



**THE PRACTICE OF VALUES – ISLAMIC VALUES IN PODCAST
CONTENT "PURSUE SMART PACKAGES" ON SPOTIFY AND HELP
AKHLAKUL KARIMAH CHARACTERS OF ISLAMIC VALUE
AGAINST MILLENNIALS**

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Abstract

Podcasts are a form of audio content that is a trend enjoyed by millennials in Indonesia. Content on the internet is increasingly diverse types, audio content is becoming increasingly to be accessed in addition to content in the form of videos such as on Youtube. Listeners' interest in Podcasts one that can be mentioned is the flexibility of its nature, meaning podcast audio can be enjoyed anytime and anywhere, even if sambal does. Work activities or time to rest unwind after work and allow it to be enjoyed as a process to deliver to sleep. This research aims to analyze the values of Islamic da'wah in podcast content that has the potential as a medium for broadcasting Islamic communication. The method used in this research is to use a literature review covering the process of deepening reading and understanding previous studies and analysis of articles. in journals, reference books, research on similar previous research, and Podcast material from Spotify as analysis material. The results of this study show that Podcasts can be used as a broadcasting medium for Islamic da'wah to broadcast Islamic religious values to millennials. Islamic content in the Podcast "Chasing Smart Packages" contains very religious messages that lie in the 29th episode "One Day With Novel Baswedan. The values of Islamic da'wah that can be obtained from this Podcast is to invite to always uphold prayers jamaah, dear to the family, and fruitful honestly. Without corruption.

Keywords: *Podcasts, Pursue Smart Packages, Islamic Values*

Introduction

Podcasts are intended as an audio medium that can be enjoyed through access to internet technology. Starting from the concept of radio which is an audio media as the origin of the birth of Podcasts¹. Radio stood for a long time until it developed from the conventional of ancient times and changed its shape into a new medium to adjust to the needs of the times. Conventional radio whose fans have left broadcasting radio requires breakthroughs that make it easier to listen to any time and anywhere. The development of radio is not only defeated by the existence of audio content digitally but has been defeated by the existence of digital audio content in the form of television. The popularity of radio that has dimmed throughout the year that began to lack interest does not mean that radio will experience extinction². The presence of new media cannot directly turn off the use of old media. Radio can stay alive by evolving following the needs of technology, so Podcasts were born as a form of audio content similar to the concept of today's radio³.

The difference between radio and Podcasts is the format of the show that is formed. Radio that is not just presenting music playback content needs to be adjusted to the needs of the listener. If radio only broadcasts music playback, the development of the age of existence will be shifted by the presence of online platforms such as Spotify or JOOX⁴. Radio on new digital content has a form like Podcasts. Very different between radio and Podcasts, but the content raised has something in common, namely audio content. Podcasts are a new form of media due to the development of new media technology by carrying the theme of interesting content to be heard with increasingly fierce competition⁵. Podcast content later this year is known through audio-visual content through videos on

¹ Rinda Lavircana, Murdiansyah Herman, and M. Agus Humaidi, "The Use of Podcasts as Entertainment and Information Media in Banjarmasin," (*Doctoral dissertation, Islamic University of Kalimantan MAB*). (2020).

² Nurhasanah Nasution, "The Existence of M-Radio towards the Development of Communication and Information Technology," *Journal of Interaction: Journal of Communication Science* 1, no. 2 (2017): 174–183, <http://journal.umsu.ac.id/index.php/interaksi/article/view/1202>.

³ Efi Fadilah, Pandan Yudhaprimesti, and Nindi Aristi, "Podcasts As An Alternative to Audio Content Distribution," *Journal of Journalism Studies* 1, no. 1 (2017): 90–104.

⁴ S Yollis Michdon Netti and Irwansyah Irwansyah, "Spotify: Streaming Music App for Millennials," *Communication Journal* 10, no. 1 (2018): 1.

⁵ Farid Rusdi, "Podcasts As a Creative Industry" (2012): 91–94, <http://dewanpers.or.id/publikasi/buku/878-data->

the online platform Youtube. Unlike the audiovisual content, of course, *the* podcast content done on Youtube is very different from *Podcasts* that are on Spotify or JOOX. On Youtube Podcasts are performed with the help of visuals making it easier for listeners or viewers to enjoy the show, but if on Spotify Podcasts are only performed through audio without visuals so that the advantages of *the creator's content* ability to describe an event or the content of the message to be conveyed to be more interesting to the listener⁶.

"Pursue Smart Packages" (KPP) is a *podcast* that can be broadcast through Spotify, SoundCloud, Youtube, Apple Podcasts, etc. in podcast-based online media. KPP is a *podcast* program that contains a variety of non-fiction programs designed and produced by Laila and Dara. The characteristic of KPP uniqueness is not a podcast tongkrongan, monologue, or audio drama. Each episode designed by KPP combines the format of the conversation between the host and the speaker with the audio clips into an interactive narrative event program treat. The concept of talkshows carried by this podcast is also not just an ordinary interview. In compiling the episode, KPP conducted detailed research and in-depth interviews with various sources. Starting from public figures to marginalized parties, all subjects are whistled so that listeners can listen to their stories honestly and completely.

In an episode "One Day With Novel Baswedan" the author is very interested in analyzing the content of da'wah communication messages presented by the KPP *podcast*. Not presenting his figure as eradication of corruption number 1 in Indonesia, but there are values of Islamic da'wah that can be picked against the millennial generation of Muslims who listen. This *podcast*. Listening to the KPP podcast on Spotify listeners will be invited to get to know Novel, not as a superhero or humanitarian fighter who is far from human daily life, but his role as a human being. husbands, fathers, neighbors, religious people, and Indonesian citizens who have rights and obligations like the general public. There are values such as loving the family, inviting prayers in the congregation and the nature of not giving up easily as stated in the values – Islamic values. So, the

⁶ Venessa Agusta Gogali and Muhammad Tsabit, "THE EXISTENCE OF RADIO IN PODCAST PROGRAMS IN THE DIGITAL ERA OF CONTENT (Descriptive Study of Podcast Program 101jakfm. Com)" (2016): 64–73.

author is interested in analyzing the potential of what da'wah communication is contained in the Podcast Chase Smart Packages in the episode One Day With Novel Baswedan Who makes a message of da'wah communication towards the millennial generation?

Library Review

Islamic Values – Values

Religious values, especially the religion of Islam, start and start from faith related to the oneness of God. As much as the value of human life bends from faith to the oneness of God that relaxes the basis of religion. Islamic values are centered to form the most basic arrangement of human life including, the human life environment is socially related to one human being with other manusia as Social creatures⁷. Islamic values have also evolved to become the basic human benchmark in carrying out life politically, economically and culturally. So, a more in-depth study is needed to reveal a further understanding of what islamic values mean⁸.

The basic principle of Islamic values is a combination of the benchmarks of life regarding the learning process for the human way of life so that the role and life of humans are in accordance with the necessity of references – references to the principles of human life in this time of the world. An important basic basis of Islamic values adrift with the teachings of other basic asar asar so that the combination is a complete trinity without being able to it's broken⁹. A person can also be of very important value in living his life because he has a strong foundation of islamic values that produce the most important concepts and ideas in living the world. live¹⁰.

Value can be used to judge in calculating a great idea into a good or bad view, a useful value or a void, a valuable value. or despicable. Along with the value of an object, human beings, people, ideas, behavioral behavior of the

⁷ Ardian Asyhari, "Science Literacy Based on Islamic Values and Indonesian Culture," *Scientific Journal of Physics Education Al-Biruni* 6, no. 1 (2017): 137–148.

⁸ Marzuki, "QURANIC EDUCATION AND THE BASICS OF CHARACTER EDUCATION IN ISLAM," *Islamic Communication Journal* 12, no. 5 (2011): 1–14.

⁹ Raden Ahmad and Muhajir Ansori, "Strategy for Planting Educational Values," *Heirloom* 8 (2016): 14–32.

¹⁰ Hamdi Abdul Karim, "Implementation of Moderation of Islamic Education Rahmatallil 'Alamin With Islamic Values," *Ri'ayah: Social and Religious Journal* 4, no. 01 (2019): 1.

act get rewarded for the impact caused, so that it is seen with the value of being able to Formulate answers to the quality of good or bad deeds. A person who has attached value to himself can determine and see if the person is a person who consistently maintains these values or is happy to change – change looking for other values considered more qualified.

According to Abdullah Darraz as ethical by Hasan Langgulung, separate moral values into five types, namely:

- a. Individual Moral Values ,
- b. The Moral Values of the family,
- c. social moral values ,
- d. Moral values in the country,
- e. Religious moral values .

It can be taken the quality that the moral values of individuals, families, social, state, and religion are the value of unity in islam. Value is a benchmark of unity that contains rules that are considered correct by the whole society because it contains the nature of humanity which in its time was a general reasonableness, a general introduction of causes rather than The islamic value of morals becomes an absolute condition of the assessment of human behavior from the reflection of daily life and dampnak from good speech intentional or unintentional deeds¹¹.

Distinguishing the value of Islamic teaching can be divided into three main aspects, namely the values of aqidah (belief), worship values, and moral values. Man is taught to believe in the existence of God Almighty and Almighty as the Creator of this universe is an understanding of the values of aqidah. Man is taught to believe in the Creator as God who continuously supervises and assesses all acts in the world by man. The feeling that as sure as sure as god's heart exists and is almighty , makes man live life with obedience, afraid to do destructive deeds, actions that violate the rules of command from Allah the Almighty so as not to be a dzalim servant or guilty for doing harm to do on the surface of the world this. Humans are taught to do sincerely in reaching allah's pleasure which

¹¹ Nurul Jempha, "Islamic Religious Values," *Pedagogy* 1, no. 2 (2018): 101–112.

is a form of teaching from the values of Islamic worship in order to perform worship. based on a sincere heart without expecting worldly rewards. The practice of the concept of worship values will give birth to fair, honest, and helpful human beings. Therefore, which culminates in moral values teaching to man to¹² behave well according to the teachings of the norm or adab that is right and good, for efforts that produce that the independence, Peace, harmony and balance of human life. The clear conclusion that can be taken is the values of Islamic religious teachings are values for humans in achieving happiness, security, tranquility. So that humans can be able to reach the highest happy point to improve the salvation of human life at a time in the world and the afterlife in the phase of human life after leaving tomorrow.

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Character of Akhlakul Kharimah

In Indonesia morals are a symbol of positive value from the foundation of understanding the value system used as a benchmark. Akhlakul karimah is a commendable moral that perfects humans because with commendable behavior can prevent humans from doing bad behavior that is detrimental. In life usually morals are matched with the understanding of ethics, manners, and decency in Indonesian language science, this meaning is the same as the understanding of the word ethics, morals in language. english¹⁴.

Patterns of attitudes and actions carried out by sensible people are often referred to as good people. The teachings of moral values in Islam are derived from the Qur'an, Sunnah of the Apostle, hadith and the values of the method of thought in Islam called ijtihad by the scholars of teachers who maintain the morals of Islamic values. . In terms, the value system is a moral that manages human behavior on the face of the earth. Thus, people who do not behave can be called

¹² Syamsul Rizal Mz, "Akhlak Islami Perspektif Ulama Salaf," *Islamic Education: Journal of Islamic Education* 7, no. 01 (2018): 67.

¹³ Lukman Hakim, "Islamic Values, Attitudes and Behavior, SDIT Al-Muttaqin," *Internalization of Islamic Religious Values in the Formation of Attitudes and Behavior of Students of Al-Muttaqin Integrated Islamic Elementary School tasikmalaya City* 10, no. 1 (2012): 67–77, http://jurnal.upi.edu/file/5_Penanaman_Nilai.pdf%0Ahttps://media.neliti.com/media/publications/108820-ID-penerapan-strategi-pembelajaran-kreatif.pdf.

¹⁴ Sigit Tri and Ahmad Sha'i Utomo, "Internalization of Akhlaqul Values," *Research* 11, no. 1 (2017): 55–68.

by people who are not good because their behavior is not good and good people are called by people who behave.¹⁵

The main guideline in the pilot curriculum for all mankind is to be sourced from the ethics of the Prophet (SAW) which is fully described in the Holy Qur'an. Lifestyle to be able to determine the value of the good - the bad of an act obtained from the value of the Qur'an and Al-Hadith. The foundation for laying the basis for explaining all the suri tauladan (uswatun khasanah) for all mankind about the Prophet (SAW) is obtained from the Qur'an.¹⁶

In the process of moral formation can be used methods, namely by carrying out strong and sincere worship, because perseverance and sincerity to do worship is able to prevent whispers of lust. In addition, worship itself means to disturb Allah swt. earnestly and humbled himself and subjected his soul to Him. The rest of the exemplary method is a process of convincing a person through influence from within to change or understand so that others can imitate what someone does in doing so. Be kind and be a role model. In addition, the process of moral formation is to seek knowledge, because ordinary knowledge is taken from the whole form of humanitarian efforts, such as feelings, thoughts, experiences, five senses, and intuition to know something without regard to objects, ways, and uses. and external factors, internal here includes several aspects, namely the jismiah aspect (physical, biological) in the formation of morals jismiah aspects are very instrumental as a tangible form of self-actualization in the form of behavior, attitudes, and actions seen in everyday life. This is realized or actualized in the jismiah movement in the form of behavior (morals), and the spiritual aspect (spiritual, transcendental) aspect of ruhaniah is very instrumental in this case maintaining, coloring and directing that humans remain fully human (physical and spiritual) that is to keep man still not lost his

¹⁵ Guntur Cahyono and Nibros Hassani, "Youtube Art of Da'wah Communication and Learning Media," *Al-Hikmah* 13, no. 1 (2019): 23.

¹⁶ Tsalis Rifa'i, "Communication in Deliberation (Review of the Concept of Ashura in Islam)," *CHANNEL Communication Journal* 3, no. 1 (2015): 36–45.

humanity and keep man in direct contact to his God (religion) or in the way of God (ridho Allah).¹⁷

Research Methods

The method used for this research is the literature review method. It should be exactly what is conveyed by (Baumeister & Leary, 1997; Tranfield, Denyer, & Smart, 2003), a broad overview of libraries in the form of systematic explanations with the aim of unifying and analyzing previous research. By integrating findings and perspectives from a variety of empirical evidence, a literature review is assessed to be able to answer research questions with strengths that a single study does not have. Library reviews can be used at once to identify important attributes of the article being studied by the researcher.¹⁸

The process of collecting data in this research includes a series of activities from reading, sorting, and analyzing articles in journals, reference books, previous research reports, and News related to Podcasts. In addition, researchers also made observations of podcast service provider platforms such as Spotify and Inspigo and podcast content on them. After obtaining information both primary and secondary then researchers conduct data analysis by classifying each finding based on two categories, namely challenges and Opportunities from the podcast itself in Indonesia¹⁹.

Discussion

Islamic Da'wah Communication Through *Podcast* Content "Pursue Smart Packages" on Spotify

Islamic da'wah in the KPP podcast in the episode One Day With Novel Baswedan there are several values of Islam as explained in the boxing library. Islamic values in the form of individual moral values, family, social, state and religion are fully conveyed when listening to the KKP podcast episode One Day

¹⁷ Firdaus, "Forming a Person Berakhlakul Karimah Psychologically," *Al - Dzikra* XI, no. 1 (2017): 55–88, <https://media.neliti.com/media/publications/178009-ID-membentuk-pribadi-berakhlakul-karimah-se.pdf>.

¹⁸ Christiany Juditha, "Information Literacy Against Health Hoaxes in Online Communities," *Journal of COMMUNICATION SCIENCE* 16, no. 1 (2019): 77.

¹⁹ Cut Medika Zellatifanny, "Trends in Disseminating Audio on Demand Content through Podcast: An Opportunity and Challenge in Indonesia," *Journal Pekommas* 5, no. 2 (2020): 117.

With Novel Baswedan. The profile figure of the source directly honestly reveals that in family religious values are the most important in forming family character. The message of da'wah is indirectly implied to be conveyed in worship performing prayers is in congregation in the Mosque. Children in the family educated to be hafidz children is a message of da'wah to love the Qur'an by memorizing it. Being honest and not afraid to defend the right was conveyed by the source of Novel Baswedan in his pilot to eradicate corruption.

Da'wah communication in this episode explains as a human being to live struggling with various problems obtained. This episode tells how the intransigence of the heart and sincerity of Novel Basweda in the face of the problems that befell him how the violence experienced in his left eye was scalded. by hard water so blinding novel eyes and erode routine treatment to the country opposite Singapore. Not only a struggle alone, but supported by the family there is a wife with her child who always supports and believes in good and true deeds for sure. will not be mistaken and remain firm in the face of various threats obtained. The threat story told in this episode is very complete and varied, starting from the initial story of the former who was still serving in the Novel Baswedan police force always accepted. threats from his opponents who hated his principles as a good man. Until at this time Novel baswedan as a senior investigator at the KPK weakened by the existence of legislation that cornered and confined the space. the scope of the KPK in combating corruption crimes in Indonesia.

The message of islamic communication da'wah related to corruption is an invitation to dawkah as taught by Islamic values, not committing fraudulent acts, despicable acts and behaving. Honest and dignified. As a source of Novel Baswedan advised to live as it is to uphold the value of Islam in life so as not to fall into corruption in any case everyday. Concrete examples presented such as not necessarily agreeing to the existence of wild levies carried out by wild individuals so as not to cause seeds of corruption from Crimes of tyranny committed in everyday life.

Akhlakul Kharimah's Character Formation Message towards Millennials

The formation of the character of akhlakul kharimah in the KPP *podcast* episode One day With Novel Baswedan is the show of Novel as a resource person dug up in-depth interview by Laila and Dara The host of the KPP *podcast* as a father, husband, head of family, neighbor and Indonesian citizen. The message of akhlakul karimah is appropriately aimed at being exemplified in the Novel family environment by preparing the generation that is his son as the successor of the religious generation of reciters of the Qur'an. This is in accordance with the purpose of forming akhlakul karimah so that it can be modeled by millennial listeners to prepare believers who are always charitable. Nothing equals pious charity in reflecting this noble moral. Nothing equals noble morals in reflecting one's faith in Allah and its consistency to the Islamic manhaj.²⁰

The message of da'wah formation of akhlakul karimah was also taught by Novel in the *podcast* interviewed mentioning that, the child himself named Nazila as the first child said the message from his father that To be someone who lives in a society is not afraid to convey truth and honesty. This statement is in accordance with the purpose of forming the value of morals of morals karimah to prepare believers and pious people who live their lives in accordance with Islamic teachings; carrying out what religion commands by abandoning what is forbidden; enjoy the good and permissible things and stay away from everything that is forbidden, heinous, despicable, bad, despicable, and evil. Preparing people of faith and pious who feel proud of their loyalty to the religion of Islam and try their best for the establishment of the banner of Islam on the face of the earth. Or people who are willing to sacrifice their wealth, position, time, and soul for the establishment of Islamic shari'ah²¹.

Conclusion

Episode One Day With Novel Baswedan that can be listened to on the *Podcast* Chasing Smart Packages on Spotify is a message of islamic da'wah values that are packaged neatly and neatly arranged. . The values of islamic

²⁰ Firdaus, "Forming a Person Berakhlakul Karimah Psychologically."

²¹ Ibid.

da'wah messages that can be taken from this *podcast* are to be honest human beings, to be human beings who always remember the Almighty to always Do the practice of Prayer on time because it is a pillar of religion. The values of akhlakul karimah are also obtained from the message of da'wah in family as well as Novel Baswedan children who are educated to be the instigators of the Qur'an and uphold religious values more importantly. .

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