

**Dakwah melalui Nasyid kepada Generasi Millennial :  
Studi Figur Dakwah Alfina Nindiyani**

**Da'wah Through Nasyid to The Millennial Generation  
(Figure Study of Da'wah of Alfina Nindiyani)**

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**Abstract**

Da'wah is an effort to invite people to a fitrah. Today da'wah is increasingly diverse in its style. Social media is one of the alternatives for millennial da'wah expansion. Nasyid is one of the media for preaching through poetry. The development of nasyid over time has increasingly changed its style significantly. Currently nasyid, also has relatively large competitiveness in the world of da'wah, especially towards millennials. Alfina Nindiyani is one of the murshid who preaches through poetry with its distinctive features and optimization in its presentation so that it can have implications for honey. Researchers in this case use the descriptive qualitative method. This study's results reveal the role of nasyid in da'wah, the process of the da'wah, and the implication of Alfina Nindiyani's through nasyid. It is appropriate that the various kinds of da'wah are presented properly while still looking at the context of their da'wah partners. As a da'i, he must be smart to see and analyze the target of da'wah to achieve success and prosperity.

**Keywords:** Da'wah; Nasyid; Millennial

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### **Abstrak**

Dakwah adalah upaya mengajak manusia kepada fitrah. Dewasa ini dakwah semakin beragam coraknya. Media sosial menjadi salah satu alternatif perluasan dakwah milenial. Nasyyid merupakan salah satu media dakwah melalui puisi. Perkembangan nasyyid dari waktu ke waktu semakin berubah gayanya secara signifikan. Saat ini nasyyid, juga memiliki daya saing yang relatif besar dalam dunia dakwah khususnya menuju milenial. Alfina Nindiyani ioneon sang mursyyid yang berdakwah melalui puisi dengan ciri khasnya dan optimalisasi dalam penyajiannya sehingga dapat berimplikasi pada madu. Peneliti dalam hal ini menggunakan metode deskriptif kualitatif. Hasil penelitian ini mengungkapkan peran nasyyid dalam dakwah, proses dakwah, dan implikasi dari nasyyid Alfina Nindiyani. Sudah sepantasnya berbagai macam dakwah dihadirkan dengan baik dengan tetap melihat konteks mitra dakwahnya. Sebagai seorang da'i, ia harus pandai melihat dan menganalisa target dakwah untuk mencapai kesuksesan dan kemakmuran.

**Keyword:** Dakwah, Nasyyid, Millenial

### **Introduction**

Islam is a religion of da'wah. Da'wah is a persuasive and informative effort in inviting people to goodness and achieving a fitnah. Da'wah can be reached in various ways because the needs of each man are different. In addition, in presenting da'wah, it is necessary to optimize each element. Seeing a growing era and increasingly sophisticated technology provides convenience in aspects of life, one of which is the religious aspect of humans. In the millennial generation, humans are experiencing a transition to the development of millennial technology.

The years 1980 to 2000 were the year the millennial generation was born. Other terms in this generation are Net Generation, Gen Y, Boomerang Generation, Generation WE, Peter Generation, and so on (Prakoso dan Teguh 2020). This generation uses technology from various circles and types of professions born in the millennial era. This generation seems to be unable to live with the existence of technology. On the other hand, technology has become a basic need in the joints of life.

The existence of da'wah is still needed in every generation. Adaptation of da'wah can be done by analyzing the situation and conditions that occur. Because millennials are identical with the full use of technology, da'wah must adapt, be creative and innovate. As a preacher, you must use the right methods and strategies. This is to help make it easier to achieve the goals of da'wah. Nasyid is one way of da'wah that can be taken by the millennial generation.

Nasyid is one part of the art that acts or hinges on Islam because nasyid contains lyrics containing stories of the prophets, calls for da'wah, memories, and a message that can arouse enthusiasm in the process of nation and state development (MOHD NOH 2017). In another sense according to Aziz Derman, nasyid is a word derived from the word *nasyada* which has the meaning of conveying news or calling or giving reminders or information to the listeners. Nasyid can also be interpreted as a song or song in the form of poetry or verse verses. Nasyid itself has a purpose, namely praising the Prophet Muhammad in telling exemplary moral messages and reminding him to always obey Allah SWT (Deraman dan Wan Mohamad 1994). Over time, modernization of nasyid is enough to provide interest and give positive perceptions to several groups, especially the millennial generation.

The existence of transitions and technological developments in the world of da'wah in the millennial era can have both positive and negative impacts. The positive impact is that da'wah can cover and develop widely. The negative impact on da'wah is that there are da'i who still use ancient methods if they do not try to adapt to these conditions.

Due to the increasingly diverse problems of life, da'wah is present as a solution. Da'i can play a role in various lines with the method mastered. Alfina Nindiyani is a mursyid or da'i who chooses the path of da'wah through nasyid. The characteristics of preaching through chanting and good visualization are examples of efforts to adapt and optimize da'wah for the millennial generation.

### **Methodology**

The method used by the author in this study is a literature review or library research, so the data that can be presented is descriptive. References were taken from several journals, books, and theories related to research. In

addition, the arguments of several experts in da'wah studies are also part of the reference for this paper.

The technique used is an analytical technique through interviews with the main respondents of this study, namely Alfina Nindiyani and several other respondents who are fans from various provinces or regions and other supporting respondents. This study aims to reveal how the role of nasyid in da'wah, as well as Alfina Nindiyani's da'wah process through nasyid, and provide implications for the millennial generation.

## **Results**

### **1. The Role of Nasyid in Da'wah**

The years 1980 to 2000 were the year the millennial generation was born. Other terms in this generation are Net Generation, Gen Y, Boomerang Generation, Generation WE, Peter Generation, and so on (Prakoso dan Teguh 2020). The millennial generation has characteristics compared to the previous generation, namely the increase in technology and digital media. On the other hand, they also have productive, creative, and informative characters (Indonesia 2018). This generation uses technology from various circles and types of professions born in the millennial era. This generation seems to be unable to live with the existence of technology. On the other hand, technology has become a basic need in the joints of life.

Da'wah in language/etymology comes from Arabic from the word *da'a - yad'u- da'watan* which has the meaning of inviting, calling, inviting, encouraging, and calling. The understanding was expanded by the drafting team of the Great Indonesian Language Dictionary into broadcasting, propaganda, religious broadcasting, and its development among the public; embrace, study, call and practice religious teachings. Definition of da'wah according to some experts:

- a. Da'wah according to Sheikh Ali Mahfudz is inviting people to the goodness and guidance of Allah, then calling for good habits and forbidding bad habits so that they are lucky in this world and the hereafter.
- b. Da'wah according to Prof. Hamzah Ya'qub is to call mankind with wisdom (wisdom) to follow the commands of Allah SWT and His Apostle.

- c. Da'wah according to Prof. Toha Yahya Umar is an effort to call mankind in a wise way to the right way of God for the benefit of the world and the hereafter.
- d. Da'wah according to Dr. Hamka is a call or call to stick to a stance with a positive connotation substance that lies in daily activities that are *Ammar ma'ruf nahi munkar*.

It can be concluded that the meaning of da'wah is an effort to invite mankind to guidance according to the Shari'a of Allah and His Messenger so that humans carry out the commandments of ma'ruf nahi munkar. Meanwhile, Nasyid is a part of art that acts or hinges on Islam because it contains lyrics containing stories of the prophets, calls for da'wah, memories, and a message that can inspire enthusiasm in the process of nation and state development (MOHD NOH 2017). In another sense according to Aziz Derman, nasyid is a word derived from the word nasyada which has the meaning of conveying news or calling or giving reminders or information to the listeners. Nasyid can also be interpreted as a song or song in the form of poetry or verse verses. Nasyid itself has a purpose, namely praising the Prophet Muhammad in telling exemplary moral messages and reminding him to always obey Allah SWT (Zain 2006).

Understanding the common people, nasyid is defined as an Islamic song that contains praise for Allah, praise for the prophet, advice, and other da'wah invitations. Previously nasyid came with a desert style, but now nasyid has changed over time and has a new style. Currently, nasyid is increasingly diverse and interesting and has competitiveness in the arts (Zain 2006).

So nasyid can be categorized as da'wah bil oral or da'wah using oral or speech through the lyrics contained in the masjid. The lyrics also contain da'wah in the form of invitations, calls, praises to Allah and His Messenger as well as other good advice. Nasyid songs with religious nuances are currently the entertainment that millennials are interested in. It has several important roles in da'wah activities. Besides being a nasyid as entertainment for da'wah, there are other roles related to da'wah.

## 2. Nasyid As a Media and Method of Da'wah

Nasyid can be used as entertainment and an alternative to da'wah for fans of singing songs. Nasyid is present as a propaganda medium that has

its privileges. With nasyid media, da'wah messages can be conveyed through lyrics. Nasyid can have a significant influence because the message of da'wah can be received with a unity that can be enjoyed. If the song is made with such a good creation, then the song will be repeated which makes the message of da'wah well received and can affect the cognitive side to the conative side.

As well as famous unsaid in Indonesia such as Sabyan, Putih Abu-Abu, Anisah Rahman, Esbeye, and many others. Where they convey the message of da'wah through sung songs. With the large variety of Indonesian music, Nasyid's songs have their own space for the Indonesian people, who are predominantly Muslim. Many studies have reviewed the influence and impact of men on nasyid music.

Da'wah can be achieved by various methods (means) that are adapted to the target of da'wah. Currently, nasyid also occupies space in everyday life as a human religious need. The orientation of da'wah through nasyid poetry is first, warning not to associate partners with Allah SWT, conveying the word of Allah SWT, and calling and inviting people to embrace Allah's religion, namely Islam. Second, it aims to carry out efforts to improve the Muslim community from evil, forgotten deviations from Islamic teachings and the obligations they have in everyday life. Third, maintain a good that has become a guide in the community and make continuous teaching and improvement efforts (Al-wazaf 1994).

Currently, there are many fans of music and singing, and come from various circles. The existence of the role of nasyid can convey the message of da'wah through song lyrics to the intended mad'u. On the other hand, when listening to a nasyid, we will indirectly join in praising Allah and His Messenger, receiving warnings, and receiving advice through a pleasure that comes from chanting a nasyid.

### **3. Nasyid Song as a Message of Da'wah**

The message of da'wah is an important element in da'wah. Because the message of da'wah is information that must be given to a man which contains the teachings of the Islamic religion contained in the Qur'an or the hadith of the prophet Muhammad SAW. In addition, the language and choice of words in the lyrics and messages conveyed must be good and polite. The role of nasyid as a message of da'wah to:

**a. Spreading and Conveying Syiar of Islam**

Da'wah activities at the time of the prophet Muhammad SAW, namely music, became part of the da'wah of Islamic symbols. The friends at that time were in the activity of reading the Qur'an using *taranum* (reading the Qur'an in a rhythmic tone). The reading also uses the rules of tajweed to create a rhythm that can be internalized. Like Alfina Nindiyani, in delivering nasyid songs, she uses clear rules of *tajwid* and *makhorijul huruf*. This allows listeners to appreciate and enjoy. Currently, the existence of nasyid can be used as an alternative to da'wah.

**b. Providing peace and tranquility of the soul.**

Music cannot be separated from human life. Music in addition to entertaining can also provide a sense of comfort, relaxation, and calming. In addition, music can also be used as therapy or relaxation for health. Islamic music can lead to a peaceful and deep feeling and reach spiritual awareness (Campbell 2000). The use of Islamic music can be used as a health and psychological therapy. Several Muslim scholars also use music in their health therapy, namely Al Farabi and Al Kindi who develop therapy through music. In the heyday of the Ottoman Empire, therapy through music developed quite rapidly throughout the world, including Indonesia (Aizid 2011). Moreover, nasyid which contains praises of Allah SWT and His Messenger as well as other da'wah messages, besides being useful for dhikr, also creates peace and tranquility of the soul through the interpretation of the strains of the nasyid music itself.

**c. Giving knowledge**

Music is a way to spread Islam. Besides nasyid as Islamic music, it is also a medium to convey knowledge and da'wah. Knowledge of the religion of Islam, the stories of the Prophets, the meaning of life, the praise of the majesty of Allah, and so on. Like Alfina Nindiyani in singing the songs *Lir-Ilir*, *Al-'itiraf*, *Asmaul Husna*, and many other songs, which are not just songs with beautiful rhythms that are conveyed but also moral messages, messages of sharia, and messages of faith that are expected to be accepted by listeners.

Nowadays people are very interested in entertainment, especially music. So a munsyid also takes and takes advantage of great opportunities in carrying out his da'wah mission. Submission of songs that contain Islamic messages can have more influence on people's interests. Listening to Islamic music or Nasyid is indirectly an effort to spread da'wah, give a positive influence, and spread the symbols of Islam (Mohamed 2017). Because the lyrics contain praise of the majesty and greatness of Allah accompanied by the strains of beautiful and attractive music that has stolen the listener's interest.

#### **4. Process of Da'wah of Alfina Nindiyani Through Nasyid**

She is Alfina Nindiyani or fondly called Nindi, she was born in Malang, on September 22, 2002. This beautiful woman and cheerful personality resides in Blitar, East Java. Now 18 years old, he is studying Communication Studies at the Islamic University of Bandung. Starting her education in 2007 at Al Hidayah Kindergarten, Garum Blitar, at this time Nindi has started to actively participate in singing competitions. Then in 2009 at SDI Ma'arif NU Garum Blitar, he participated in scouting activities and started recording Islamic songs for cassettes which at that time were hype. Furthermore, in 2015 attending SMPN 4 Blitar, he started attending prayer extracurricular activities and participated in prayer competitions several times, and won the provincial level in East Java. After that, he continued to SMA Al Ghifari Blitar in 2018 and started collaborating with a music label, namely Positive Music.

Besides having the ability to sing, he also has other abilities, namely playing musical instruments such as guitar, violin, and piano. Nindi has a hobby of traveling and she is also a hafiz of the Qur'an. On the other hand, he was able to engage in acting in a Web Series entitled “*Nikab Nunggu Mapan*” together with the Volunteer School, and the film *SARUNG (Santri Untuk Negeri)* with Rumah Kreatif Production.





source: [https://instagram.com/nindiyaa\\_\\_?utm\\_medium=copy\\_link](https://instagram.com/nindiyaa__?utm_medium=copy_link)

Alfina Nindiyani wants to spread through poetry. This shows that the da'wah to be conveyed is a da'wah through poetry or lyrics sung in each song by Alfina Nindiyani. In addition, he also wants through nasyid, his listeners can increase their love for Allah and the prophet Muhammad SAW and can apply it in their daily lives. Although there have been many western trends that have entered Indonesia they have had a major influence on all aspects of life such as the way of appearance, architecture, culture, music, and so on. But here nasyid also has competitiveness in the field of music that can enter the millennial generation space. With this, it becomes a challenge for a da'i or murshid in this context to be able to adapt, create and innovate the packaging of da'wah that will be presented.

Alfina Nindiyani has a characteristic soft voice. Currently he has focused on Nasyid songs (Islamic Pop and Salawat). Since collaborating with Positive Music, the music label that houses the well-known munsyids. He has collaborated with other munsyid several times. Alfina Nindiyani has sung Nasyid songs such as *Law Kana Bainanal Habib*, *Innal Habibal Musthofa*, *Busyrolana*, *Asmaul Husna*, *Ya Asyiqol Mustofa*, *Ummi Tsumma Ummi*, *Al'Itiraf*, *Ghuroba*, *Shalawat Asyghil*, *Ya Habibal Qalbi*, *Sa'duma Fiddunya*, *Man Ana*, *Doa Rajab*, *Tbola'al Badru*, *Mahalul Qiyam*, *Salawat Alfa Salam*, *Doa Khatam Qur'an*, *Lir-Ilir*, *Salawat Nabdliyah*, *Asholatu 'Ala Nabi*, *Salawat Badr*, *Allah Allah Aghitsna*, *Ya Tarim*, *Halaqah Cinta*, *Kekasih Impian*.

The songs delivered contain praises of Allah and His Messenger as well as the symbols of the Islamic religion. Because Nasyid's music has its own space for the millennial generation, it is proven by thousands to tens of millions of viewers of the songs presented by Alfina Nindiya with Musik Positif. The characteristics of her da'wah start from the way Alfina Nindiya

dresses which shows Muslim women, wearing syar'i clothes, long and loose in every appearance, and not wearing excessive makeup. The softness of the voice and the clear pronunciation of makhorijul letters as well as the right rules of recitation make the characteristics of Alfina Nindiyani's voice.

### **Characteristics of Alfina's Da'wah Through Nasyid**

The nasyid presented by Alfina Nindiyani is dominated by the chanting of Salawat, but her typical voice can be applied in several musical genres. Nasyid can be accessed on various platforms such as YouTube Music, Spotify, Joox, iTunes, and Deezer. The characteristics of her da'wah always use beautiful but slow instruments to match the characteristics of Alfina Nindiyani's voice. In every visualization through nasyid videos, they always display videos that are aesthetically pleasing and take different backgrounds. Each video is supported with subtitles along with the meaning of each nasyid that is delivered.

In addition to displaying a beautiful voice, a good instrument supported by a video visualization with aesthetics, the addition of rap techniques and Javanese songs in several videos also adds to its interest if it collaborates with nasyid chants. However, some da'wah videos do not use *task* or *barakat* (punctuation marks on Arabic letters that are useful for clarifying the pronunciation of these letters and Arabic subtitles for Latin reading for listeners who cannot read Arabic letters. But overall the maximization of nasyid is very good. good and the need to pay attention to things that are needed by listeners to be evaluated so that the presentation of nasyid da'wah becomes even better.

In addition to preaching through music labels, Alfina Nindiyani is also active in preaching on her social media such as Instagram (@nindiyaani\_\_), Youtube (Alfina Nindiyani), and Tiktok (Alfina Nindiyani). He is a zakat ambassador for the National Infaq Management Institute (LMI), which invites the public to always donate and pay tithes. In his career as an influencer and a munsyid, he has also supported and contributed several times to charity concerts for Indonesian and foreign countries such as Palestine.

## **5. Implications of Nasyid Alfina Nindiyani for Development of Da'wah**

Da'wah activity cannot be separated from its supporting elements, one of which is the effect/atsar in da'wah. Da'wah is directed to influence the target of da'wah. There are 3 processes of behavior change in man' according to Jalaluddin Rahmat, namely, First, cognitive effects related to changes in understanding, knowledge, and audience perceptions that can affect skills, information, and beliefs. Both affective effects arise when there is a feeling of change related to what is being liked, hated, or felt related to attitudes, values, and emotions. The three behavioral effects refer to a real action that can be observed such as activities, actions, and behavior.

The author summarizes some of the effects/atsars felt by da'wah partners through Alfina Nindiyani's song:<sup>1</sup>

- a. When listening to the song delivered by Alfina Nindiyani, a feeling of comfort and peace arises.
- b. Influence on behavior to always do good.
- c. Through nasyid the heart becomes more alive and creates a sense of love for Allah and His Messenger.
- d. Getting its blessing through nasyid songs that are listened to as if it is facilitated in all matters.
- e. Positive activities emerged, namely discussions and sharing about the problems of today's youth and practices such as completing the Qur'an and praying.

This proves that nasyid also has an important role for the current target of the millennial generation. A da'i must deliver da'wah, but when we can pay attention to the side effects and can evaluate it we will be able to determine strategic steps going forward. When the da'wah can influence and affect the target of da'wah, the goal of da'wah will be achieved.

Some people's opinions about Alfina Nindiyani's da'wah through nasyid: "The music is good, supported by Alfina Nindiyani's voice, which is unquestionable. He has a typically slow and soft voice. When I listen to the music and the sound as a whole, I am afraid of the sins I have committed and lead to my desire to repent." This opinion emphasizes that da'wah through Alfina Nindiyani's nasyid also has a positive impact, namely increasing faith so that listeners feel that when listening to the nasyid a

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<sup>1</sup> Data tersebut diambil dari hasil wawancara terhadap responden yang notabene menjadi penggemar dakwah nasyid Alfina Nindiyani yakni perwakilan dari Jawa Timur, Jawa Tengah dan Jawa Barat.

feeling of fear arises over past sins and wants to immediately ask forgiveness from Allah SWT. Opinions such as "His voice is melodious, the music is also good giving peace of mind. He preaches through his singing ability, and more interestingly in some of his videos there are several 'rap' affixes (vocal techniques spoken/sung at a fast tempo) which are suitable when combined with nasyid songs." This shows that Alfina Nindiyani's nasyid is a modern nasyid that can be accepted by the wider community, especially the millennial generation, the addition of the 'rap' technique gives interest without reducing the solemnity of the chanting of the nasyid.

Another opinion stated, "I think the nasyid delivered by Alfina Nindiyani is good and good, supported by a beautiful face, but the nasyid presented is just like ordinary nasyid music." In this case, some people think that Alfina Nindiyani's nasyid presentation is like nasyid music in general, which has a good-voiced nasyid singer.

The author supports Alfina Nindiyani's da'wah through nasyid seeing the development and major influence of technology that affects all aspects of human life which can have an impact on social change and the crisis of human faith. Nasyid is present as a persuasive da'wah through serene music that contains da'wah messages that can increase human faith. On the other hand, Alfina Nindiyani's da'wah through nasyid can be accepted by the community, especially the millennial generation by providing innovative, modern da'wah offerings and maximizing other supporting elements.

The Nasyid delivered by Alfina Nindiyani has implications for media supporters and da'wah methods, especially in the modern era which is increasingly weakening people's faith. If music is not balanced with nasyid, then humans are getting further away from Islam. As a millennial preacher, he must be able to contribute his best da'wah through revitalization efforts that are adapted to each era. So that da'wah can occupy the side of space in every human being who is diverse and can achieve success.

Transmission of da'wah to the millennial generation can be done with various methods and media by taking into account the psychological and social conditions of the da'wah target. The increasingly diverse problems of the millennial generation, apart from having intellectual and spiritual abilities, da'i are required to be technology and digital literate to adapt in carrying out their da'wah mission for mankind.

## Conclusion

Nasyid is one part of art that is rooted in Islam because it contains stories of the prophets, calls for da'wah, memories, and a message, that can inspire enthusiasm in the development process and the state. The role of nasyid in da'wah is to spread and convey Islamic symbols, provide peace and peace of mind, give, nasyid as a medium of da'wah, and nasyid as a method of da'wah.

Alfina Nindiyani wants to spread through poetry. This shows that the da'wah to be conveyed is a da'wah through poetry or lyrics sung in each song by Alfina Nindiyani. In addition, he also wants through nasyid, his listeners can increase their love for Allah and the prophet Muhammad SAW and can apply it in their daily lives. The characteristics of her da'wah start from the way Alfina Nindiyani dresses which shows Muslim women, wearing syar'i clothes, long and loose in every appearance, and not wearing excessive makeup. The softness of the voice and the clear pronunciation of *makhorijul huruf* as well as the right rules of recitation make the characteristics of Alfina Nindiyani's voice. As a millennial preacher, he actively preaches with nasyid through social media such as Youtube, Tiktok, and Instagram. Alfina Nindiyani's nasyid da'wah has an impact on the target of da'wah in terms of increasing faith, peace of mind, and cognitive change of mad'u. Through modern nasyid supported by beautiful voices, aesthetic video visualizations, and good instruments and having their characteristic in nasyid, it provides a space of its interest to be accepted by the wider community, especially the millennial generation.

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