Da'wah through the Webtoon Series *Ngopi Yuk*

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Abstract: Webtoon is a digitization of conventional comic books, which is supported by internet technology so that the reach of readers becomes wider. This study examines the *da'wah* messages in the Webtoon series *Ngopi Yuk!* episode 860. The research used textual analysis and Roland Barthes' semiotics approach. The research results have found two *aqidah* teachings about death and believing in the destiny of Allah SWT. Another message found in this research is about a moral teaching that is, avoiding arrogant attitudes. No sharia preaching messages were found in this study.

Keywords: Da'wah message, webtoon, semiotics.

Abstrak: Webtoon merupakan digitalisasi komik konvensional yang didukung teknologi internet sehingga jangkauan pembacanya menjadi lebih luas. Penelitian ini mengkaji pesan-pesan dakwah dalam serial Webtoon Ngopi Yuk! episode 860. Penelitian ini menggunakan analisis tekstual dan pendekatan semiotika Roland Barthes. Hasil penelitian menemukan dua ajaran aqidah tentang kematian dan meyakini takdir Allah SWT. Pesan lain yang ditemukan dalam penelitian ini adalah tentang ajaran akhlak, yakni menjauhi sikap sombong. Tidak ditemukan pesan-pesan dakwah syariat dalam penelitian ini.

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Introduction

Messages are the main element in communication. Messages contain things you want to convey to someone who receives the message. Message delivery can be done through various communication media, such as verbal, audio, visual and audiovisual. Messages in the Big Indonesian Dictionary (KBBI), are what are conveyed to other people in the form of orders, advice, requests, and mandates (KBBI, 2022). Messages consist of various signs that are processed with a code that is exchanged and understood by the communicator and communicant through channels or media (Andrik Purwanto, 2022). According to Jalaludin Rakhmat, quoted by Suranto in interpersonal communication, the strength of the message conveyed greatly determines the success of a communication (Suranto, 2011). Messages that are well composed and organized will be better understood and influence the communicant. Messages are usually sent in forms that can be captured and appreciated by one or more of the communicant's senses (Sattar dan Arifin, 2014).

Da'wah is an activity to broadcast Islamic values based on the Al-Qur'an and hadith, with the aim of amr makruf nahi munkar. Da'wah without providing messages of Islamic value cannot be called da'wah. Religion will live and not seem dead with the existence of people who preach (Hamka, 1983). A message will not be called a da'wah message if the message given is contrary to the values of the Qur'an and hadith. Various messages in our lives can become da'wah messages as long as they have Islamic values in the message. The delivery of da'wah messages also varies, it can be through audio-visual, audio, writing, and even visual design.

In this increasingly developing era, the media can easily convey messages and guide public opinion. Of course, the ulama must always be aware of this so that the da'wah message constructed by the media can still be controlled by how the da'wah message is conveyed, whether it is in accordance with Islamic values. It is feared that the construction of a da'wah message that is wrong or deviant could lead public opinion or Muslims in the wrong direction regarding understanding the da'wah

message and Islamic teachings. From the various considerations above, researchers chose to do research on da'wah messages.

In previous research, there were several studies that examined da'wah messages in the media, namely the journal by Hadi Ismanto and Nor Azizah Safitri with the title "Da'wah Messages in the Line Webtoon "Kolang-Kaling" Episode Nine (9) - Sunrise (2021 Ramadhan Edition)" . Published by the Indonesian Journal of Islamic Communication, Vol. 4, no. 2, December 2021. In this journal, we examine the da'wah message in the webtoon line "Kolang-Kaling" episode 9. The results of research in this journal found that there were da'wah messages regarding aqidah, sharia and morals in the webtoon "Kolang-Kaling". An example of a moral da'wah message in this research is don't be prejudiced (*su'udzon*), an example of a *sharia da'wah* message found in this journal is that when fasting you are always able to protect yourself from despicable actions and restrain your desires. And an example of an aqidah da'wah message in this research is always saying masyaallah when amazed by something (Ismanto dan Azizah, 2021).

Then a thesis by Fibi Aulia Aseghaf, Islamic Communication and Broadcasting, Faculty of Da'wah, IAIN Salatiga. 2020. With the title "Moral Messages in Islamic Comic Strips on Instagram (Semiotic Analysis of Roland Barthes on the @Si_Bedil Account)". This thesis examines the moral messages in the comic strips on the Instagram account @SI_BEDIL. An example of a moral message found in this research is a message about tawakkal or surrendering to Allah SWT. This message of tawakkal is found in the patient episode (Aseghaf, 2020).

Various media can be used to spread da'wah messages according to the conditions of society, because this will influence how effectively the da'wah can be received in society. With today's technological developments, the contents of da'wah messages can be packaged as attractively as possible so that they are conveyed to the public by utilizing technology and the internet. There are three main messages of da'wah in Islamic teachings, namely messages regarding aqidah, sharia,

and morals based on the Koran and hadith. A da'wah message can be defined as an invitation and encouragement to do good and avoid evil.

Moh. Ali Aziz defines a da'wah message as a message that does not violate the content of Islamic teachings in the Al-Qur'an and hadith which are the main references in the Islamic religion (Moh. Ali Aziz, 2017). Hasan Bisri calls the message of da'wah as maddah da'wah. According to him, maddah da'wah is material given by da'i to mad'u, related to the teachings of the Islamic religion (Bisri, 2014). According to Ali Yafie's view, the message of da'wah is the entire contents of the Koran (Asriyanti Rosmalina and Fawaz Altop Zulfikar, 2019).

According to Abu Zahrah, sources of da'wah messages are the Al-Qur'an, hadith and the life history of the Prophet (Ismail, 2017). Mentioned by Moh. Ali Aziz states that on average, da'wah messages taken from the Al-Qur'an and hadith are called main messages, and messages from sources other than the Al-Qur'an and hadith are supporting messages (Aziz, 2017). The main and main sources used in delivering da'wah messages to Mad'u must still come from the Al-Qur'an and hadith. The da'wah message includes the main Islamic values in Surah Al-Fatihah, namely faith, Islam and ihsan.

In the book on the science of da'wah, quoted by Ali Aziz, Endang Saifuddin Anshari divides the themes of da'wah messages based on the main teachings of Islam, namely aqidah, sharia and morals (Aziz, 2017). In agreement with Endang, Wahyu Ilaihi also groups da'wah messages into three parts, including aqidah, sharia, and morals (Ilaihi, 2013). Mahmud Saltut gives the understanding that aqidah is a theoretical side that must be believed in first and believed without the slightest doubt (Asy'Ari et al, 2004). Muhammad Shaltout believes that sharia means the levels set by Allah SWT. As a guide for Muslims (Asy'Ari et al, 2004). Ibn Miskawih defines morals as a form of behavior from the soul that supports carrying out all actions without hesitation (Sukayat, 2009).

In the current era of development, everything has become completely digital. The presence of the internet has a big impact and influence in changing society. The presence of smartphones, online

media, and the emergence of the internet have made digitalization of all aspects of life faster. This makes da'wah activities inevitably have to expand into the digital world in order to maintain its existence in society. So that society does not lose direction of Islamic values amidst current developments. Online media has now become a medium that is widely used for various aspects of life, including as a medium for da'wah.

Comics are one of the media that now has a digital version that can be accessed via the internet, known as webcomics. Comics are an information medium that conveys messages through graphic literary works (Soedarso, 2015). In comics, the layout and images are arranged in such a way that the images have a unity that can form a story line. This is the characteristic and uniqueness of a comic as an information medium. Webtoon is a form of digitization of conventional comic books, which is supported by internet technology. Webtoon consists of the words 'web' and 'cartoon', this means a cartoon comic that can be accessed online via a website (Webtoon, 2022). The Line webtoon service provides a variety of digital comic content on original and exclusive webtoons, as well as through content features for users, namely webtoon canvas (Webtoon, 2022).

Webtoon is an entertainment application that is used to read comics from various genres online via websites or Android applications so that it can be reached by everyone throughout the world. The genres in webtoons include drama, action, local, slice of life, romance, drama, comedy, fantasy, horror and thriller. Webtoons or online comics can be used as a medium for preaching through illustrated stories or comics. The messages in webtoon comics are conveyed through illustrated stories that have one unity.

In the webtoon series "Let's Have a Drink!" The message is packaged using the slice of life story genre or adapting the story based on existing conditions in society. The storyline in the webtoon "Ngopi Yuk!" It is light so it is easy for readers to enjoy. The background of this webtoon story focuses on coffee shops, which in Indonesian society we often encounter everywhere and are places where many people gather to do all their business. With an interesting story

background and added slice of life genre and comedy elements. Webtoon "Let's have coffee!" is currently ranked sixth in the top webtoon in the slice of life genre as of January 8 2023. Several things above were taken into consideration by researchers in choosing the webtoon "Let's have a drink!" as a research object.

In the webtoon series "Let's have a drink!" The main message to be conveyed in each episode is concluded at the end of the comic image panel. This shows the re-emphasis of the message that Assyifa and Romy Hernadi want to convey in each episode as the creators of the webtoon "Ngopi Yuk!". One example of a preaching message in the webtoon "Let's have coffee!" This is a preaching message about morals in episode 861, the message contains a reminder to always be grateful for the gifts of Allah SWT. The combination of visuals or story images and the message conveyed has a good unity so that it makes a special impression on the readers of this webtoon.

Methodology

This research uses media text analysis and Roland Barthes' semiotic model. Roland Barthes views signs as a system in which there is an arrangement of expressions or signifiers with their relationship to content or signified (Indiawan Seto Wahyu W, 2013). In his study of signs, Roland Barthes penetrated the area of the role of the reader. The connotative concept is the most important key in Roland Barthes' semiotics. The connotative concept requires reader activity in order to function, even though connotation is the original nature of the sign (Alex Sobur, 2003). Roland Barthes' semiotics, in John Fiske's view, is semiotics that focuse on two-stage significance (Alex Sobur, 2001).

Figure 1: Roland Barthes Sign Map

1. *Signifier*	2. *Signified*	
3. *Denotative Sign*		
4. *Connotative Signifier*		5. *Connotative Signified*
6. *Connotative Sign*		

Source: Alex Sobur (2003)

In the first stage of signification, there is the connection between the signifier and the signified in a sign that is related to reality. Roland Barthes defines it as denotational meaning or explicit meaning, which is the real meaning of the sign. At the denotation level, signs emerge as natural primary meanings. For the second stage of significance, Barthes calls it connotation (implied), this is the main concept in Roland Barthes' semiotics. At the connotation level in the secondary stage the meaning appears as an ideological meaning (Alex Sobur, 2003). The concept of connotation is Barthes' term for describing the interaction of signs when they meet the reader's emotions and culture (Alex Sobur, 2001). Devito believes that denotation is the objective definition of a word or sign, and connotation is the subjective meaning related to emotions (Sobur, 2003). Connotative meaning is a form of meaning that contains emotional values.

The meaning of denotation in the Big Indonesian Dictionary (KBBI) is the meaning of words that are based on straightforward designations other than language and are objective (KBBI, 2023). Devito believes that denotation is the objective definition of a word or sign, while connotation is a meaning that is subjective and related to emotions (Sobur, 2006). The meaning of denotation is influenced by awareness and knowledge as well as responses from the reader.

Meanwhile, according to the KBBI, the word connotation means the meaning given to the meaning of denotation, or a pattern of thought that conveys someone's emotions when they see the word (KBBI, 2023). Connotative meaning is a subjective meaning related to the reader's emotional and cultural values (Alex Sobur, 2003). The

connotative meaning contained in a word or sign is influenced by two environments, namely textual and cultural. The textual environment includes all words and signs that are related to each other in a unity or composition to produce connotative meaning. Meanwhile, we can see the influence of the cultural environment when we place a sign or word in a different culture (Alex Sobur, 2003). The meaning of connotation is basically influenced by problems of social relations and interpersonal relationships.

Apart from denotation and connotation, Barthes also includes aspects of myth in his semiotics to understand a sign. Barthes in the book semiotics of communication, quoted by Sobur, interprets myth as a culture's pattern of thinking about something, to understand concepts and things that are composed of a series of interrelated concepts (Sobur, 2003). Barthes' semiotics places myth in the second stage of signification. Where the significance of the second stage is interconnected by the content that works through myths in society (Sobur, 2001). The connotation in Barthes' framework of thought is identical to ideology or what is called myth. And has a function in expression to provide truth to the values that apply (Sobur, 2003). The mythical aspect marks the culture and ideology that develops in the environment. How culture explains aspects of reality or natural phenomena. Myth or mythology is built as a bond of meaning that has appeared previously.

Webtoon "*Ngopi Yuk!*"

Results and Discussion

Webtoon consists of the words 'web' and 'cartoon'. This means a cartoon comic that can be accessed online via a website (Webtoon, 2022). Webtoon is a digitization of conventional comic books, which is supported by internet technology so that the reach of readers becomes wider. The Line webtoon service presents a variety of digital comic content on original and exclusive webtoons, as well as

through a content feature for users, namely webtoon canvas (Webtoon, 2022). LINE Webtoon is a comic platform from South Korea, and was launched by the technology company LINE Corporation with NAVER Corporation (Lestari, 2018).

Webtoon is not like traditional manga or comics which are only black and white, webtoon is a color comic featuring various color combinations to make the characters more alive. In 2003 the first webtoon was uploaded by the South Korean site Daum, called Daum Webtoon (Janati, 2022). In 2004 Kim Jun Koo founded Webtoon. Kim Jun Koo started establishing Webtoon because the comics industry in South Korea began to die down in the 1990-2000s. At the beginning of its appearance, it was still called Naver Webtoon because the name of the company that published it was Naver Corporation (Lestari, 2022).

Many webtoon series have been adapted into TV series, films, series, and some have been adapted into anime. This seems to have become a trend with many webtoon works being adapted into audiovisual form. One of the webtoons by webtoonists or comic artists in Indonesia that has received a film adaptation is the webtoon "Terlalu Tampan" created by Muhammad Ahmes Avisiena Helvin and Savenia Melinda (Lestari, 2022). This film began screening in Indonesian cinemas on January 31 2019 by Visinema Pictures.

"Ngopi Yuk ! (Come on, let's drink coffee !)" is a webtoon by a couple from Pontianak, Romy Hernadi and Assyifa S. Arum. Assyifa is the author of the webtoon story "Ngopi Yuk!", while her husband is the visual creator or illustrator for this webtoon. Apart from the webtoon "Come on, Let's Drink Coffee!" This husband and wife also made a webtoon entitled "I Used to Be (n) Ever". The two webtoons created by Romy and Assyifa are both slice of life genres where both webtoons tell stories about everyday life.

Figure 2: Webtoon Profile "Come on, Let's Drink coffee!"

Webtoon "Come on, Let's Drink coffee!" was first released on February 1 2017, with the first episode entitled "A Cup of Coffee". Until now, in 2023 followers of the webtoon "Ngopi Yuk!" has reached 1.5 million followers, 516.4 million readers and has received a rating of 9.8 since 2017 (Sisifafa and Hernadi, 2023). From its initial release in 2017 until now the webtoon "Ngopi Yuk!" has released 964 episodes as of March 27, 2023, and is reaching the 4th season of its current webtoon series (Sisifafa and Hernadi, 2023). Webtoon "Let's have coffee!" has now been ranked as the 5th most popular Indonesian webtoon in the slice of life genre as of March 27 2023 (Sisifafa and Hernadi, 2023). This webtoon is *released on Tuesdays, Thursdays and Sundays.*

Figure 3: Most Famous *Webtoon Slice of life*
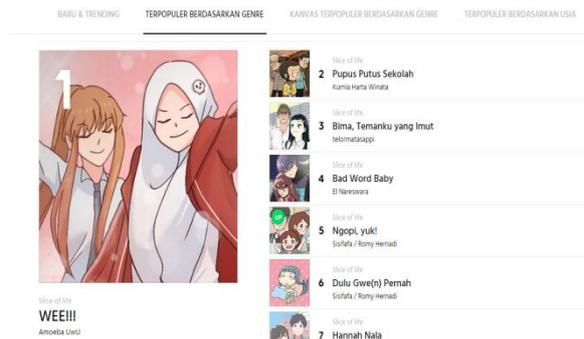
Webtoon "Come on, Let's Drink coffee!" Many tell stories that contain moral messages and messages wrapped in comedy. This webtoon uses Indonesian. Webtoon story " Come on, Let's Drink coffee!" set in a coffee shop owned by Mr. Gundul. Most of the stories in this webtoon center on coffee shops, where people from all walks of life gather. As we know, a coffee shop or coffee shop is a gathering place for many people who have various backgrounds (Muhammad Taufiqur Rohman, 2023). Some people come just to relax, enjoy coffee, hang out with friends, work, etc. In a simple place, there are many messages and life lessons that we can take from various events in this place. This is what makes Assyifa the author of the webtoon story "Come on, let's drink coffee!" tells a story about a coffee shop.

The main characters in this webtoon are Pak Gundul or Gunawan Abdul as the owner of the coffee shop Pak Gundul, Kipli or Andrean Dzulkifli as the owner of the Kipli coffee shop and a former employee at Pak Gundul's coffee shop, and Alona or Alonawati who became Kipli's wife in the 3rd season and warkop employee Pak Gundul after Kipli.

Most episodes of the webtoon "Come on, Let's Drink Coffee!" contains moral messages, motivational words, and messages for readers. With the slice of life webtoon genre, this webtoon provides a picture of real stories that exist in our daily lives. Because the slice of life genre is a webtoon genre that displays stories based on everyday life (Safitri, 2021). The main message that Assyifa and Romy Hernadi want to convey in each episode cannot be separated from what we experience every day, then the existing message is emphasized again by rewriting the main message at the end of the image panel. Re-emphasizing the message is illustrated by Romy Hernadi, which is packaged simply by providing a separate image panel, and in it a quote from the main message in each episode is given.

Aqidah Teachings

Believe in the destiny of Allah SWT. (Scene Sapyupul is afraid that he will not be able to get married)

Figure 4: Sapyupul Fear Scene

Denotation meaning:

Padahal, untuk pernikahan semuanya sudah saya siapkan (In fact, I have prepared everything for the wedding).

Jangan-jangan saya ditakdirkan jomblo sampai tua? (Could it be that I'm destined to be single until I'm old?).

Tidak mauuu.!!! Jangan begitu.!!! (I don't want !!! Do not be like that.!!!)

Apa gunanya saya persiapkan semua itu kalau ternyata menikah pun saya belum tentu (What's the point of preparing all that if it turns out I'm not sure I'll even get married.)

The denotational meaning of the three image panels above is Sayupful's anxiety and fear, who is worried that his soul mate will not come.

Connotation meaning:

The connotation means that Sapyupul does not believe and doubts his destiny. Sapyupul doubts that what he has prepared,

especially regarding marriage, will not happen as Sapyupul hopes. Sapyupul was worried that he would not meet his soul mate after everything he had prepared. Every human being has been created in accordance with the provisions and laws that have been established for him (Kemenag RI, 2011).

Myth:

Matters of soul mate, fortune and death have been regulated by Allah SWT. Destiny is a provision from Allah SWT. in every human being. Determination of death and soul mate is also a provision from Allah SWT (Hamka, 1984). The path of destiny of Allah SWT. is the best decision for humans. Humans are only able to try to achieve what they want, the rest is the will of Allah SWT.

It can be concluded that the message of *aqidah* is shown in the scene of Sapyupul who is afraid of not being able to get married. This scene shows the message of preaching the faith regarding belief in the destiny of Allah SWT. or *qadha* and *qadar*.

Figure 5: Scenes of Pak Gundul Advising on the Cover

Denotation meaning:

Jodoh yang belum pasti selalu dikhawatirkan dan dipersiapkan (An uncertain soul mate is always something to worry about and prepare for).

Sementara kematian udah pasti diinget aja jarang (While death is certainly rarely remembered).

The denotational meaning in the image panel above is Pak Gundul's advice to Sapyupul regarding soul mates and death. Where Mr Gundul said that "An uncertain soul mate is always worried about and prepared for. Meanwhile, death is certain but rarely remembered."

Connotation meaning:

The connotation means that Pak Gundul is reminding and insinuating that Sapyupul is focused on preparing and worrying about his soul mate. Sapyupul forgot that preparing himself for the afterlife was more important than preparing to meet his soul mate. Because death will definitely come at any time, and at any age, regardless of who the person is. sooner or later every creature with a soul will surely die (M. Quraish Shihab, 2022).

Myth:

Everything that lives will surely die. Humans are often lulled by worldly affairs, but forget about the affairs of the afterlife. Death will definitely come anytime and anywhere. Because all creations of Allah SWT. Those who live in this world will surely experience death. In essence, death is something secret and an inevitable certainty (Shihab, 2022).

The analysis of the scene above shows that the message of *aqidah* is about certain death which is shown in Mr. Gundul's words.

Moral Teachings

Figure 6: Scenes of Sapyupul Bragging About Himself

Denotation meaning:

Siapa yang jadi jodoh saya nanti, hidupnya pasti enak sekali (Whoever becomes my soul mate will have a very good life).

Saya pria sejati. Tidak suka marah apalagi menyakiti (I'm a real man. I don't like getting angry, let alone hurting).

Wajah saya tampan, badan saya kekar, rumah saya nyaman, hidup saya tenang di pedesaan, saya bergelimang kekayaan (My face is handsome, my body is strong, my house is comfortable, my life is peaceful in the countryside, I am rich in wealth)

Wanita mana yang tidak mau saya jadikan pasangan? (What woman wouldn't I want to be my partner?)

Saya tidak mau (I don't want).

The denotational meaning obtained from the four image panels above is sapyupul showing off the advantages he has. The advantages that Sapyupul talks about include that Sapyupul is a real man, never gets angry, doesn't hurt, has a handsome face, a strong body, a comfortable house, and has wealth.

Connotation Meaning:

The connotation in the four panels above shows Sapyupul's arrogant and ostentatious nature. His arrogant nature can be seen in the expressions and body language he shows, coupled with the words he says to elevate himself. Sapyupul wants to show that he has everything to make the woman who is his partner have a good life. People like Sapyupul seem to forget that this world is only a gift from Allah SWT (Hamka, 1984).

Myth:

"There is still sky above the sky" We often hear this sentence in society. The words "There is still sky above the sky" are always synonymous as a reminder to someone or oneself not to behave arrogantly. The sentence "There is still sky above the sky" means that you must be humble with all the advantages you have. This expression also illustrates that there is still someone who is greater than us (Panji Setyo Wiguno, 2017). So people shouldn't brag about what they have.

Arrogance itself is hated and disliked by many people because arrogance is a despicable trait.

Da'wah message:

The scene above shows the message of moral preaching regarding arrogant behavior. In this scene, Sapyupul's arrogant behavior is shown showing off himself and what he has. The preaching message is there; you should not be arrogant even if you have advantages.

Conclusion

Webtoon as a medium of communication has many functions. As a source of information, educational media, entertainment, even as a da'wah media. Many preaching messages can be included via webtoon. Webtoon "Come on, Let's Drink coffee! "Episode 860, for example, contains a message to believe in God's destiny - in this case the destiny of one's soul mate and certain doom or death -, as well as to have good or commendable morals such as not being arrogant. Da'wah activists should be able to use webtoons as a medium for preaching.

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