, AF Humanitarian-Based Dakwah: A Study of the Humanitarian Actions of the Indonesian Medical Emergency Rescue Committee (Mer-C) in Gaza (2009-2015) and Lombok (2018).

Dewantara, JA (2023). Human Rights Violations in the Israeli-Palestinian Conflict Impact on the Loss of Human Rights, Especially Children's Rights in Palestine. Journal of Citizenship, 7(1), 19-25.

Eliandy, RR, Heriadi, M., & Tumangger, ER (2023). Global Community Conflict: Palestine and Israel. Ijtimaiyah Journal of Social and Cultural Sciences, 5(2), 154-165.

Url Publication :

Farma, J., & Usiai, K. (2021). Islamic Philanthropy in Empowering the People's Economy. Islamic Economics and Islamic Banking, 1, 1-14.

Furqany, S. (2019). Da'wah Communication Strategy Through Aceh's Rapid Response Action (Act) Humanitarian Aid in Attracting Donation Interest (Study on the Rohingya Conflict Case). Al-Bayan Journal: Media for the Study and Development of Da'wah Science, 24(2).

Habibullah, ES (2018). Principles of Muamalah in Islam. Ad-Deenar: Journal of Islamic Economics and Business, 2(01), 25-48.

Hananto, PM (2021). Utilization of Social Media for Preaching. Ushuluddin Journal: Media for Islamic Thought Dialogue, 23(2).

Haq, SA, & Rodiah, I. (2023). Social Media-Based Islamic Philanthropy: Increasing Philanthropic Awareness Through Crowdfunding Platforms. Qulubana: Journal of Dakwah Management, 3(2), 1-17.

Hasyim, F. (2018). Islamic Philanthropy Movement in America. Journal of Al-Qur'an Studies, 14(1), 16-31.

Herna, H., Hiswanti, H., Hidayaturahmi, H., & Putri, AA (2019). Social Media Communication Strategy to Encourage Audience Participation on the Kitabisa Online Site. Com. Journal of Development Communication, 17(2), 146-156.

Iswatunisa, I. Utilization of Facebook Social Media as a Communication and Information Media for the Indonesian Hospital Program in Palestine (Descriptive Qualitative on Mer-C Indonesia) (Bachelor's Thesis, Faculty of Da'wah and Communication Science, Uin Syarif Hidayatullah Jakarta).

Johassan, DM (2023). Communication During the Pandemic (A Study of Walter Fisher's Narrative Paradigm Theory). Media, Communication and Information During the Covid-19 Pandemic, 144.

Mabrur, M., & Hairul, MA (2022). Transformation of Islamic Boarding School Preaching in the Digital Era; Reading Opportunities and Challenges. An-Nida' Journal, 46(2), 231-250.

McQuail, D. (2011). Mass Communication Theory 6th Edition. Salemba Humanika

Mudore, SB (2019). The Role of Indonesian Diplomacy in the Israel-Palestine Conflict. Center Of Middle Eastern Studies (Cmes): Journal of Middle Eastern Studies, 12(2), 170-181.

Pradatha, K., & Muksin, NN (2021). Persuasive Marketing Communication Through Infographics on Instagram Ethis. Co. Id. Communication Perspective: Journal of Political Communication and Business Communication, 5(1), 29-39.

Pramana, J., & Setiabudi, DI (2024). Preaching in the 4.0 Era: Communication Transformation Strategy

Pramudya, R. (2020). Al-Fikru Al-Islamiyyah: Jurisprudence of Worship in the Perspective of the School of Islamic Law. Al Fikru Al-Islamiyyah, 1(1), 1-13. Habibullah, ES (2018). Principles of Muamalah in Islam. Ad-Deenar: Journal of Islamic Economics and Business, 2(01), 25-48.

Primaningtyas, M., & Setyawan, CE (2019). The Urgency of Arabic in Islamic Education in the Era of the Industrial Revolution 4.0. Saliha: Journal of Islamic Education & Religion, 2(2), 49-66.

Rakhmawati, Y. (2019). Online Philanthropy Media Study: Shifting from Traditional Charity Altruism to Integrative Philanthropy. Komunika: Journal of Dakwah and Communication 13, No. 2

Rani, S. (2023). Transformation of Da'wah Communication in the Digital Era: Opportunities and Challenges in Contemporary Islamic Education. Al Mikraj Journal of Islamic Studies and Humanities, 4(1), 207–216

Rosaliza, M., Asriwandari, H., & Indrawati, I. (2023). Field Work: Etnografi dan Etnografi Digital. Jurnal Ilmu Budaya, 20(1), 74-103.https://doi.org/10.31849/jib.v20i1.15887.

Rustandi, R. (2019). Cyberdakwah: Internet as a New Media in the Islamic Da'wah Communication System. Nalar: Journal of Islamic Civilization and Thought, 3(2), 84-95.

Rusydi, I., & Zolehah, S. (2018). Al-Tabari and the Writing of Islamic History; Study of the Book of Dates of Al-Rusul Wa Al-Muluk by Al-Tabari. Al-Afkar, Journal For Islamic Studies, 142-159.

Sabila, NA (2019). Integration of Aqidah and Morals (A Study of Al-Ghazali's Thought). Reason: Journal of Islamic Civilization and Thought, 3(2), 74-83.

Sari, K. (2021). The Role of the Riau Rapid Response Action Institution (Act) in Humanitarian Preaching Activities (Doctoral Dissertation, Sultan Syarif Kasim State Islamic University, Riau).

Sari, LE, Rahman, A., & Baryanto, B. (2020). Manners Towards Teachers and Parents: A Study of Students' Understanding of Moral Material. Edugama: Journal of Education and Social Religion, 6(1), 75-92.

Suharyanto, E., Tristianto, C., Persada, GN, & Kunci, K. (2022). How to Design Promotional Posters Using the "Canva" Application at SMP PGRI 1 Ciputat. Indonesian Community Service Journal, 2(2), 171-177.

Sulaeman, AR, Fazri, A., & Fairus, F. (2020). Strategy of Utilizing Youtube in the Field of Da'wah by Acehnese Ulama. Journal Of Scientific Communication , 11(1), 81-93.

Utami, NW, & Kom, SI (2022). Analysis of Planning and Communication Strategy of Dompet Dhuafa Crowdfunding During the Covid-19 Pandemic.

Wibowo, A. (2019). The Use of Social Media as a Trend of Islamic Education Preaching Media in the Digital Era. Jurnal Islam Nusantara, 3(2), 339-356.

Wulandari, D., Arcana, IN, & Kuncoro, KS (2022). Development of Instagram reels for learning the subject of linear equations for junior high school. UNION: Scientific Journal of Mathematics Education, 10(1), 1-14.

Infopublik.id. (December 10, 2023). Bang Onim Proud to be the Front Guard for the Humanitarian Mission in Gaza, Palestine. Accessed on January 16, 2024.https://infopublik.id/detik/nusantara/806720/bang-onim-bangga-jadi-garda-paling-depan-untuk-misi-kehumanan-di-gaza-palestina

Republika.co.id. (November 03, 2023). Artists and Influencers Raise Donations for Palestine: Thank You, You Good People. Accessed January 16, 2024https://ameera.republika.co.id/berita/s3jmpx425/artis-dan-influencer-galang-donasi-untuk-palestina-makasih-ya-kalian-orang-baik

Suara.com. (December 10, 2023). Commitment to Humanity, Bang Onim Says Goodbye to Mother and Departs for Palestine Again. Accessed on January 16, 2024.https://www. Suara.com/lifestyle/2023/12/10/141000/komitmen-untuk-kehumanan-bang-onim-pamit-ke-ibu-re-berangkat-ke-palestina

Viva.co.id. (November 16, 2023). Profile of Bang Onim, Indonesian Citizen Who Escaped the Israeli Attack on Gaza. Accessed January 15, 2024.https://www.viva.co.id/berita/nasional/1657834-profil-bang-onim-wni-yang-lolos-dari-serangan-israel-di-gaza

Voaindonesia.com. (October 14, 2023). Abdillah Onim: Armed Resistance is the Only Way to Face Israel. Retrieved January 17, 2024.https://www.voaindonesia.com/a/abdillah-onim-perlawanan-berarm-jadi-satu-only-cara-hadapi-israel-/7310671.html

Wikipedia.org. (December 19, 2023). Profile of Abdillah Onim. Retrieved January 16, 2024.https://id.wikipedia.org/wiki/Abdillah_Onim