

Sholawat Content as a Da'wah Medium for Developing Public Officials' Ethical Awareness in the Digital Era

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ABSTRACT

This study aims to examine sholawat song content as a medium for delivering dakwah messages to public officials in order to build ethical awareness in the digital era. In today's digital age, sholawat songs have spread widely across various digital platforms, including YouTube, TikTok, and others. This indicates that the medium of dakwah delivery has transformed within society from the traditional approach of sermons to more artistic methods, one of which is sholawat music that embeds religious messages within it. The method used in this study is a qualitative approach. This is based on the research objective, which requires analyses aligned with qualitative methods. Data collection in this study involved reviewing journals, books, regulations, and other sources relevant to the topic, ensuring strong analytical foundations. Data analysis was conducted by examining each data source and assessing its relevance to the study, allowing the results to be objective, valid, and accountable. The results indicate that sholawat song content can serve as a medium for conveying dakwah messages to public officials in order to develop ethical awareness in the digital era. Sholawat songs contain artistic elements that invite listeners to enjoy and absorb the messages within them. Furthermore, the use of art has historically become a form of knowledge continuously studied during the golden age of Islam. During the early spread of Islam in the Nusantara, Islamic teachings were conveyed through musical arts, enabling dakwah to spread beautifully among the community.

Konten Sholawat sebagai Media Dakwah untuk Membangun Kesadaran Etika Pejabat Publik di Era Digital

ABSTRAK

Penelitian ini bertujuan untuk mengkaji konten lagu sholawat sebagai media penyampaian pesan dakwah kepada pejabat publik dalam membentuk kesadaran etika pejabat di era digital. Sebab di era digital sekarang ini lagu sholawat telah tersebar di berbagai media digital, mulai dari YouTube, TikTok, dan media lainnya. Hal ini menunjukkan bahwa media penyampaian dakwah telah berubah dalam kehidupan masyarakat yang awalnya dilakukan dengan ceramah, sekarang banyak dilakukan dengan kesenian, salah satunya lewat seni sholawat dengan menyelipkan pesan agama di dalamnya. Metode yang digunakan dalam penelitian ini adalah metode kualitatif. Hal ini didasarkan pada tujuan penelitian yang membutuhkan analisis yang berhubungan dengan metode kualitatif. Pengumpulan data dalam penelitian ini dilakukan melalui review jurnal, buku, peraturan, dan sumber lainnya yang memiliki hubungan dengan penelitian ini, sehingga penelitian ini

Kata kunci:

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mempunyai analisis yang kuat. Analisis data dilakukan dengan menelaah setiap sumber data yang diambil dan menganalisis hubungannya dengan penelitian ini sehingga menghasilkan temuan yang objektif, valid, dan dapat dipertanggungjawabkan. Hasil penelitian menunjukkan bahwa konten lagu sholawat dapat menjadi media penyampaian pesan dakwah kepada pejabat publik untuk membangun kesadaran etika di era digital. Lagu sholawat mengandung unsur seni yang dapat mengajak masyarakat untuk menikmati dan menyerap pesan yang terkandung di dalamnya. Selain itu, kesenian telah menjadi bagian dari ilmu pengetahuan yang terus dipelajari pada masa kejayaan Islam. Pada masa awal penyebaran Islam di Nusantara, ajaran Islam disampaikan melalui seni musik sehingga dakwah dapat menyebar dengan indah di tengah masyarakat.

A. INTRODUCTION

The content of sholawat songs has spread across various digital media in the present era, including youtube, tiktok, and other platforms. This indicates that the means of delivering dakwah have changed in society in today's digital age. Whereas the delivery of dakwah messages was originally done through sermons, it is now often carried out through the arts, one example being sholawat performances that embed religious messages within them.

Indah, Putri, Fajriansyah, & Luthfiah (2022) state that technological advancements are currently developing rapidly. Moreover, every individual has habits that are inseparable from technology. As a result, this digital era has brought many positive changes that society can make the most of, including utilizing it to learn about religion through reliable sources.

In addition, according to a report by the Indonesian Internet Service Providers Association (APJII), the number of internet users in Indonesia in 2024 reached 221 million, compared to 215 million in the previous year, 2023. This represents an increase of 1.31 percent in internet users between 2023 and 2024 (Survei APJII, 2024). This indicates that internet usage continues to spread across various layers of society. As a result, information shared through the internet reaches people quickly and even becomes trending. This surpasses the speed at which information spreads in the real world.

Therefore, delivering dakwah through various methods is highly necessary in today's digital era to foster ethical awareness among public officials. Ethical violations by state officials lead to a decline in public trust in the institutions, for example, in the judiciary, where people may become suspicious of court rulings, suspecting that the decisions might be the result of political compromise (Mukhtar & Lailam, 2021).

An Indikator survey reported that the level of public trust in the House of Representatives (DPR) is only 69 percent. The DPR ranks 10th out of 11 institutions, with the lowest position held by political parties, which received only 62 percent trust (Harbowo, 2025). Therefore, as a democracy-based country, it is necessary to make corrections to foster ethical awareness among public officials. One approach is through shalawat song content, so that dakwah messages are easily absorbed and understood.

Therefore, the author is interested in researching sholawat content as a medium for dakwah to foster ethical awareness among public officials in the digital era. In today's digital age, sholawat has become widely popular among the public. Sholawat is an art form of melodic recitation that incorporates various creative innovations, making it pleasant to listen to.

B. METHODS

The method used in this study is a qualitative method. The researcher chose the qualitative approach because it aligns with the research objective, which is to analyze sholawat song content as a medium for conveying dakwah messages to public officials in the digital era. The results of this study require an analysis that is closely related to qualitative methods.

Data collection in this study involved reviewing journals, books, regulations, and other sources relevant to the research, thereby providing a strong analytical foundation. In addition, this study obtained findings regarding the delivery of dakwah messages through sholawat recitations as an effort to provide religious education in the digital era.

Data analysis was conducted by examining each data source and analyzing its relevance to this study. This process ensures that the results are objective, valid, and accountable.

C. RESULTS AND DISCUSSION

The study results indicate that sholawat song content can be used as a medium for dakwah in today's digital era. Sholawat is an art form with an appeal that can captivate listeners' hearts, thereby encouraging people to enjoy and internalize the messages contained within it.

During the golden age of Islam, music was used as a means of delivering dakwah, where art was not merely a form of entertainment but had become a field of knowledge that was continuously studied. The Wali Songo, during the initial spread of Islam in the Nusantara, presented Islamic teachings through musical art. In this way, dakwah conveyed Islam as a beautiful religion, attracting people to embrace it.

At present, society increasingly enjoys and appreciates religious-themed songs, ranging from children and teenagers to adults and the elderly. Therefore, this provides an opportunity to convey messages that encourage them to act in accordance with Islamic law. Especially in today's era, many societal behaviors have drifted away from the values of Islamic teachings. It is hoped that this approach can be applied in daily life, so that behaviors that were previously distant from Islamic values can return to alignment with religious principles (Yanti, 2016).

Dakwah will not reach its target if it is not integrated with and supported by the behaviors, culture, and circumstances of society. Since people are most engaged with and enjoy certain activities, these can be used as media for dakwah. This can be done, for example, through religious pop music and nasyid. The advantage is that Islamic messages can reach them without disrupting their interests, while also redirecting attention from negative influences, such as songs containing violence, fantasy, or sexuality toward religious-themed songs (Yanti, 2016).

In addition to sholawat songs, dakwah messages are often found in religious lyrics or songs that are connected with a religious atmosphere. Religion is the purpose and content of these songs. Therefore, the lyrics of religious songs typically describe the greatness of the Qur'an, love for Allah, the Prophet Muhammad, and righteous servants of Allah, as well as the afterlife and the pleasures of paradise, conveying the meaning of divinity and faith as taught by the Prophet Muhammad SAW (Yanti, 2016).

Sholawat has become popular among people in today's digital era because this art appeals to human feelings for the beauty and greatness of the Creator's works. In addition, its varied melodic creations make it even more enjoyable to listen to. Even young children have begun imitating what they watch in the content. This has the potential to serve as an educational medium for religious learning in the digital era.

Rosi (2018) states that dakwah is a noble activity in inviting others toward goodness. Therefore, the methods and materials delivered must be able to embrace and accommodate all the needs of the dakwah partners in their religious activities. This requires adjustments in dakwah, including the delivery methods, the messages conveyed, and the media used. The world of dakwah faces increasingly greater challenges, particularly due to the development of knowledge and technology, which is always directly proportional to the problems encountered by humans as users of these technological products.

Therefore, in the disruptive digital technology era, in addition to conventional media such as books, magazines, and audio, more modern dakwah media such as websites, applications, and social media have also become increasingly popular. These media provide wider access for people to reach dakwah messages and facilitate the dissemination process. As a result, dakwah media continue to develop and diversify (Febriani, Alifah, & Rusdiansyah, 2023).

Dakwah media, which originally relied solely on conventional methods, needs to be renewed through new approaches by developing the art of dakwah. This allows society to receive innovative educational experiences from the delivery of dakwah. Dakwah that incorporates artistic values is necessary in today's digital era, in addition to understanding the characteristics of the digital audience.

Shalawat recitations can convey dakwah messages that promote religious moderation, foster social harmony, and build ethical awareness among public officials in the digital era. Sholawat content serves as a dakwah medium to shape the ethical consciousness of public officials in the digital era, because, according to Fairozi (2020) da'is are required to deliver dakwah materials and sermons that help maintain societal stability. The messages that should be conveyed include verses, hadiths, and maqolahs that emphasize the importance of unity and cohesion among the community in facing calamities.

Sholawat song content is a vocal art form that can create beauty when listened to and evoke awe of the Almighty God. In addition to sholawat, there are other vocal arts, such as poetic lyrics, which were often used in dakwah in the past. Therefore, sholawat song content can serve as a medium for delivering dakwah messages to public officials in the digital era.

Literally, art is a human creation that embodies beauty, the charm of the work, and evokes emotion when observed and appreciated. It brings pleasure to every human soul. Therefore, art is a form of beauty that provides satisfaction in our daily lives (Yanti, 2016).

The existence of arts such as painting, music, theater, and literature has the ability to touch the hearts and souls of humans. They can evoke feelings of admiration, beauty, and deep reflection. Art can be used as a tool to introduce Islamic values to a wider society, regardless of their religion or cultural background. Artistic works that depict goodness, justice, compassion, and peace can serve as a highly effective way to communicate Islamic teachings (Iskandar, 2022).

Musical art has been adopted in Islam to develop the religion. For example, during the Umayyad Dynasty, Baghdad was established as a center of world civilization, marking the beginning of the development of Islamic arts, which reached its golden peak. At that time, art was not only a form of entertainment but had also become a field of knowledge that was continuously studied, and it was also integrated into worship rituals. Even the Wali Songo, during the early arrival of Islam in the Nusantara, presented Islamic teachings through musical art. They used music as a medium for dakwah, spreading Islam as a beautiful religion and

attracting people to embrace it (Yanti, 2016)

There are many forms of art and culture in delivering dakwah messages, ranging from visual artworks that depict religious teachings to theatrical performances that narrate stories from Islamic history. In addition, social media and recent digital technologies have become significant platforms for spreading dakwah messages through art and culture (Iskandar, 2022).

Therefore, art and culture play an important role in conveying dakwah messages and Islamic values to society. Through art and culture, dakwah messages can be delivered in an engaging way and easily understood by the public. Art and culture can also serve as a means to strengthen Islamic identity and promote Islamic values within society (Iskandar, 2022).

The Transformation of Dakwah

The delivery of dakwah has continuously evolved, beginning during the time of Prophet Muhammad SAW, when it was initially carried out secretly, then openly to the public, and now also through vocal arts, cultural expressions, and other forms of art that can enrich the methods of dakwah in Islam.

Dakwah itself refers to the delivery of religious teachings to others, guiding them toward goodness, either verbally, such as through sermons, or non-verbally, such as through messages or exemplary behavior. According to Febriani, Alifah, & Rusdiansyah (2023) dakwah is a way of conveying religious teachings to others with the aim of guiding them to the right path. In carrying out dakwah, communication science plays an important role in delivering religious messages accurately and effectively.

Transformation in the delivery of dakwah is necessary within society to align its methods with the developments of the times. This ensures that the dakwah content can be accepted by all layers of society, as people need spiritual guidance to attain peace and tranquility in their lives.

Fijri, et al., (2023) state that dakwah is a process of delivering advice or calls to others to embrace, understand, and consciously practice religious teachings. This process awakens and restores a person's innate potential and enables them to attain happiness in both this world and the hereafter.

The delivery of dakwah has evolved over the years and has now entered the digital era. This brings changes to the way dakwah is conveyed. Therefore, da'i need to adapt to these ongoing changes that continue to the present day.

Delivering dakwah messages through vocal arts is also part of the transformation of dakwah. Technological advancements have made it easier for religious learners to access knowledge. In addition, dakwah media can be utilized in various ways, such as through youtube, zoom, or other platforms. This makes it increasingly accessible to the public, reaching a wider audience.

Mayardi Basoeky, Sarwono, & Suryandari (2023) state that dakwah no longer relies solely on traditional methods, such as direct sermons or printed books. This represents a paradigm shift in dakwah management in the digital era. Therefore, innovative strategic thinking is required to face new challenges and to develop dakwah strategies that align with current conditions. Additionally, dakwah management must understand the characteristics of the digital audience and adapt religious messages to make them more engaging and relevant for the digital generation.

The distribution of sholawat content on digital media today comes in various versions, such

as Javanese, Madurese, and others. This entertains the public through sholawat content. It shows that dakwah delivered through sholawat recitations is a creative and innovative form of dakwah.

Febriani, Alifah, & Rusdiansyah (2023) state that dakwah through music, art, and theater is a creative and innovative form of dakwah. This approach aims to attract the audience's attention and ensure that dakwah messages are well received by the public. In choosing the appropriate dakwah communication techniques, it is important to consider the context and needs of the target community, as well as to uphold Islamic values in delivering dakwah messages.

Moreover, art and society cannot be separated, as both arise from the relationship between humans and their environment. History has shown that there is no society without art, because art is always present in human life and plays a very important role. Art serves a purpose to express human feelings toward the beauty and grandeur of the Creator's works (Rohbiah, 2015).

Dakwah that incorporates artistic values will help build societal civilization in the digital era. According to Sucipto, Febrianto, Rais, & Setiabudi (2023) dakwah is an important activity in fostering the progress of society, especially in the modern era where many changes in societal values occur. Efforts in dakwah to develop, restore, and enhance individual faith values need to adapt their delivery methods to the changing times, particularly to the rapid advancements in information technology today.

The development of dakwah through sholawat needs to be optimized in today's technological era. According to Sucipto, Febrianto, Rais, & Setiabudi (2023) despite the high demand for dakwah and the rapid advancement of information technology, many da'i have not yet fully utilized these developments. In fact, information technology can serve as a supportive tool to facilitate the achievement of dakwah objectives more effectively.

Naamy (2023) states that dakwah, as a social phenomenon, has undergone significant development in modern society. Factors such as social media, information technology, and various other global influences have changed the way dakwah is carried out and received by the public. Therefore, it is necessary to understand how dakwah plays a role in addressing the social changes occurring in modern society.

Just as the delivery of dakwah evolved during the time of Prophet Muhammad SAW, the Wali Songo, and beyond, it continues to develop. Likewise, in the present era, changes are necessary. In today's era, dakwah using social media platforms is widely utilized and favored by the public, because digital media has a unique appeal and can quickly deliver information, almost like providing the latest updates. Additionally, the use of text, images, animations, and videos enhanced with graphic innovations from digital creators represents significant progress in the current era (Alka, 2019).

Dakwah is more easily accepted and understood by the public when it incorporates cultural elements that are closely tied to everyday life, such as language, symbols, music, art, and various local traditions. These elements can be used to establish emotional bonds and strengthen the connection of religious messages in daily life (AR, Said, & Siagian, 2023).

Dakwah through art and culture has the potential to spread Islamic messages to the world. Art and culture possess a universal appeal. When used wisely, they can serve as powerful means to inspire, educate, and connect people with Islamic values (Iskandar, 2022).

Umami (2023) states that sholawat recitations are not only intended to attract the interest of congregants to consistently participate in dakwah activities, but also to provide mental

entertainment, calmness, and comfort while listening to sholawat qasidahs. This makes it easier for congregants to receive the religious knowledge delivered by da'i. This is evident from the growing enthusiasm of the public, as more and more people attend the gatherings daily to listen to the sermons of the da'i.

A da'i needs to be proficient in the development of information technology. A da'i who has a deep understanding of information technology can utilize it optimally for the benefit of religion and the community. They can use social media, websites, mobile applications, and various other digital platforms to disseminate religious information, provide guidance, answer questions from the community, and engage in dialogue with followers of other religions (Sumarno, Rusman, Maswandi, & Setiabudi, 2023).

The success of dakwah media in conveying religious messages effectively depends on how well the media is adapted to the various elements involved. In addition to considering the da'i who will use the dakwah media, the messages to be delivered, and the target audience, it is also important to take into account other factors that influence the effectiveness of the dakwah media (AR, Said, & Siagian, 2023).

The existence of digital platforms in the past decade has shown a significant role in disseminating information and influencing public opinion. Communication, which was once limited to physical spaces and conventional media, can now be conducted quickly and extensively through the internet. This opens up great opportunities for dakwah to reach a broader audience, especially among the younger generation who are active users of social media (AR, Said, & Siagian, 2023).

For internet users, social media functions like a new living space that allows them to obtain information very quickly and easily. It has even become a new reference source for learning about Islam. This reality requires da'is to be adaptive, progressive, and applicative meaning that they must be able to package dakwah in ways that align with current technological demands (Wibowo, 2020).

The various phenomena that appear virtually on social media should serve as an incentive for da'is to digitize their dakwah in various formats. Of course, this digitalization of dakwah is neither simple nor easy; da'is are expected to master good multimedia management. One effort that da'is can undertake to digitize their dakwah is through the concept of visual communication design. Dakwah can be crafted with touches of visual art so that it gains an appeal that resonates with its intended audience (Wibowo, 2020).

D. CONCLUSION

Sholawat song content can be used as a medium for delivering dakwah messages to public officials in order to build ethical awareness in the digital era. This is because sholawat songs are an art form with an appeal that can captivate the hearts of listeners, encouraging them to enjoy and internalize the messages contained within them.

Sholawat songs serve as a medium of dakwah, where this form of art is not merely entertainment but has become a body of knowledge continuously studied during the golden age of Islam. The Walisanga, in the early spread of Islam in the Nusantara, presented Islamic teachings through musical art. As a result, dakwah was able to convey Islam as a beautiful religion, drawing people to embrace it.

Sholawat song content can serve as an artistic element that functions as a highly effective communication medium across various aspects of human life. In addition, sholawat content can

convey dakwah messages embedded within its lyrics. This is because dakwah will not reach its intended audience unless it is integrated with and supported by the behavior, culture, and conditions of the community. Whatever people frequently do and enjoy is precisely where we can use it as a medium for delivering dakwah.

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